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 NAWAB SIR MIR OSMAN ALI KHAN BAKHADUR,
 FATEH JUNG, SULTAN-UL-ULOOM, G.C.B., G.B.E.,
 FAITHFUL ALLY OF THE BRITISH GOVERNMENT,
Nizam of Hyderabad and Berar.

The Nectar of Grace

'Omar Khayyām's Life and Works
12102

BY

(SWĀMĪ) GOVINDA TIRTHA

(V. M. DATAR OF H.E.H. THE NIZAM'S FINANCE DEPARTMENT)

Author of Gurb Karamanrita and Sat Sang Suktā

WITH FOREWORD BY

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RUBĀ'YĀT OF 'OMAR KHAYYĀM

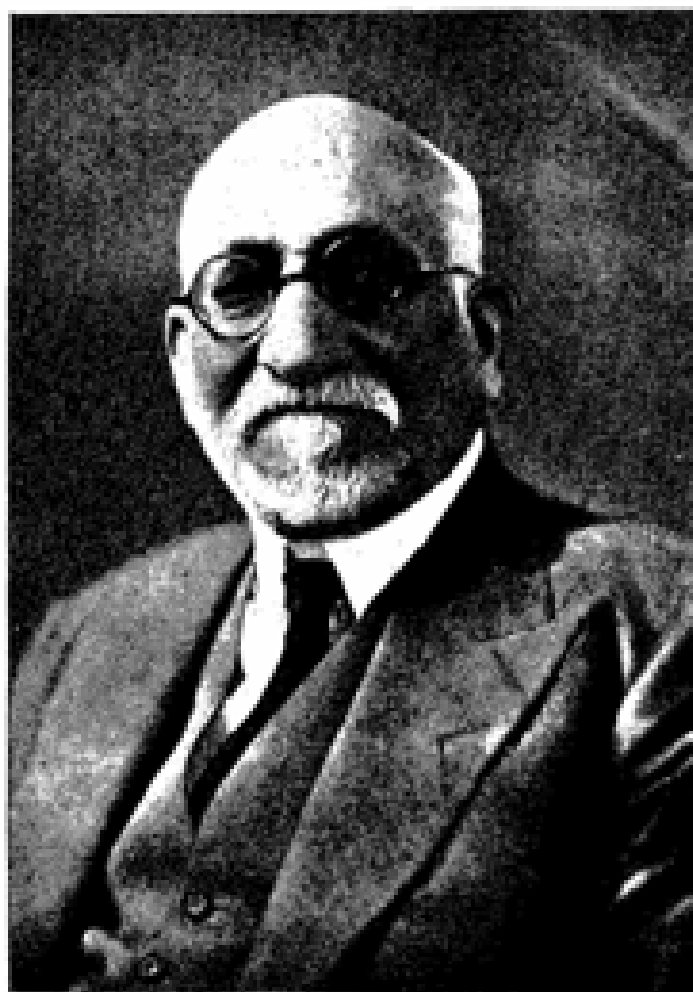
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Foreword

M*Y* interest in Omar Khayyam dates back to the time when, as a young student I had read his famous Rubaiyat and their felicitous renderings into English by Edward Fitzgerald. From a student's admiration and a young man's fancy, I proceeded later, with all the enthusiasm of an admirer and devotee, to collect wherever I could old and new editions of the Rubaiyat and their different translations.

1. It was a pleasant surprise for me, therefore, when, towards the latter part of my period of work in the Finance Department of His Exalted Highness the Nizam's Government, I found that Mr. V. M. Datar, who was working as Personal Assistant to Sir George Canon Walker when I first came to Hyderabad and also later worked directly under me, was himself not only a scholar of Persian but a great admirer and a keen student of Omar Khayyam. It has been my good fortune since to see the present work develop, despite Mr. Datar's continuous occupation with his official work, and it speaks well both for his perseverance and his devotion to this particular study that he has been able, so soon after his retirement, to complete his book.

2. Among other things, Mr. Datar has set a noble example of what Indian culture at its best should include for a Hindu or a Muslim alike, the knowledge and appreciation of each other's language, traditions, literature and art. This has been made possible by the fact that Mr. Datar, who is now Swami Govinda Tirtha, has always been a mystic and has thus been inhabiting a plane where all can meet who believe in the worship of the Divine.

3. Mr. Datar has asked me to write this Foreword to his book, both in view of our common admiration of Khayyam and of our long association in work in one Department, and I am doing so gladly as it is always a delectable diversion to turn to Khayyam, and not only to Khayyam the Poet, but to Khayyam the Philosopher, the Mathematician, the Astronomer and the Astrologer as well. This book deals with his life and all the aspects of his work, and Mr. Datar's illuminating commentary is a pleasure to read.

4. Omar Khayyam's chief title to fame in the East was as an astronomer and his achievements in that science eclipsed his achievements in poetry in the eyes of his own countrymen. No Eastern poet has, however, acquired so great a fame and popularity in Europe and this

it not only due to the fact that he found an interpreter in Fitzgerald who was himself no mean poet and who gave to Khayyam a place in English literature, but also because the ostensible ideology, which the English renderings of his quatrains reflected, appealed to the Western mind of that period in England, imbued as it was with the doctrines of Mill, Spencer, Huxley, Tyndale and Darwin.

6. That appeal was, however, based upon a misinterpretation of the Rubaiyat, for, to attribute to Khayyam the superficial philosophy of a simple hedonist or an ideology no better than that of "eat, drink and be merry for tomorrow we die" would be unjust. To those acquainted with Sufi poetry, with the immortal poems, for example, of Hafiz, references to wine are known to be allegorical. In his own days, Khayyam set his face against cant, hypocrisy and show in religion. His mysticism is that of the philosopher and his intoxication that of Divine love. In a world where life presented so many questions and was shrouded in mystery—"why, not knowing, nor whence..... I know not whither"—his search was for spiritual ecstasy so that he might reach Him who knows the answers, for, "He that tuck'd thee down into the field, He knows about it all—He knows—He knows."

7. Fitzgerald's renderings are also not faithful translations of Omar Khayyam. What he did was he selected a line here and there largely from Omar Khayyam's but partly also from Hafiz. One great service he did was to give a certain order and sequence to his own quatrains so that the renderings have a unity absent from the original which, according to the traditional method, are arranged in purely alphabetical order.

8. The philosophical prose tracts of Omar Khayyam collected in Section xiii and the analogy of the quatrains discovered by Mr. Datar in the poems of Nasir Khawram (Section xi) and Hakim Sanai (Section xv) and the epigrams of Panchatantra and Bhartrihari (Section xvi) show the plane of Khayyam's thought and form the basis of an aesthetic test of the quatrains. Mr. Datar has rendered signal service to the literature on Khayyam by unearthing some thirty MSS. of the quatrains hitherto unknown and concordancing the quatrains with all important MSS. and has thus supplied the long-felt want of a fairly complete critical edition of Omar's quatrains. His arrangement of the quatrains under different subjects is of great help in understanding Khayyam's mysticism.

9. Mr. Datar has, in his own translation, endeavoured to convey, as far as possible, the mystical sense of the Rubaiyat and the translation from that point of view is, in many ways, interesting.

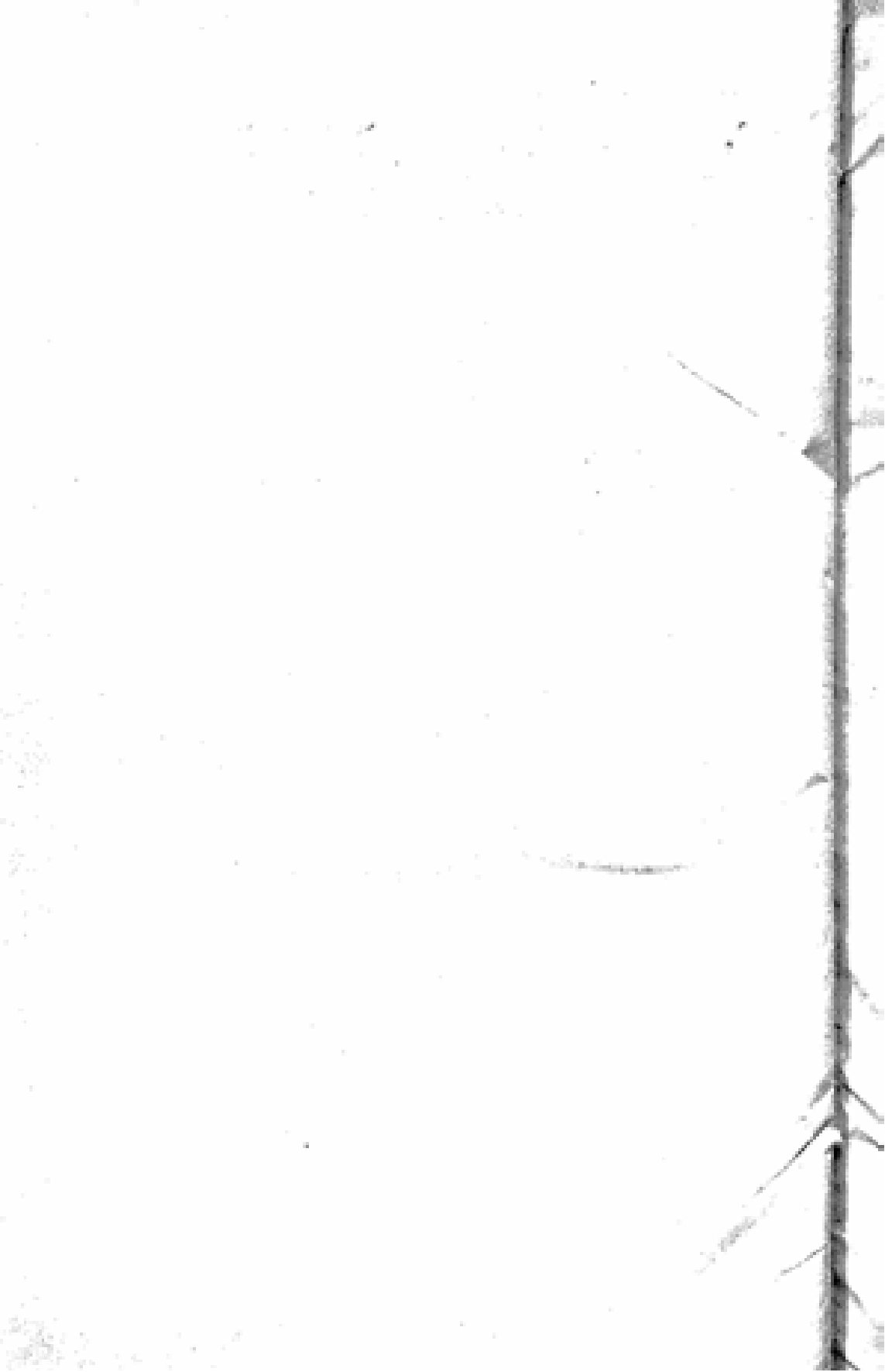
10. Among the results of Mr. Datar's careful study and laborious research is the fresh light he has been able to throw on some points,

hitherto obscure, like the date of Khayyam's birth and of his death which had been determined now with precision. It is perhaps in the fitness of things that Mr. Datar should resort for this purpose to the methods of astronomy and astrology—for Khayyam the Poet was no mean astrologer and astronomer.

A. Hydar

HYDERABAD (Dn.),

1st January 1941.



Ovation

To Thee I tender Thine and honour gain,

Tho' humble, happy at Thy feet remain,

O Guide ! to Thee I owe my all in plain,

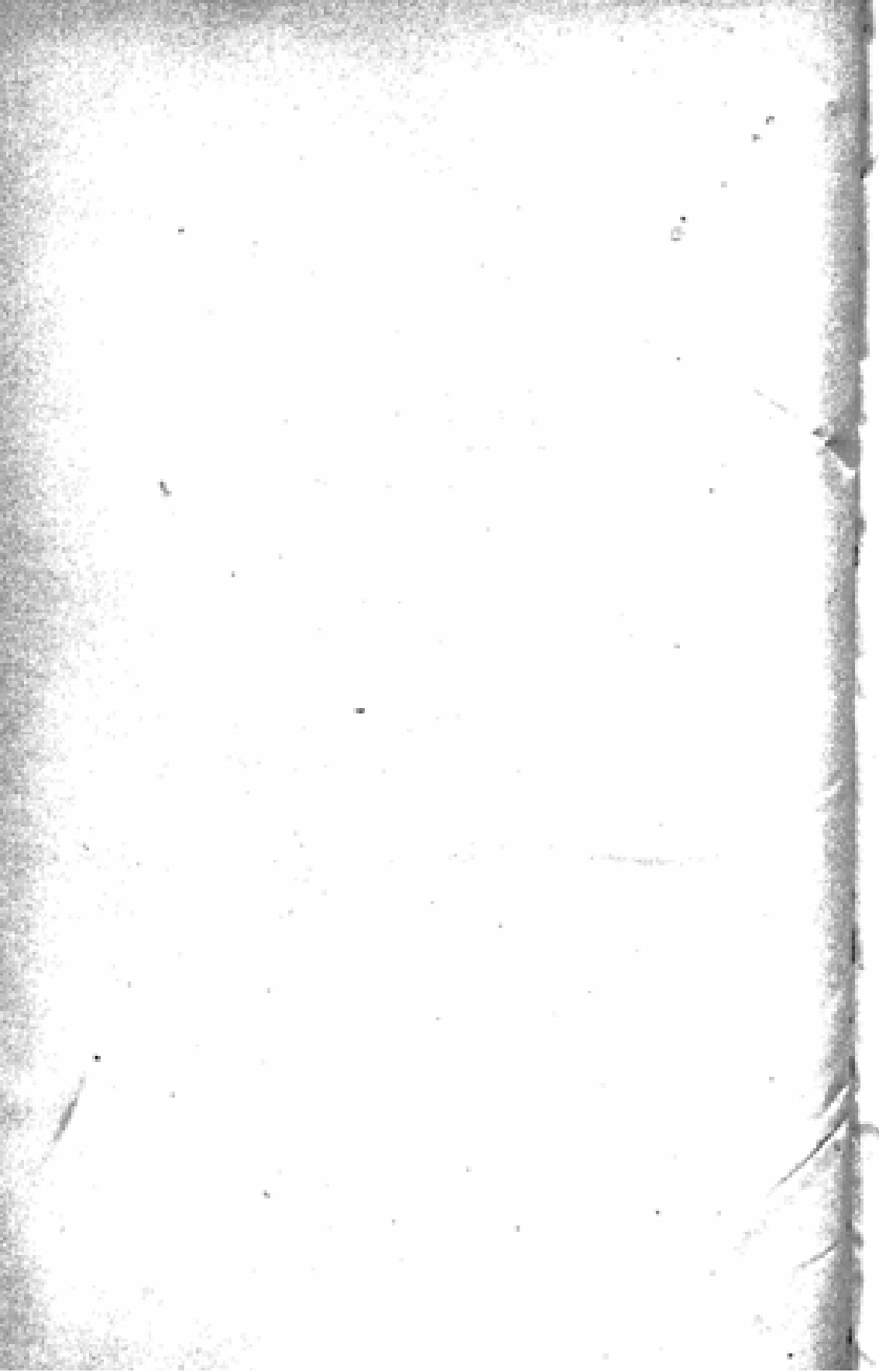
But saying " I and mine " is only vain.

We offer here but really labours call—

Why should then seek a favour which is small ?

Give us Thyself in sole Thy Truth in Soul

And except Thee we should have naught at all.



ABBREVIATIONS.

H.=Hijri year.

()=Christian year.

MS.=Manuscript.

O.K.=Omar Khayyam.

qn.=Quatrain.

c.=Compilation.

w.=Writing of MS.

d.=Demise of author.

HSL.=Hyderabad State Library.

OUL.=Osmania University Library, Hyderabad.

SMHL.=Sayyid Mupaffar Husain's Library, Hyderabad.

BM.=British Museum, London.

BN.=Bibliothèque Nationale, Paris.

BER.=Staats Bibliothek, Berlin.

L.=India Office, London.

BD.=Bodleian Library, Oxford.

H.=Hyderabad, Deccan.

P.=Oriental Library, Patna.

RP.=State Library, Rampur.

HG.=Nawab Şadr Yar Jung's Library, Habib Ganj.

S.=Sambal.

I. HISTORY AND NOTICES REGARDING 'OMAR KHAYYĀM.

Āin-i Akbarī: Abū'l Faḍl d. 1011 H. (1602).

'*Arjās*' al '*Arifain*': Mullā 'Awḥādī: HSL. 209.

[AK] *Atash Kade'*: Luṭf 'Alī Ānūr d. 1195 H. (1765).

Atkhār' al *Bilād*: Zakariyā Qazwīnī: 674 H. (1275).

Ansāb Sam'ānī: Gibb.

Ansāb: Muḥammad bin Muḥammad bin Nuḡṣa' al Hambālī al Baghdādī. d. 629 H. (1233).

Chahār Maqālā': Nizāmī 'Urūdī: 552 H. (1157).

(a) MS. Sтамбул:

'Ashir Effendi: 185 wr. 835 H. (1431).

(b) MS. BMOR. 3507 wr. 1017 H. (1608).

(c) MS. BMOR. 2955 wr. 1074 H.

(d) MS. Cama Institute, Bombay 1194.

(e) MS. Nawāb Sālik Jung's Library, Hyderabad Dn. wr. 1158 H. (1745).

(f) Gibb Memorial Series. (1921).

(g) Litho. Tehrān 1305 H.

Dabihān-i Madhākīb: Mohsin Fānī: 1056 H. (1645).

Durr'at' al *Akhbār*: Persian translation of *Tatimmat*' *sind* of Bahāqī. Compiled 730 H. (1330). Karimī Press, Lahore (1928).

[FT] *Firdaws* al *Tawārīkh*: Khusrāw Aharqūhī: 808 H. (1405).

Ganj-i Dānīsh: Ḥakīm Taqī Khān: 1305 H. (1888).

Ḥabīb' us *siyar*: Khwānd Mīr: 930 H. (1524); Litho. Bombay 1273 H.

[HI] *Haft 'Iqām*: Amin Muḥammad Rāzī: 1002 H. (1594). MS. SMHL. No. 64. 1299 H.

Hidāyat' al *Akhbār*: 'Abbās bin Muḥammad Riqī' al Qumī. Litho. Tehrān. 1349 H.

Indian Ephemeris: Dr. Śwāmī Kāṇṇa Pillai, Madras, Govt. Printing Press.

Intihāz' al *Furūḡ*: Muḥammad 'Alī bin 'Alī Thāwri: Calcutta (1862).

Jām' al *Tawārīkh*: Rashīd ud Dīn Faḍl ud ḡh: d. 718 H. (1308). Leyden 1329 H.

Jām' al *Hikāyat* by Muḥammad 'Awfi. GMS.

Jawāhir' al *Andr*: Mullā Ānūrī: 840 H. (1436); SMHL. MS. No. 49. 50.

- Jami' Bahadurshahi*: Calcutta (1834).
- Kalamdar-us Sho'arā*: Muḥammad Afḡal Sarkhush. HSL. MSS. 31, 34 and 97. 1330 H.
- Khaṣana-i 'Amira*: Ghulam 'Alī Azād Bilgramī. d. 1194 H. (1780) Litho. (1900).
- Khalidat-ul Akhbār*: Khwānd Mīr (1494).
- Khalidat-ul Ash'ār wa Zubdatul Afkār*. HSL.
- Khawāṣat-ul Qaṣṣ*: Imād Kātib Isfahānī: 372 H. (1176): *Islamic Culture*, Hyderabad. Oct. 1932.
- Literary History of Persia*: E. G. Browne, London. (1906-1924).
- Lubb ul Akhbār*: Muḥammad 'Awfi: 623 H. (1227).
- Lubb ul Anab*: Abū Muḥammad b. 'Abdullāh Radehāji. d. 466 H. (1073). HSL. MS. 224 Rijāl.
- Majlis-i 'Urshidq*: Sulṭān Humāin Mīrā, grandson of Amīr Timur. d. 1046 H. (1636). Litho. Nawal Kishore, Lucknow, 1293 H. (1876).
- Majma'ul Faṣṣḥ*: Ridā Qulī Khān: 1284 H. (1867), HSL. MSS. 184 and 185.
- Maṣla'i Shams*: Muḥammad Ḥasan Khān, Tehrān. 1303 H. (1885).
- Mir'āt ul Kāyid*: Shīr 'Alī Khān Lodhī. 1102 H. (1691). Bombay Litho. 1304 H.
- Mukhtār 'ul Jawāhid*: Maḥmūd 'Alī Shustarī, Bombay, Litho. 1305 H. (1887).
- Nafḥat-ul Unā*: Jāmī: 883 H. (1478).
- Nāma'i Dānishwardān*: SMHL. Tarkīsh No. 660.
- Natāij-i Afkār*: 'Abd ul lah Qawī Gōpa mōyi: 1258 H. (1843).
- Nigām'ul Muḥ Tāid*: Muḥammad 'Abd ul Razziq, Cawnpore (1912).
- Nafḥat-ul Arudh*: Tārīkh-i Hukamā: Shahamurī: d. 500 H. (1103). Az. MSS. HSL. No. 686 w. 23 Ramadan 773 H. (1332).
- Persian Translation by Maṣūd 'Alī Tabrizī. 1011 H. (1602). HSL. MS. 247 w. 1032 H. (1623).

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- 'Abbas 'Iqbāl: 'Umar Khayyām. Tehrān Sharq pp. 466-485 Rabi I. 1350 H.
- Christensen, Arthur: *Recherches sur les Rubāiyāt de 'O. K. Heidelberg* (1904).
- .. *Critical studies in the Rubāiyāt of 'O. K.* KOBENHAVN (1927).
- Carco, Fr. Baron: *Rubāiyāt of 'O. K. translated from the French of J. B. Nicolas.* Bodley Head (1914).

Qullîk Bertalan: Les manuscrits Mineurs des Rubâiyyât de 'O. K. Szeged (1933).

" The principal Manuscripts of the Rubâiyyât of 'Umar-i Khayyam. Szeged (1934).

Cowell, Edward Byles: Extracts from 'O. K. 30 qns. with introduction by A. G. Potter, London (1936).

Dole, N. H.: English, German and French translations of qns. of 'O. K. comparatively arranged. 2 vols. McMillan, London. 1898.

Datar, V. M.: Gursukaranamrita, Marathi Translation of 'Omar Khayyam's 1067 qns. Hyderabad Dn. 1933.

Fitzgerald, Edward: (a) Four editions with original Prefaces and Notes. McMillan, London. (1899).

(b) With commentary: H.M. Batson and Biographical Introduction by Sir E. D. Ross: Methuen, London. (1900).

Heron Allen, Edward: Rubâiyyâ of 'O. K. A facsimile of the MS. in the Bodley Lib. London, Nicolai. (1898).

" Ed. Fitzgerald's Rubâiyyât of 'O. K. Quaritch, London, (1899).

Husain Dânilâh: Rubâiyyat of 'O. K. with Turkish Translation. Stambul (1922).

Jalâl ud Din Aḥmad Jâfari: Rubâi'iyât Ḥakīm 'Omar Khayyâm. Allahabad.

Javadat Bey, 'Abdullâh: Rubâiyyât-i Khayyâm with Turkish Translation. Stambul. (1926).

Johnson Pârhâl: Rubâiyyât of 'O. K. translated into English verse from the Lucknow Edition. Kegan Paul. (1914).

Mahfûz'ul Haq: New quatrains of 'O. K. *Islâmîc Culture*, Hyderabad, July. (1929).

Maithan Lal, Râjîl: Urdû translation of qns. of 'O. K. HSL. MS. 302.

Marzabân Râdî: Qismat Fukahî (New folklore on 'O. K.). Tehrân Sharq, pp. 606-615. 1350 H.

McCarthy, Justin Handy: The qns. of 'O. K. in English Prose. London, David Nutt. (1898).

Muḥammad 'Iqbâl: Genuine collections of the Rubâiyyât of 'O. K. Report of All-India Oriental Conference, Baroda. 1935 (pp. 903-914).

Muḥammad Shafî: Author of the oldest Biography of 'O. K. *Islâmîc Culture*, Hyderabad, Oct. 1932.

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- Ross, Sir E. D.*: Fresh Light on 'Omar Khayyâm. J.R.A.S. (1898).
Omar Khayyâm BSOS. IV. (1927).
Earliest Account of 'Omar Khayyâm BSOS. V. (1929).
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- Rûsî, 'All*: Rabi'ul Marûm, parodies of 'Omar (See III MSS. of 'Omar Khayyâm's Quatrains Az.). (1903).
- Siddiq Hiddyat*: Tarânuî Khayyâm. Tehrân. (1934).
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- Sa'id Nafîsî*:
(i) Ash'âr-i Khayyâm: *Tehran Sharq Magazine*, pp. 513-529. Rabi'-us-Sinî 1350 H. (1931).
(ii) Khutha'î Sinâ: *Tarjuma-i Khayyâm. Tehrân Sharq*, pp. 449-462. Rabi'-ul-Awwal 1350 H. (1931).
(iii) Dô taqrîr Khwaja' Imâm 'Omar Khayyâm. *Tehrân Sharq*, p. 642-660. Sha'bân 1350 (1931).
- Seklatwalla, J. E.*: (i) 'Omar Khayyâm as a Mystic. (1908).
(ii) Soul Gospel of 'O.K., Bombay. (1906).
- Sayyid Muhammad Laiq Hussain and 'Ayidâ Pânipati*: Rubâiyât 'Omar Khayyâm with life. Delhi. (1924).
- Weir, T. H.*: 'Omar Khayyâm the Poet. London. John Murray. (1926).
- [W.] *Whinfield, E. H.*:
(i) Quatrains of 'Omar Khayyâm, Persian Text and English verse translation. London. Trubner. (1883).
(ii) Quatrains of 'Omar Khayyâm translated in English. London. Kegan Paul. (1920).

[Ha] *Yār Aḥmad Ḥusain Tabrīzī*: Tarab Khānā or Dah Faḡl. Given quatrains of and certain legends about 'Omar Khayyām.

Note.—For other editions of 'Omar Khayyām's quatrains only see the list of MSS. and Editions.

Qābūl Nāmad: c. (1083). 'Unsur'l Mu'ālī Kaykāvūs. Litho. Bombay. (1907).

Rahat-ūṣ Ṣudūr: c. 601 H. (1205) by Muhammad bin 'Alī Rāwandī. HSL. No. 1404.

Riyāṣat 'Arīḍāin: by Rīdā Qulī Hidyāt. d. 1218 H. (1803). Tehrān 1305 H. (1887).

Riyāṣat Siyāhat: by Zainul 'Abidin Shērwanī. Tehrān 1329 H. (1901).

[RS] *Riyāṣat Shu'arā*: by 'Alī Qulī Daghastānī Wīllā. d. 1161 H. (1748): HSL. MS. 14909.

Roudāt-ūl Jannāt: by Muḥammad Bāqar bin Zain'ul 'Abidin. Tehrān, 1307 H. (1890).

Roudāt-ūṣ Ṣafā: by Ibn Khwānd Shāh. d. 903 H. (1497).

Sarw-i Aḥd: by Ghulām 'Alī A'ālī Bīgrāmī. d. 1194 H. HSL. MS. 16.

Sham'i Anjuman: Nawāb Ṣadiq Ḥusain Khān. Litho. p. 1023 H.

Shams ut Tawdrīkh: Ispahān 1331 H.

Sī Faḡl: Naṣīr ud Dīn Ṭūsī: HSL. MS. 77. Nairanjat w. 1167 H.

Shi'ar-ūl 'Ajam: Moullā Shihā No'mānī. Lucknow. 1335 H. =

Tārīkh-i Al-i Saljūq: Al Bundārī: with Preface by Prof. Houtama. (1889).

Tārīkh-i Alafī: by Aḥmad Naprullah Thathwī. c. 996 H. (1587). HSL. MS. 33.

[TG] *Tārīkh-i Gucūdā*: by Ḥamd-ul-lāh Mustawfī. c. 730 H. (1330). GMS.

[QIFTI] *Tārīkh-ūl Husamā*: by Jamāl ud Dīn Abū'l Ḥasan 'Alī bin Yūsuf Qiftī. d. 646 H. (1240). Ed. Prof. Dr. Julius Lippert. Leipzig. (1903).

[JG] *Tārīkh-i Jekān Gucūdā*: by 'Aḡā Malik Juwānī. c. 658 H. (1260).

Tārīkh-i Kāmil: by Ibrāhīm Athīr. c. 628 H. (1231).

Tārīkh-i Mufasssāl-i Irān: 'Abbās Iqbāl. Tehrān. (1934).

Tārīkh-i Nigārīnān: by Aḥmad b. Muḥammad c. 1276 H. SMHL. 66a.

Tārīkh-i Wajūdī: by Faḡhullāh bin 'Abdullāh Shīrāzī. d. 728 H. (1328) Litho. Bombay 1269 H.

Tatimmat Ṣiḡar-ūl Hikma: by Zāḥirud Dīn Baihaḡī. d. 549 H. (1154). MS. Berlin, 10035. MO. 21. Arabic.

MS. Stambul. Mulla Murād.

MS. Stambul. Bashīr Aḡhā.

- Tadhkira'i Husaini*: by Mir Husain Dost. c. 1163 H. (1749).
[DOWLAT] *Tadhkira'i Sho'arā*: by Dowlat Shah. c. 892 H. (1487).
Bombay. Litho. (1887).
Tadhkira'i Sho'arā: by Muḥammad Taqī. HSL. One vol. (Incomplete).
Toḥfat'ul Ekdām: by 'Alī Shēr Qāni'a. c. 1181 H. (1767).
Wajīd (SP): by Nigāmī Mulk Tūl. Bombay, Litho. 1303 H.
(1887).
Ẓīh Jihādī: by Naṣīrud Dīn Tūl. d. 672 H. (1273) MS. SMHL.
Ẓīh Ulūgh Bāḡ: by Mullā 'Alī Qāshjī. d. 872 H. (1467). MS. SMHL.
MS. OUL.
Ẓīh Bahādur Shāhī: MS. SMHL.

II. 'OMAR KHAYYĀM'S SCIENTIFIC AND PHILOSOPHICAL WORKS.

1. *Circ.* 460 H. (1067): Tract on the Indian method of finding squareroots and cuberoots. Not found—Mentioned by 'Omar Khayyām in his *Algebra*.
2. *Circ.* 461 H. (1068): Arabic Tract, (*Risāla*'i Abī'l Fataḥ 'Umar bin Ibrāhīm Al-Khayyāmī), 3 fol. in reply to a problem. Solution of an algebraic equation by conic sections.
MS. with 'Abbās Iqbāl Ashtiyānī. Extract published in "Sharq" Tehrān. Rabi. I. 1330 H. August (1931).
3. *Circ.* 462-467 H. (1069-1074): *Arabic Algebra. Maqālāt fi'l Jabr wa'l Muqābilāt*, dedicated to Qādī'al Quḍāt Abū Tāhir.
 - (a) Univers. Lib. Leyden, Cod. 14 II. 25 folios.
 - (b) BN. Paris, Slane, 2461. Anc. Fonds 1196. wr. 527 H. (1133).
 - (c) BN. Paris, Slane 2457-7 Anc. Fonds 1104.
 - (d) India Office, London, 734. fol. 48-56.
 - (e) With French Translation by Weiske. (1851).
 - (f) With Eng. Tr. and diagrams by Dawud Kaimar, New York 1931.
4. 470 H. (1077). *Arabic Muḥdharāt Kitāb Uqūdāa*. Corollaries of Euclid. MS. *Univers. Lib. Leyden*. Cod. 199 VIII. 26 folios. Copied on Sha'ban 615 H. (1218) from a MS. written by 'Omar Khayyām and of Jamād. I. 470 H. (20 Nov. 1077).
5. *Handbook on Physics*: Mentioned by Baihaqi. Not found.
6. *Circ.* 471 H. (1078): *Zīch Maḥīr Sāḥī*. Mentioned by Ḥajī Khalīfa Chalpi. d. 1068 H. and Quṣṣud Dīn Shīrāzī. d. 710 H., in his *Tohfat'us Shīrāzī*. c. 684 H. (1285).
7. *Lundjīm Amīnā*: On forecasting weather mentioned in *Tarīkh Alāfī*. Not found.
8. 472 H. (1079): Persian Translation of the Sermon by Abū 'Alī Sīnā.
MSS. in Tehrān, Pub. by Sa'īd Naḥīd in "Sharq." Rabi. I. 1330 H. (1931). pp. 452 to 457.
9. 473 H. (1080). Arabic Tract. *Kawn wa Taklīf*. Creation and Chastening.
 - (a) Cairo MS. Nūr'ud Dīn Bēg Muṣṭafā. wr. 699 H. (1300). Pub. Sa'ādat Press, Cairo. (1917).
 - (b) *Nadwī Khayyām*. (1933).

10. *Circ.* 474 H. (1081). Arabic Tract.
Suppl. to Koun wa Taklif.
 (a) Cairo, Nûrud Dîn Muṣṭafā Beg. MS. w. 699 H. (1300).
 Print. Sa'īdat Press, Cairo. (1917).
 (b) Ed. Nadwī, Khayyām pp. 385-392.
11. *Circ.* 474 H. (1081): Arabic Tract. *Al Wajūd I. The Existence.*
 (a) Cairo, Nûrud Dîn Muṣṭafā Beg. MS. w. 699 H. (1300).
 Pr. Sa'īdat Press, Cairo. (1917).
 (b) Ed. Nadwī, Khayyām pp. 394-398.
12. *Circ.* 474 H. (1081). Arabic Tract, *Al Wajūd II. Awḥād wa Maṣūfāt.*
 (a) Cairo, Nurud Din Muṣṭafā Beg. MS. wr. 699 H. (1300).
 Printed Sa'īdat Press, Cairo. (1917).
 (b) Poona, Prof. 'Abdul Qādir MS. w. 1027 H. (1618).
 (c) Berlin Petermann. 466, MS. w. 808 H. (1483).
 (d) " Orient. 2-258-35 MS. wr. 1061 H. (1651).
 (e) Sharq Tehrān, Sha'bān 1350 H. (1931).
 (f) Nadwī, Khayyām, pp. 401-411.
13. 498 H. (1095): Persian, *Kullīyat al Wajūd. Existence.*
 (a) London, BM. or. 6572.
 (b) Paris, BN. Supp. Pers. 139 VII.
 (c) Council Library, Tehrān, MS. 5072, d. 22 Shawwāl 1288,
 printed in Sharq Magazine. Sha'bān 1350 H. pp. 643-649.
 (d) Nadwī, Khayyām, pp. 414-423.
14. Arabic verses.
15. Persian Qita'.
16. Before 515 H. (1122). *Mīzān'ul Hikam. Philosopher's Balance.*
 (a) Bombay Univ. Lib. MS. wr. 585-86 H. (1191).
 (b) Hyderabad State Lib. MS. 125, wr. 1033 H. (1624).
 (c) Gotha. Herzogl. Lib. 1158 XI.
 (d) Nadwī, Khayyām, pp. 427-432.
 (e) Fr. Rosin. 'Omar Khayyām.

III. MANUSCRIPTS AND EDITIONS OF 'OMAR KHAYYĀM'S QUATRAINS.

D: Diwan, alphabetical; F: Farhang, double alphabetical; S: Selections.

Serial No.	Abr.	Year		No. of qra.
1.	A.	1907	Ed. by Imāshud Dīn Gujratī, Rāshidīn Press. <i>Amritsar</i> .	D.913.
2.	ALI.	19th Cent.	'Aligarh. University library. MS.	D.702.
3.	AZ.		'Azamgarh. Dār'ul Musannafin MS. Rabi'ul Marṣiyy by Ālī Rūmī copied from MS. wr. 1002 H. (1593).	S.55.
4.	Ba.	16th Cent.	Bombay. Cāmā Oriental Institute MS. Rehateck vii. 78. (Leaves lost in the middle).	F.561.
5.	Ba.	18th Cent.	" MS. Shirkat Family Library.	D.693.
6.	Bc. (Sak. III)	1880	" MS. J. E. Saklatvalā. 1297 H. Prototype of N and Tehrān. Print. of 1857 follows Hf. & Ho.	F.454.
7.	BDa.	1460	[BD.] = Oxford, Bodleian Library. MS. Ousley 140. [Ethē 525] written by Mahmūd Yarbūdāq, Šafar 865 H. at Shirāz. Facsimile by Harrold Allen. London.	F.158.
8.	BDb.	16th Cent.	" MS. or 367 [Ethē 524]. Leaves lost in the middle and at the end.	D.406.
9.	BERa.	1648	[BER.] = Berlin, Staats bibliothek. Petermann Or. II. 96. Fol. 80b—101b. Bound with Qita'it of Ibn Yamin. w. 11 Jamādī'ul Akhir 1058 H. Fragment, ends in the middle of qra. rhyming in d.	D.238.
10.	BERb.	1796	" " " MS. Orient 2-146. Fol. 794b-802b Anthology Gulhāna-i-Tahq written at Agra.	D.196.

Serial No.	Abr.	Year		No. of qas.
11.	BERf.	1487	[BER.] = Berlin, Staats bibliothek. MS. New acquisition Anth: Majma' al al-Maimina'. 5th Jamādī-al-Akhir 892 H.	S.383.
12.	BMa.	1570	[BM.] = London, British Museum MS. Or. 5966. Bound with Dīwān Asafī 977 H.	D.269.
13.	BMb.	1624	" " " MS. Or. 331. Fol. 22-42a. written at Delhi. 10th Rāmāḍān 1033 H. On the title page wrongly styled Rubā'iyāt Sarmad.	D.546.
14.	BMc.	1668	" " " MS. Or. 3011. Written in 1079 H.	D.400.
15.	BMd.	Middle of 16th Cent.	" " " MS. Or. 10910. 'Omar Khayyām's quatrains in the interspace between odes of Hafiz.	S.462.
16.	BMe.	1730	" " " MS. Or. 330. Written by Mir Abul Hasan before (1730).	D.423.
17.	BNa.	1497	[BN.] = Paris, Bibliothèque Nationale MS. Anciens fonds. 349. Fol. 181b-210b. d. 30th Rajab 902 H.	S.130.
18.	BNb.	1528	" " " MS. Suppl. 823. Rubā'iyāt-i-Khayyām. Fol. 93b-113a.	S.349.
18-a.	"	"	" " " Rubā'iyāt-i-Tayyib. Fol. 114b-124a. Written in Jamādī-us-sani 934 H.	S.154.
19.	BNc.	1541	" " " MS. Suppl. Persian. 826. Written in 947 H.	S.75.
20.	BNd.	1473	" " " MS. Suppl. Persian. 1417. Written by Faqraddin Ahmed. 10th Rāmāḍān 879 H. at Shirāz.	DF.168.
21.	BNe.	16th Cent.	" " " MS. Suppl. 1481.	S.37.
22.	BNf.	1448	" " " MS. 1777. Anthology written in 852 H. Caillie Bertrien. Minor MSS. Pa.	S.56.
23.	BNg.	1448	" " " Fol. 326a-328. (Concordance from Dr. Rempis).	S.47.

S.503.

Serial No.	Abr.	Year		No. of qra.
24.	BNh.	Middle of 16th Cent.	" MS. Suppl. 1637. Fol. 1b-47a.	S.349.
25.	BNi.	1507	[BN.] = Paris, Bibliothèque Na- tionale. MS. Suppl. 1817. Fol. 17b-18a. Written in 913 H. Callik Berterian minor MSS. Pg.	S.38.
26.	BNj.	16th Cent.	" MS. Suppl. 1425. Fol. 171b-186b. Callik Berterian. Minor MSS. Fl.	S.60.
27.	BNk.	1586	" MS. Anciens fonds 354. Fol. 11a-25. Written in 994 H.	S.87.
28.	BNl.	1602	" MS. Suppl. 1566. Fol. 393a-401a. Written at Surat by Abu Moḥammad Ibn Faḥ Moḥammad of Patāk in 1011 H.	D.480.
29.	BNa.	1851	" MS. Suppl. 1458 (Bo- chet 1212) by Hamdi 1268 H. Callik Berterian. Fl.	D.45.
30.	C.	1927	Critical studies in the Rubā'iyāt of 'Umar Khayyām.	S.111.
31.	Ob.	1795	Cambridge MS. add 1055. Fol. 174b-220b. Incomplete 1210 H.	D.801.
32.	CALc.	1896	Bengal Asiatic Society 1548. Con- cordance through Dr. C. H. Rempis.	D.513.
33.		1933	Callik Berterian. Minor MSS. of the Rubā'iyāt of 'Umar Khayyām. Sengad. 1933.	
34.	Ha.	1461	H. = Hyderabad Dr. V. M. Dāstir MS. Tarḥ Khānā by Yār Ahmed Ibn Husain-ar Rashidi Tabrizi compiled in 867 H. Seal on Fol. 39b. First owner Bahrām banda-i-Shāh-i-Willā- yat 897 H. Seal of second ac- quirer illegible. Third acquirer Husain bin 'Alī al Husaini; Fourth acquirer Moḥammad Hidāyat ullāh Khān 970 H. Fol. 1b-4a, foreword; Fol. 4b- 50a, 364 quatrains; Fol. 50b- 55b, tenth Faḡl folklore and 9 qra.	S.373.
35.	Hb.	1550	" V. M. Dāstir. MS. bound with other later MSS. dated 1124 H.	F.699.

Serial No.	Abr.	Year		No. of qna.
36.	Hc.	1786	<i>Hyderabad</i> Dn. V. M. Dâtîr. Scholar's MS. 49 folios main body 384. Margin 29. Before 1200 H.	D.413.
37.	Hd.	19th Cent.	" V. M. Dâtîr MS. arranged by subjects	S.373.
38.	He.	Before 1700	" V. M. Dâtîr MS. Hand-writing 11th century H. from 1 to 2.	D.224.
39.	Hf.	1687	" V. M. Dâtîr. MS. by Abul Kâsim Shirkâi. 1st Safar 1099 H. (with qna. of Atîr and Abu Saïd) Prototype of the text by Mon. J. B. Nicholas, Paris.	F.443.
40.	Hg.	Before 1689	" V. M. Dâtîr. MS. middle of 11th century Hijri.	F.434.
41.	Hh.	"	" V. M. Dâtîr. MS. Worm-eaten leaves 1 to d.	D.412.
42.	Hi.	"	" V. M. Dâtîr. MS. a to d with foreword.	D.140.
43.	Hj.	1500	" State Library—MS. Dawûwîn 373. Fol. 448 to end by handwriting,—middle of 10th century H.	S.362.
44.	Hk.	1608	" State Library. MS. Dawûwîn 328. Presented at Agra. Second owner's date 1017 H. Ends in the middle of d.	D.300.
45.	Hi.	1639	" State Library. MS. Dawûwîn 167. 30th Moharram 1070 H.	D.56.
46.	Hm.	Before 1670	" Nawâib Sâllir Jung Bahâdur's Library. Dawûwîn 1872 MS. written by 'Abdur Rashîd Dailamî. d. 1081 H. with foreword.	D.433.
47.	Hn.	1694	" Nawâib Sâllir Jung Bahâdur's Library MS. Shin 33. Bears seal of Gazanfar, steward of Alamgir 1116 H.	D.460.
48.	Ho.	1880	" Nawâib Sâllir Jung Bahâdur's Library. MS. Shin 42. 1297 H.	F.444.
49.	Hp.	1869	" Madrasa-i-Nizâmî. MS. written in 1285 H.	D.820.

Serial No.	Abr.	Year		No. of qns.
50.	Hq.	1869	H. <i>Hyderabad Dn.</i> By the same hand and included in the above. 1286 H.	D.601.
51.	Hr.	Before 1727	" V. M. Dā'ir. MS. bound with a later MS. d. 1140 H. Fol. 12-49b. with foreword.	D.482.
52.	Ha.	"	" V. M. Dā'ir. continuation of above. Fol. 502-70b. 1140 H.	S.207.
53.	Ht.	Before 1618	" Syed Musaffar Husain's Library MS. <i>Jung-i-Arif</i> written by Hakim 'Arif. d. 1028 H.	S.38.
54.	Hu.	Before 1600	" " " MS. <i>Bayān</i> .	S.35.
55.	Hv.	1757	" Nawāib Akhtar Yār Jung Bahādur's Library placed at the disposal of V. M. Dā'ir. Collection of quatrains of mystics, philosophers, kings, vazīrs, amīrs, physicians to kings, contemporaries, old scholars, and others. First owner's seal Mohammad Wasil 1171 H. compiled after 1106 H. (1695). Fol. 109b-113b.	D.81.
56.	Hw.	1893	" Ed. by Mohammad Fayyāzuddin Khan Fayyāz [Musharrif Jung] Rikāb Khān, Press Hyderabad Dn. 1311 H.	D.1030.
57.	Hx.	1648	MS. 52/112 Dawūdīn, Omariya University Library. A n t h. written on 10th Moharram 1108 H. by Mohammad Jin. Bears seal of Mohammad Sami' Khānīshāh Bādshāh Alamgir. 1106 H.	S.67.
58.	Hy.	1384	" V. M. Dā'ir. MS. <i>Ru-bā'iyyāt 'As Shāikh 'Al Imām Hujjat'al Haq 'Umar bin Ibrāhīm al Khayyūmī</i> : first written by Abdu'llah bin 'Alī Al Bāmi (or Busamī) bin Muhammad in the year 786 H. and finished re-copying from this MS. on 18th Zihijj 1171 H. by Ibn Mohammad Hussain Mohammad Rabi' 'At Tabrizi. First owner's seal Rāi Vikālat Rām Aqaf Jāhī. 1199 H.	D.737.

Serial No.	Abr.	Year	No. of qna.
		Yamīn (9) <i>Qaridā</i> by Ibn Saif; (10) <i>Risāla-i Sham'a</i> by Jalāl'ud Dīn Khawāfi; (11) <i>Risāla-i-Qalandariya</i> by Amīr Abū Ishāq, written on 22 Šafar 806 H. (12) Three <i>Maktūbāt</i> (13) <i>Rubā'iyāt</i> of 'Omar Khayyām [Ka, main body 126; Kb. margin 80]; (14) <i>Qaridā</i> by Rabī'ī Fāshānī; (15) <i>Qaridā</i> by 'Alī Ḥasan' al Bikhārī (16) <i>Qit'ā</i> , 44 verses by Majīd'ud Dīn Hamgar with foreword.	
67.	L.	1924	Ed. by Lucknow Nawāl Kishōre Press. Rabī'iyāt 'Omar Khayyām. D.700.
68.	LE.	1733	London. MS. by Muhammad Ehsan al Husaynī, 23 Sha'bān 1145 H. Facsimile in "Life's Echoes" by Col. Brown. London. D.91.
69.	LN.	1550	Lucknow. Nadwatul 'Ulām. MS. 642. Nawādir Diwān-i Ḥafiz. Quatrains written in the interspaces of Odes of Ḥafiz. Middle of 10th cent. H. S.423.
70.	MA.	1550	MS. Musée Aristotko Leningrad. Fragment 16th century. Concordance of rare qna. obtained from Dr. G. H. Rempis. D.294.
71.	N.	1867	J. B. Nicholas with French Translation. F.464.
72.	Pa.	1505	[P] = <i>Patna</i> . Idlīh Library Deena MS. of Rubā'iyāt Malik-ul Hukamā Shāh 'Omar Khayyām, written on 30 Rajjab 911 H. by Sultān 'Alī al Katīb. Ed. in 1933 by Syed Sulaimān Nadwi, Amargarh. D.205.
73.	Pb.	1554	" Oriental Public Library—Has lacunas. F.604.
74.	Pc.	1786	Owned by son of Khān Bahādur Khudā Baksh, Nastaliq, richly illuminated. Arranged alphabetically according to the commencement of quatrains. S.393.

Serial No.	Abr.	Year		No. of qns.
75.	Pl.		MS. compiled by Umrao Singh Shergil of Majithā. Re-arranged selections of 'Omar Khayyām's quatrains (298 and 37).	S.335.
76.	Ra.	Before 1510 A.D.	Ed. by Dr. Fr. Rosen. Berlin. 1928. Quatrains of 'Omar-i-Khayyām with English prose version. Text alleged to bear the date 781 (?).	S.330.
77.	Rh.	1524	" " " On the margin of Fol. 47a-54a. of Dāwūd-i-Hafiz written in 930 H. by Sultan Moḥammad Nur'ul Kitāb.	D.63.
78.	Rc.	1541	Anth. : Munis'ul Ahrir by Badr-i-Jāzami. 741 H.	S.13.
79.	RPa.	1639	RP. = Rāmpur State Library. MS. 283. Lailā-o-Majnūn, composed by Mullā Makṣabī Shirāzi on 28th Rabi'ulāwwal 1048 H. On the margin are 'Omar Khayyām's quatrains.	S.349.
80.	RPb.	1584	" " " MS. Anth. : No. 140. Dāwūd-i-Fol. 328b-341b. written by Moḥammad Mohsin Heravi at Qandahār on 1 Rabi'al-awwal 992 H.	S.127.
81.	RPc.	1785	MS. with Intiyāz 'Alī Khān 'Arshi 1200 H.	D.523.
82.	Sa.	1457	[S] = Stambul. Ayasofia No. 2032. Anth. : Fol. 194b-206b. 861 H.	S.139.
83.	Sh.	1460	" " Nur-i-Osmāniā. MS. 3892. Anth. : Fol. 1-b-66b. 865 H.	S.312.
84.	Sc.	1485	University Library. MS. No. 3009. Rida Plushā. Fol. 55b-114b. Tabrizi. Text with Prologue and Epilogue d. 890 H.	S.456.
85.	Sd.		" " Nur-i-Osmāniā. MS. 3895. Omits one quatrain which is repeated in Ra.	S.372.
86.	Se.	1472	" Sulaimāniā mosque MS. Collection No. 2882. Fol. 35b-82a. with foreword. 876 H.	D.336.

Serial No.	Abr.	Year		No. of qra.
87.	Sf.	1312	[S]=Sambul Nūr-i-Osmāniā No. 3894. Fol. 28b-30b. 918 H.	S.123.
88.	Sg.		" " 'Adif Effendi Library No. 2257 writing in the Middle of 16th century A.D. Fol. 1b-16b.	S.121.
89.	Si.	1331	" " Qāṣidāh No. 1667. Anth.: Nuzhatul Majālis 67 Ash'ar. 25 Shawwāl 731 H.	S.31.
90.	T.K.	1350	Tehran, Majlis Shorā-i-Mill MS. No. 9011. Sharq Magazine. Rabi II 1350 H. pp. 520-522. Art. by Say'id Naṣfī. Connected with Ka. above.	S.11.
91.	U.	1314	Uppsala University Library MS. No. 42 bound with Diwān Shāhī. 913 H.	S.256.
92.	W.	1883	Ed. by E. H. Whinfield, London, with English verse translation.	F.500.
93.	Wa.	1451	[W]=Wien. Bibliothek Nationale Anth.: MS. No. 398. [Flügel 645]. Fol. 249a-252b. 835 H.	S.42.
94.	Wbd.	1350	" State Library N.F. 146. [Flügel 507] written 15 Jamādī-al-Akhir 957 H. by Ibn Fiyālā.	D.303. D.185. S.38 }
95.	L.H.	1878	[2nd edition]. Lucknow. Naval Kishore Press. 1295 H.	D.762.
96.		1890	Bombay 'Ulūwī Press. Ed. by Syed Muḥammad 'Alī Shīrāzī. 1308 H. with quatrains of Bibā Tāhīr Hur, and Abu Sa'īd and Abd Allāh Ansārī.	D.755.
97.		1906	Bombay. Gulzar Hussaini Press. Ed. by Muḥammad Rahīm Ardabīlī 1324 H.	D.745.
98.		1922	Sambul. Ed. by Husain Danish with Turkish Translation, with a Persian Qita'a and two Arabic Qita'at.	S.396.
99.		1922	Lahore. Karimi Press. Ed. by Nadrud Dīn.	D.766.

Serial No.	Abr.	Year		No. of qna.
100.		1924	Delhi. Shih Jahan Press. Taj-ul Kalim, with verse translation by Laiq Hussain Amrôhi and biographical sketch by Ayiz Piripati.	D.764.
101.		1925	Allahabad. Anwar-i-Ahmadi Press. Ed. with prose translation by Jalil'ud Din Ahmad Ja'afari.	D.908.
102.		1928	Bombay. Gihani Press. Ed. by Mohammad Ardaqani.	D.775.
103.		1931	Damascus. Toufiq Press. Ed. by Syed Ahmed As Sâfi with translation in Arabic verse.	S.331.
104.		1932	Tehran. Biqazidâ Press. Ed. by Mîsal Khâwar. Includes 3 unknown qna.	F.368.
105.		1933	Tehran. Khiyaban Nisariâ. Ed. "By a contemporary scholar." Same as above.	F.368.
106.		1933	Tehran. Kitâbchi Press. Ed. by Sa'adat Akhwan.	F.412.
107.		1933	Tehran. Nuzhat. Sharq Press. with preface by Syed Nafai.	F.443.
108.		1933	Allahabad. Agarwallâ Shanti Press. Ed. by Mahesh Ferozid [Drops 2 qna. from number 103 above.]	F.366.
109.		1934	Tehran. Roshnai House. Ed. by Sadiq Hidayât. Tarâna-i-Khayyâm.	S.143.
110.		1935	Bombay. Ed. by Mohammad Ismâ'îl Jahromi.	D.776.
111.	Rempis.	1936	Tübingen. 'Omar Chajjam' und seine Vierzeiler. Christian Herrnholt Rempis. German prose and verse translation of 233 verses. With bibliography and lists of manuscripts and editions of 'Omar Khayyâm' quatrains.	S.255.

NOTE.

Manuscripts Ha, Hb, Hc, Hd, He, Hf, Hg, Hh, Hi, Hr, Hs, Hy, in original have been acquired by me through dealers of old Persian manuscripts.

I am indebted to:—

(a) Rt. Hon. Nawāb Sir Akbar Hydarī Hydar Nawāz Jung Bahādur, P.C., and

(b) Nawāb Akhtar Yār Jung Bahādur for having placed at my disposal in original their valuable manuscripts Hs and Hr respectively.

(c) To the Librarian of Hyderabad State Library for having permitted me to examine and take copies of Hj, Hk, Hl.

(d) To Nawāb Sir Sāhib Jung Bahādur for Hm, Hn, Ho.

(e) To the Librarian of Madrasa Nizāmī for Hp and Hq.

(f) To Hakim Munaffar Hussain for Ht and Hu as well as many other manuscripts of other authors connected with 'Omārian research.

(g) To Nawāb Šadr-i-Yār Jung Bahādur, Habibgunj for the copies of HGa and HGb.

(h) Mohi-ud-Din Imtiyāz 'Alī 'Arshī, Librarian, Rāmpūr for copies of RPa, RPh, RPe, which he carefully compared with the original.

(i) To late Nawāb Mas'ūd Jung Bahādur, Chancellor, Aligarh University for a copy of ALI.

(j) To Syed Sulaiman Nadwi for a copy of Az.

(k) To Mr. Ankabaria, Hon. Secretary, Clarendon Institute, Bombay for a copy of Ba.

(l) To Mr. Ambrose George Potter, London, for a photograph of his copy of Ib and also for having placed me in correspondence with Dr. C. H. Rempeis.

(m) To the Librarian, Lucknow Nadwatul 'Ulum for a copy and photograph of Specimen page of LN.

(n) To the Librarian, Oriental Library, Patnā for copies of Ph, Pc and Pf.

(o) To Dr. C. H. Rempeis for having procured for me photographs of most important manuscripts in Stambul libraries, viz., Sa, Sb, Sc, Sd, Se, Sf and BERI.

Dr. Rempeis has also supplied me with the concordances of quatrains in Si, BMD, U, MA, BNg and CAL.

I am specially indebted to him for having interchanged views with me on the subject.

(p) To Mr. Gouri Pershlid Saksena and his son Mr. M. M. Lal Saksena for the description of the contents of their manuscript (Ka+b) and bringing to my notice the *Sharq Magazine* and TK. mentioned in it.

(q) To Mr. J. E. Sakliewillä of Bombay for having sent Bc in original for my inspection.

(r) To the librarians of :—

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| (1) British Museum, <i>London</i> . | [BM.] |
| (2) India office, <i>London</i> . | [I.] |
| (3) Bibliothèque Nationale, <i>Paris</i> . | [BN.] |
| (4) Staats Bibliothek, <i>Berlin</i> . | [BER.] |
| (5) Bodleian Library, <i>Oxford</i> . | [BD.] |
| (6) University Library, <i>Cambridge</i> . | |

for photographs of the manuscripts mentioned above.

The remaining manuscripts are found in the editions by Dr. Fr. Rosen (Ra, Rh, Rc) ; Dr. Haron Allen (BCDa) ; Dr. Caillik Berterlan (Minor Manuscripts in the Bibliothèque Nationale, Paris) ; Syed Sulaimān Nadwi (Pa) ; and Col. Brown (LE).

IV. WORKS OF OTHER PERSIAN AUTHORS.

1. *Anull, Tālib*: d. 1036 H. (1626).
Diwān HSL. MS. Dawlwin 393. w. 1091 H. (1680). No vagrants found.
2. *Ibn-i Yamin*: HSL. MS. 923. No vagrants found.
3. *Abū Sa'īd Abī'l Khair*: d. 440 H. (1048).
Rubā'yyat-i Abū Sa'īd: Ed. K. M. Mitra, P. Lahore (1902).
Vagrants found.
4. *Athir-i Akhikari*: d. 572 H. (1176).
Kulliat of Athir-i Akhikari with Diwāns of Salrūn Sīvajī and Hāfiḡ on the margin, MS. SMHL. No. 87. w. 810 H. 650 qra. of *Athir*, 33 of *Salrūn* and 21 of *Hāfiḡ*. *No vagrants found.*
5. *Arṣaḡi*: d. 526 H. (1131), HSL. 943. w. 1279 H.
No vagrants found.
6. *Iṣfarangi*: Saifud Dīn. d. 561. MS. HSL. 833, one line from qn. 1022.
7. *Aḡḡalud Dīn Aḡḡal-i Kāhī*: d. 666 H. (1268).
 (i) *Rubā'yyāt*. Ed. Sa'īd Naḡmī. Tehrān (1933).
Vagrants found.
 (ii) *Risāla'ī al Muḡīd'al Mustafīd* Tehrān (1933).
 (iii) Br. Museum, London, Ad. 7822 MS. (1653).
8. *Anṣarī, 'Abdullāh*: d. 481 H. (1088).
 (i) *Risāla* by 'Abdullāh Anṣarī. HSL. MSS. 408 and 800.
 (ii) *Mandjāt*. Bombay. 1308 H. (1890).
9. *Anṣar, Shāh Qāsim*: d. 837 H. (1433).
HSL. MS. Dawlwin 1295. Kulliat of Nī'amat'ullāh Wall, Shāh Qāsim Anṣar and Hāfiḡ, written by Amir Shāhī. d. 854 H. (1450). Vagrants found.
10. *Anṣarī*: d. 547 H. (1152). *Kulliat*. Nawākhshore, Cawnpore (1897).
11. *Aḡḡad Kirmānī*. d. 537 H.? *Diwān* HSL. MS. 1043. by Isḡm bin Humāin on 8 Ṣaḡar 842 H. (1438). 71 qra. all 3 rhymes.
No vagrants found.
12. *Abū Shīrdīl*: d. 924 H. (1515).
Kulliat. HSL. 817. w. (16c). contains *Sāḡi Nāma'*.
13. *Baḡdī*: d. 948 H. (1541). *Diwān* written in author's time SMHL. No. 170. No qra. of O.K.

14. *Jām, Shaikh Ahmad*: d. 336 H. (1141).
Dewan. Litho. Bombay. (1881).
15. *Jāmī 'Abd al Rahmān*: d. 898 H. (1493).
 - (i) Kulliat MS. SMHL. No. 1 w. 932 H. (1343).
 - (ii) " MS. HSL. 78, w. 937 H. (1330).
 - (iii) Nawal Kishore Lucknow (1876).
 - (iv) Nawal Kishore Cawnpore, 1329 H. (1910).
16. *Hafiz*: d. 792 H. (1390).
 - (a) MS. HSL. 374 w. 994 H. (1386).
 - (b) HSL. No. 308 w. 818 H. (1415).
 - (c) HSL. No. 383 w. 1033 H. (1643).
 - (d) SMHL. No. 87. w. 810 H. (1407).
 - (e) Nawab Hydar Nawāz Jung's Library, Ha. (15c).
 - (f) Nawal Kishore Press.
17. *Hasan Sanjari*: Dīwad SMHL. 81. w. 916 H. (1510).
18. *Kāshidat*. d. 582 H. (1186).
Kulliat
 - (a) SMHL. 53 (16c). 87 qns.
 - (b) HSL. No. 261 w. 1126 H. (1714).
 - (c) SHML. 73 w. 1124 H. (1702).
 - (d) Pub. Nawal Kishore, Lucknow.
19. *Kharidat*: Abu'l Hasan d. 425 H. (1034).
HSL. MS. 927 *Taqawwuf*. *Kulliat* 'Touba' wa *Irshad*.
20. *Khawass, Amir*, d. 725 H. (1323).
 - (a) Kulliat HSL. 387. (16c).
 - (b) SMHL. 58 (16c).
 - (c) OUL. 53/164 w. 842 H. (1438). Contains on the margin the *Dīwan* of Amir Hasan, Najir Bukhārī, and Hasan Ghannawī.
21. *Dard Shikā*.
Hamd al 'Arifain: HSL. 553, 683, 875, *Shattahat*. OUL. 52/180.
22. *Dād, Najm al Din Rāḍī*: d. 634 H. (1236) *Mir'at al Thāḍ* c. 620 H. (1223). HSL. MS. 20993 *Taqawwuf*.
23. *Rūmī, Jalāl al Din*: d. 672 H. (1273).
Dīwad. HSL. No. 379, 380, 381 and 877.
24. *Sermad*: d. 1070 H. (1660). *Rubāyat Shāh Jahān* Press, Delhi, 1347 H.
25. *Sahih*: d. 1009 H. (1601). OUL. 32/112. *No variants found*.
26. *Sa'di*: d. 691 H. (1292). Kulliat.
 - (a) HSL. MS. 170 w. 1003 H.
 - (b) HSL. 581. w. 934 H.
 - (c) HSL. 372.
 - (d) OUL. No. 8.

27. *Salāmān Shirdjī*: d. 773 H. (1378).
 - (a) OUL. MS. 51/103. w. 1088 H. (1773).
 - (b) HSL. MS. 1198 w. 835 H. (1451) No vagrants.
 - (c) SMHL. MS. 87 wr. 810 H. No vagrants.
 - (d) Litho. Tehrān.
28. *Sardā*: d. 546 H. (1151).
 - Hadiqā. HSL. 1503.
 - Kulliat. Litho. Bombay. 1328 H. No vagrants found.
29. *Shāhī*: d. 834 H. (1430). HSL. MS. 487. w. 999 H. (1590). MS. 624 (16c.).
30. *Shāh*: d. 1080 H. (1670).
31. *Shāhīr, Adīb-i*: d. 546 H. (1151).
 - MS. HSL. 996, w. by Shaikh Hayāt Sarhandī, in the reign of Shāh-i Jihān. No vagrants found.
32. 'Arif: Qn. written by 'Abdul Majid under orders of author SMHL. 177. No vagrants.
33. 'Tāqī: d. 688 H. (1289) Lam'āt. HSL. 432.
34. 'Urīf: d. 999 H. (1582). Diwan Litho., Cawnpore. 1297 H. (1880).
35. 'Amīl, *Bokā'ud Dīn*: d. 1030 H. (1621).
 - Kashkāl: Bombay. 1194 H. (1887).
36. 'Amr, *Farīdud Dīn*: d. 627 H. (1230).
 - (a) Diwan HSL. MS. 807. w. 1003 H. (1596).
 - (b) Diwan HSL. MS. 303 (16c.).
 - (c) Mukhtarmāma fragment HSL. MS. 143 (16c.).
 - (d) Kulliat-i 'Amr: Nawal Kibore, Lucknow (1872).
37. 'Imād Faqīh Kirmānī: d. 773 H. (1371).
 - Kulliat HSL. MS. 580 wr. (16c.). SMHL. MS. 182. (15c.).
38. 'Unwaf: Diwan. Printed in the time of Shāh Nāṣirud Dīn Qāchār.
39. *Ghazālī*: Imām Muḥammad d. 505 H. (1111) *Kimīyāy Sa'ādat*, HSL. MS. 903.
40. *Faryābī, Zakīrud Dīn*: d. 558 H. (1163).
 - Diwan. HSL. MS. 426. wr. 995 H. (1587).
41. *Fāzāl*: SMHL. 157 w. 1171 H. (1758) No vagrants.
42. *Fighālī*: d. 925 H. (1519). HSL. MS. 380. w. 950 H. No vagrants. Par. O.K.'s qn. 839. Al Sikkhal.
43. *Kāshī*: HSL. MS. w. 832 H. (1448) No vagrants. Parodies O.K. qn. 52 *Anta'l*.
 - SMHL. MS. 94 (1446). No vagrants found.

44. *Kamāl Imā'īl*: d. 735 H. (1335).
 Kulliat HSL. MS. 246. w. 991 H. (1583).
 Kulliat Nawab Hydar Nawis Jung's Library. w. 1001 H. (1592).
45. *Maghrabi Tabrigi*: d. 709 H. (1309).
 (a) HSL. MS. 489.
 (b) SMHL. MS. 123. 127: H. (1854).
 (c) Litho. Bombay. 1305 H.
46. *Nāṣir Khawass 'Ulūm*: Kulliat, Tehrān 1307 H. Solār.
47. *Nizamutullah Wālī*: HSL. MS. 1295. written by Amir Shāhi.
48. *Nizāmī Ganjshāh*.
49. *Anthologies and Bayādes*.
 H. HSL. 373. *Muntakhīb Dīwān-hāi Ashtādha* w. before 950 H. (1544).
 HL HSL. 167. w. 1070 H. (1756).
 HSL. 382. d. 982 H. (1574).
 Without dates and proper marking of authors HSL. Nos. 812, 948, 950, 327, 330, 406, 407, 408, 411, 412, 413, 471, 414 and 822.
 SMHL. No. 96. *Majma' ai Ghawāḥ*.
 Anthology in 31 chapters by Nizāmī (?) dedicated to Shāh Anūshīrwan.
 SMHL. No. 92. *Tāj-i Sakhan*, selections of poets of Ghurawi Dynasty.
 SMHL. No. 68. *Sāqī Nāmas* of 57 various poets, collected by Himmāt Khān 'Alamgir.
 SMHL. *Mafākhḥas*, collections of *Sāqī Nāmas* by Abdun Nabi 1028 H. (1619). P. Lahore (1926).
 SMHL. 42, 43. *Bayād* of Luṭfullāh Khān. d. 1133 H. (1779).
 SMHL. 119. *Bayād* of Ghulām Moḥiud Dīn. d. 1146 (1733).
 SMHL. 164. *Bayād* of Khwāja Ḥasan. d. 1215 H.
 SMHL. 180. *Kashkāt Fakhri*. d. 1034 H. (1625).
 SMHL. 83. *Safinā* by Shaikh 'Alī Ḥadīn.
50. *Bayādes* without proper marking of authors No. 36, 163, 157, 118, 106, 107, 111, 113.

INTRODUCTION

I.

HOW THIS WORK BEGAN :

"The Lord's beloved ones abide in Him and He is found in their heart. All of one heart, they have imparted to the world, through all ages, the same light and life."

Thus remarked my *Sei Guru* on hearing some quatrains of 'Omar Khayyām, and desired a Marathi translation of all quatrains in 1917. The best edition I then found was *Hæ*, printed at Hyderabad in 1311 H. containing 1030 quatrains. I turned in Marathi verse 1016 quatrains (omitting the repetitions). The work was sent to print in 1933 when I added 51 quatrains selected from other editions which had appeared after 1311 H. I named this Marathi translation as "*GURU KARUNAMRITA*" "*The Nectar of Grace*," because it was done through His Grace for which 'Omar Khayyām craved in many of his quatrains. Friends then required from me an English version with the Persian quatrains. To meet their demand I dressed the said quatrains in English verse and submitted for perusal to my patron and patron of learning, the Right Honourable Sir Akbar Hydari, Nawab Hydar Nawāz Jung Bahadur, Kt., LL.D., P.C., who considered the work worth publishing and promised to grace it with his foreword.

As I was preparing the work for the press, I unearthed in Hyderabad 26 MSS. of 'Omar Khayyām's quatrains and obtained copies of 10 MSS. elsewhere in India; and photographs of important MSS. in the Libraries of India Office, British Museum, Paris, Berlin and Vienna; I corresponded with Prof. Mahfūz-ul-Haq (Calcutta), Sayyid Sulaimān Nadwi ('Azamgarh), Mr. J. E. Saklatwala (Bombay), Mr. A. G. Potter, compiler of *'Omariana Bibliography* (London), and Dr. C. H. Rempis (Tübingen) who was engaged on the same task as myself. To Dr. C. H. Rempis I communicated the particulars of the MSS. I had unearthed and he has brought them to the notice of scholars in his books "*'Omar Chajjam und Seine Vierzeiler*" (Tübingen 1935) and "*Beiträge Zur Khayyām Forschung*" (Leipzig 1937). I profited considerably by exchange of views with Dr. C. H. Rempis who helped me also in obtaining copies of

‘Omar Khayyām’s quatrains which he had discovered in Stambul and elsewhere.

The present Persian-English version of ‘Omarian quatrains arranged subjectionally and concorded with the important MSS. in India and Europe, is submitted to his lovers in token of affection, by a Hyderabadī, a humble subject of His Exalted Highness Nawab Sir Mir ‘Osman Ali Khan Bahadur, G.C.S.I., G.B.E., Nizam of Hyderabad and Berar whose benign reign has uplifted education and created several facilities for oriental research in Hyderabad.

II.

ENVIRONMENTS OF 'OMAR KHAYYAM.

In pre-Christian centuries, Persia was the transmitter of Science and Philosophy between India and Greece. For centuries before Christ the followers of Zoroaster and Buddha had lived in Khorāsān the province where 'Omar Khayyām was born. After the advent of Christianity, to reconcile it with the religions of Zoroaster and Buddha, Manes came forward. His religion flourished in the Sāsānian period (226-750). The Manicheans took upon themselves the obligations of poverty and celibacy, were ascetic and unworldly, cosmopolitan and quietists. Before the advent of Islām in Persia Nūshīrwān the Just (531-578) invited to his court several Pandits from India, and welcomed seven Neo-Platonists exiled by Emperor Justinian.

The Pahlawī was thus enriched by translations from Greek and Sanskrit works on Science and Philosophy. There existed in Persia Hakims, (Wise men), devotees of Science and Philosophy, who abstained from wealth and world; votaries of various schools of thought, each seeker after Truth with his own torch. The sunrise of Islām however awakened Man in Arabia, North Africa and Persia to his supreme duty to realise and serve God, and gather round One Prophet. Islām strove not only for religious but political and social unity. The progress of Islām was however gradual and the old religions and schools of thought remained alive up to recent times (Dabistān-i-Madhāhib). The civilization of Islām became the inheritor of the ancient wisdom of Assyria, Babylonia, Persia, India and Greece (Browne). The study of the Qur'ān and Hadīth with the main object to prescribe the rules of conduct produced four schools of Sharī'at, viz., Hanafī, Mālikī, Shāfi'ī and Hambalī. The search for the basic beliefs of Islām produced the Mu'atazilī school which was powerful in the time of Khalif Māmūn and his son Khalif 'al Wāthiq (847). It declined in the time of Khalif 'al Mutawakkil, yet found adherents in the Dailamī kings till very late. The orthodox reaction against the Mu'atazilī school began in the time of Khalif 'al Mutawakkil and produced Ash'arī school

from its founder Abu'l Hasan Ash'arī d. 324 H. (936), who preferred to rely on tradition than on frail reason. The love for the Fātimīd house produced the Qirmatī and Ism'īlī propaganda in 260 H. (873) which aimed at a political and intellectual upheaval in Islām and succeeded in founding the Fātimīd Kingdom in North Africa in 297 H. (909). Ism'īlī preachers, the Dā'īs, explained Islāmī dogmas philosophically and protected Islām against the attacks of the Khārījī heretics. Their system was esoteric and hierarchical (Dr. Hussain F. Hamdānī, JRAS. 1933). In Persia the *Ikhwān uṣ Ṣafā*, the Pure Brotherhood, by means of systematic tracts and treatises, tried to reconcile Science and Religion, Islām and Philosophy, and found till very late many adherents such as Fārābī, Ibn Sīnā and Nāṣir Khusraw. In philosophical speculations the *Ikhwān uṣ Ṣafā* were akin to the Ism'īlī Bātinīs to whom Nāṣir Khusraw has shown his fond attachment (see his 'Safarnāma' and *Zād'ul Musāfarīn*). But remote from castes and creeds, from parties and politics, there exist in all countries and climes, the mystics who hate none and love God for His Own Sake—not from hope of a Heaven and fear of a Hell. Such ardent lovers of God were among the early followers of the Prophet. Mysticism is the birthright of humanity. The insecurity of life creates in a waking soul the longing for the Eternal Truth. Before 'Omar Khayyām was born, Persia had produced many Islāmīc mystics or Ṣūfis such as Ibrāhīm Adham (d. 777), Ma'rūf Karkhī (d. 815), Junaid of Baghdād (d. 910), Shibli of Baghdād (d. 945) and Manṣur Hallāj (d. 922). The Khānwādās of the Ṣūfis trained the ardent seeker after Truth to cleanse himself and await Lord's grace. At the time of 'Omar's birth Persia was surcharged with the sayings of noteworthy Ḥakīms such as Ibn Sīnā and Nāṣir Khusraw and Ṣūfis such as Abū Sa'īd and 'Abdulla Anṣārī. Such were his environments.

III.

THE DATE OF 'OMAR KHAYYAM'S BIRTH IN DOUBT.

Several literary men bore the nisbat or household name of "Khayyām;" a traditionist Abū Šāleḥ Khalaf Khayyām of Bukhārā d. 361 H. (972) [Ansāb Sam'ānī. Gibb], another 'Abd Allāh Muḥammad Khayyām Māzandarānī d. 410 H. (1019) [Ansāb by Muḥammad Ḥamdānī Baghdādī] and a third one Muḥdhab ud Dīn Muḥammad bin 'Alī al Khayyāmī of Irāq d. 642 H. (1244) [Fawāt 'ul Wafāt of Kātibī d. 764 (1363)]. Thus there were other Khayyāms before and after our hero "who patched the tents of learned lore" and whose full name and address is Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm Khayyām (or Khayyāmī) of Nishāpūr.

His titles of distinction are: Ḥakīm, Dastūr, Philsuf (Taṭīmna Šiwān) and Imām-i Khurāsān, Malīk ul Ḥukamā, Ḥujjat ul Ḥaqq [Chahār Maqālā]. Yet we find his name and address wrongly given:—His kunyat Abu'l Fataḥ turned to Abu'l Ḥifā [Mizān'l Ḥikam HSL. 125], his name twisted to Shahāb ud Dīn [BERa], his father misnamed Muḥammad [Ha] and his native place transferred to Lōkar [Glios and Dr. Rosen], and to Dahak [Sd].

The date of his birth is involved in doubt. For long the world believed the romantic story found in Waṣāyā of Niẓām ul Mulk and Firdows ut Tawārīkh (1405) that 'Omar Khayyām studied under Imām Muwaffaq (d. 1048) at Nishāpūr with Ḥasan Šabbāḥ (d. 1124) and Niẓām ul Mulk Ṭūsī (b. 1018, d. 1092). It was discovered that the Waṣāyā was not compiled before the fifteenth century, and the story is not found in other histories such as Rāḥat uš Šudūr (1205), Jahan Gushāy (1260), Tārīkh-i Waṣṣāf (1328), Tārīkh-i Guzīdā (1330), nor other biographical notices such as Āthār ul Bilād (1275), Tārīkh-i Ḥukamā of Qifī (d. 1240), Nuzhat ul Arwāḥ of Shaharṣārī (d. 1193). Prof. Houtsemā in his preface (1889) to al Bandārī's History of Seljuqs suggested that not the great Niẓām ul Mulk Ṭūsī but Anūshīrwān bin Khālīd (b. 1066, d. 1139) may have been the schoolmate of Ḥasan Šabbāḥ—a suggestion beset with anachronisms. So the question remains as to when 'Omar was born. Sir E. D. Ross suggests 1040 A.D. [Introduction to Fitzgerald's Quatrains. Methuen London 1900] and Sayyid Sulaimān Nadwī 1048 A.D. ['Omar Khayyām p. 60].

IV.

THE DATE OF 'OMAR KHAYYĀM'S BIRTH DETERMINED.

We can now find the exact date of 'Omar Khayyām's birth by solving an astronomical problem given in *Tatimmat* 'Šiwān al Hikmat, Biographies of Philosophers of Persia. This book was first noticed by Sir E. D. Ross [BSOS. 1929] and then by Dr. Qāri Kalīm ul lah [Osmānia College Magazine, March and September 1931] and thirdly by Prof. Muḥammad Shafī' [Islamic Culture, October 1932]. One MS. of this is in Berlin, No. 10055 MO 21 Arabic and two in Stambul at Mullā Murād and Bashīr Aghā's libraries. The author of this important book, (from which Shaharzurī made up his *Nuzhat ul Arwah*) Zāhir ud Din Abū'l Ḥasan Baihaqī (b. May 1106), had been taken by his father to 'Omar Khayyām in 507 H. (1113), studied at Nishāpūr from 1120 to 1122, and was a scholar of great repute [Yāqūt, *Mu'aḥḥamat* Udabā, Islamic Culture, Oct. 1930]. Baihaqī gives the time of 'Omar Khayyām's birth in the form of this astronomical problem.

"His ascendant was the Gemini. The Sun and the Mercury were on the degree of the ascendant in the third degree of the Gemini. The Mercury was "Šamīmī," and the Jupiter was aspecting (Nāzar) both from triangulation (Tathlith).

"Šamīm," "Tathlith," and "Nāzar" are defined as follows:—

"The astronomers call a planet Šamīm when the difference in its longitude from that of the Sun is less than 16 minutes, so that this much distance may pass before its centre reaches the centre of the Sun. Tašmīm is the special aspect of a planet when it is most powerful and auspicious. It shows that the person will find his place in the heart of a King. Both Šamīmī positions of Mercury are powerful" [Istilahāt-i Funūn, p. 856]. Šamīmī is thus tending to be Šamīm. "When one planet is in the fifth sign of another planet such position is termed "Tathlith" because the distance between them is one-third of an arc" [Si Faṣl, ch. 12]. "The limit for the aspect of an outer planet is between 9 degrees from behind to 9 degrees in front of it." [Si Faṣl, ch. 27]. The data given

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 رسالة الوجود ورسالته في الكون
 والتكليف وكان عالما بالقدرة والقدرة
 والمعارف وقيل وخطه كما امر عمر بن الخطاب
 شهاب الاسلام والفرس وهو عبد الله
 بن الفضل كاجل في القاسم عبد الله
 بن علي بن ابي طالب وكان منتهى العلم
 ابراهيم بن الغزال وكانا يتكلمان في الفقه
 الفراء في اية قتل شهاب كاسم على الخبر
 سقطنا فقتل كما امر عمر بن ذلك فذكر
 اختلاف الفراء على كل واحد وذكر الفراء
 وحدهما فضل وعباراة على سائر الوجوه
 انما امر الفراء الحسن الغزال كثر

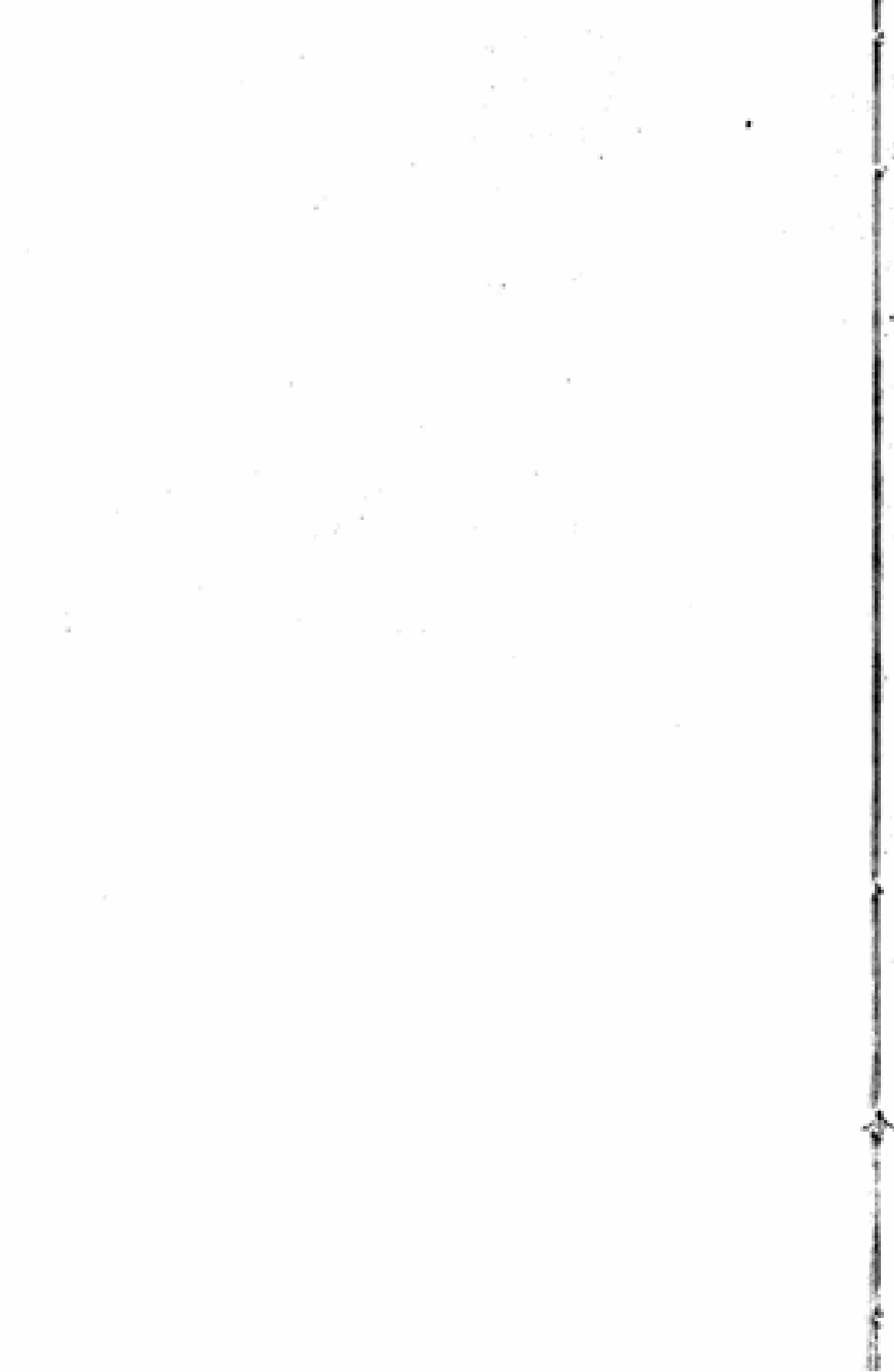
في الفراء في اية قتل شهاب كاسم على الخبر
 سقطنا فقتل كما امر عمر بن ذلك فذكر
 اختلاف الفراء على كل واحد وذكر الفراء
 وحدهما فضل وعباراة على سائر الوجوه
 انما امر الفراء الحسن الغزال كثر

العلماء مثلنا احدثت من ارمه اهلك و
 ارض عني دني ما احدثت ان واحد من
 الخراف الدنيا يخطو ذلك ويعبر فضلا
 عن واحد من الحكماء واما الجمل فكل من
 الراسيات والحق كانت وكان ابن
 دغل عليه يومئذ اماره صبره كاسلا بعد
 الغزاة وما لم يرض فحين صبره من اجزاء
 الملك الفطرية دون غير ذلك مع ان الملك
 مستجاب الاجر والافادة ذكرت ذلك في كتاب
 عراس الفنايس من تصنيفه الطال كاهام
 عمر الكلا مرواتدا من ان الحركة من مقداره
 كذا ارضن بالحق من عمل الفراع وكان
 وابتد ذلك الفتح المقام حتى اقامت في الفهر
 واذن الموقون فقال كاهام الفراع الى
 واهي اليها والارواح واهي كاهام عروضا

على السلطان كاهام صبره وهو صبره قدما
 الجبر كاهام من عهده فقال الى الوزير
 غير الدولة كيف ارمه وماي على طمته
 فقال الى كاهام عمر الصبري يحرق نفسه
 ذلك اماره صبره وخرج ذلك الى السلطان
 فلما ابراه السلطان الفراع صبره كاهام
 عمره كان كاهام وكان السلطان ملكا
 عمره مقرر له الذم والحق فان شمس
 الملك بجاهري بطمته غاية التعظيم و
 عيسى كاهام عمره على عمره وملك
 كاهام عمره يومئذ الى كاهام
 يومئذ يدي السلطان ملكا واهي
 طمته من كاهام كاهام اماره خدما
 مرضت صبره من حسن خدمته في
 سنة ذلك السلطان كاهام

الرجاء ان لا تنفك يفتي سعد
 به تعليمه وتكره ان يفتي به الى من بعده
 وارجو الجامعة لا ينفكوا الحب لا ينفكوا
 مع ذلك بصبرهما ما اهاد يا ولي من مكة
 الى بغداد فتفتي من كثر الله الله
 وكثير منهم وقد خلت على الامام في غيبة
 والذي رحمه الله في سنة سبع وخمسين
 من بيت الى الخامس وهو لا يبر عن كبر
 الحسين ان احلوا له روحه المهدون فتفتي
 الحسين بتفسيره الحشر له كذا في احوال الحياة
 الشاكر لله الى عمره ولا ومنهم من
 لا يقولون ان احلوا ما كان الى انفسهم ولا
 الى كلام الحشر من يسدون الاشرف
 من معالي الامور لا سألني عن التواضع
 انظر الى القوسية فتفتي انواع التواضع

توسیع اربعہ منها : و اولہ منها
توسیع عقول من نصف الفترۃ قبل الہدایۃ
سینۃ اخریہا من اربعہ و حکم باختیار
الامامۃ فی الجملۃ فیما کان فیہ
من رتبہ و کان یماثل القیاس من
فقدان علم الی علم الواسع الثانی و
الحال فی الفترۃ فیما کان فیہ
اوصی توسیع فہما و حکم و لہ بالاولیٰ
فما کان فیہ الفترۃ و لہ بالثانی
فی الجملۃ و لہ بالثانی و لہ
سہلی ما غم لہ فان معرفۃ الیہ و



by Baihaqī for finding the time and date of 'Omar Khayyām's birth are thus as follows:—

- (a) He was born at Sunrise.
- (b) The Geocentric Longitude of the Sun and Mercury was 63° (measured by the Persians from the point of Vernal Equinox 0° Aries).
- (c) The Geocentric Longitude of Jupiter was $63^\circ \pm 120^\circ$, i.e., 183° or 303° or within 9 degrees of this position.
- (d) Mercury was tending to be *Ṣamīm*, i.e., approaching towards the Sun so as to come within 16 minutes of an arc.

First we proceed to find the date and month. The construction of Malik Shāhī observatory was undertaken in 467 H. (1074) under the supervision of 'Omar Khayyām and other astronomers [Ibn Aṭṭār, 467 H.]. The Malik Shāhī or Jalālī year commenced from Friday 10th Ramaḍān 471 H. (15 March 1079) on which date the Sun entered the Vernal Equinox [Si Faṣl, ch. 6, Zīch Ilkhānī, ch. 5, *Isṭilāḥāt-i-Funūn*, p. 59]. The Sun takes 63 days to complete the first 62 degrees [Indian Ephemeris, Vol. I], and was in the third degree of Gemini 63 days after 15th March, i.e., on 18th May. We thus know that 'Omar was born at Sunrise on 18th May.

Now to find the year. The Copyist of 'Omar Khayyām's Tract on the Corollaries of Euclid informs thus:—

"At the end of this tract the words in the writing of Shaikhul Imām 'Umar bin Ibrāhīm 'al Khayyāmī were as follows. "Finished copying this compilation in the Dārul Kutub of () on the last day of Jamādī al awwal of the year 470 H. Finished the above Risāla in the handwriting of Mas'ūd bin Muhammad bin 'Alī al Halfarī on 5th Sha'bān 615 H." We know thus that 'Omar Khayyām compiled and copied the above tract on 30th Jamādī al awwal 470 H. (20th November 1077). We know also that the Malik Shāhī observatory was founded in 1074 and the Jalālī year in 1079. We are informed by Baihaqī that he had seen 'Omar Khayyām in 507 H. (1113), i.e., about 40 years after the construction of the observatory. We may safely assume his age in 1074, when the observatory was founded, to be between 20 and 55 years, i.e., he should have been born between 1019 and 1054 A. D. For the Jupiter to be in triangulation we have to examine its position on 18th May during

each of these years and select only those when its longitude is either 183° or 303° or within nine degrees of both these positions.

The Geocentric tropical Longitudes of Jupiter calculated from Tables V-A and V-B of Indian Ephemeris are as follows:—

18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.	18th May of year	Jupiter's Long.
1005	133.3	1031	175.1	1043	140.9
1006	160.4	1032	184.5	1044	158.3
1021	*189.9	1033	194.5	1045	199.0
1022	188.9	1034	207.7	1046	232.9
1023	158.8	1035	254.0	1047	269.5
1024	*195.9	1036	*301.0	1048	*306.3
1025	131.0	1037	335.7	1049	340.5
1026	3.1	1038	7.5	1050	11.8
1027	31.3	1039	56.2	1051	40.2
1028	59.5	1040	64.3	1052	66.9
1029	85.5	1041	89.1	1053	92.8
1030	111.2	1042	114.9	1054	118.6

It will be seen that only in four years which have been marked with a star (*) viz., 1021, 1024, 1036 and 1048 the Jupiter was in triangulation aspect of the Sun on 18th May. To determine the exact year Mercury should be in the 63rd degree on 18th May. Tropical Longitudes of Mercury on 18th May of these four years as calculated from the above Tables in Indian Ephemeris are as follows:—1021: Long. 82.2° , 1024: Long. 59.1° , 1036: Long. 48.2° , 1048: Long. 62.7° . The only year when Mercury was in the 3rd degree of Gemini on 18th May is 1048. Thus the problem is solved, and we find that 'Omar Khayyām was born at Sunrise on 18th May 1048.

B*

V.

VERIFICATION OF THE ABOVE SOLUTION BY DIRECT
CALCULATION FROM ZICH-I ILKHANI.

The above solution was obtained from the Tables in Indian Ephemeris, prepared from the beginning of the Kaliyuga (3101 B.C.) to 2000 A.D. by Dr. Swami Kammu Pillai, on the basis of Ārya Bhaṭṭa and Sūrya Siddhānta known to the Persians as Ibn-i Baṣūta' and Sīnd Hind! I felt it necessary to verify the solution by direct calculation of the positions of the Sun, Mercury and Jupiter according to their motions known to the Persians in those times. The Zich-i Malīk Shāhī by 'Omar Khayyām and Zich-i Sanjārī by 'Abdul Rahmān Khāzin being known in name only, the next in time comes Zich-i Ilkhānī by Naṣir ud Din Ṭūsī (d. 1259). The MS. of this [SML. Hyderabad] contains tables for computing the positions of planets for a hundred years commencing from first noon of the Yazdijardī year 601.

The period from first day of the Yazdijardī era (16th June 632 A.D.) to the epoch of Zich-i Ilkhānī is thus—2,90,000 days 12h. The period from 16th June 632 A.D. to the Sunrise [4h. 48m. A.M.] of 18th May 1048, the date of 'Omar Khayyām's birth as previously found, is 1,51,915 days 4h. 48m. The difference is 67,085 days 7h. 12m. or 183 Yazdijardī years 290 days and 7h. Calculating backwards from the elements of motions given in the Zich-i Ilkhānī the positions of the Sun, Mercury and Jupiter are respectively $62^{\circ} 23'$, $62^{\circ} 46'$ and 305° respectively, and the Mercury is in retrograde motion hence Šamīmī and Jupiter in exact triangulation as stated by Baihaqī. The calculations are given below:—

*Calculation of the positions of the Sun, Mercury and Jupiter from Zich Ilkhani
on the Sunrise of 18th May 1048, 183 Y. Z. years 290 days and 7 hours
before the epoch of the Zich.*

The Sun	Mercur	Aurj
(I) Long. at the Epoch of Zich Ilkhani ..	0	0
(II) Motion in 100 Y. Z. years ..	134	41
.. 83 Y. Z. years ..	118	39
.. 290 days ..	285	50
.. 7 hours ..	..	17
Total Motion (II) ..	339	47
At the time of 'Omar's birth I—II ..	..	..
(M) Mercur ..	115	49
(A) Aurj ..	..	83
(E) Add equation on Mercur (M) from (E) tables ..	1	48
Add Aurj (A) ..	83	46
True position of Sun M+E+A ..	62	43

Mercury	Markas	Khāsa'	Aug
	0	0	0
(I) Position at the Epoch of Zich ..	88 36	164 30	211 3
(II) Motion in 100 Y. Z. years ..	114 40	117 4	1 26
.. 8½ Y. Z. years ..	118 39	119 34	1 11
.. 290 days ..	185 30	180 38	.. 1
.. 7 hours ..	.. 17	.. 34	.. ..
Total Motion (II) ..	179 47	118 30	1 38
At the time of 'Omar's birth (I)—(II) ..	209 9	186 20	208 27
Add to Markas and deduct from Khāsa'			(A)
first equation on Markas ..	+5 41	— 3 41	.. ..
(M) Equated Markas ..	214 50	.. ..
(K) Equated Khāsa' ..	.. ..	180 39	
(E) Second Equation taken on equated Khāsa' (K) ..	159 36		
(I) Inequality on M & K multiplied 30" x—8' ..	.. — 7		
(A) Aug ..	208 27		
True position M+E+I+A. ..	62 46		
Jupiter	0	0	0
(I) Position at the Epoch of Zich ..	182 43	191 38	177 41
(II) Motion in 100 Y. Z. years ..	152 32	181 40	1 26
.. 8½ Y. Z. years ..	187 27	341 42	1 11
.. 290 days ..	24 6	261 43	.. 1
.. 7 hours ..	.. 1	.. 16	.. ..
Total Motion (II) ..	174 16	35 30	1 38
At the time of 'Omar's birth (I)—(II) ..	208 27	136 8	175 3
Add to Markas and deduct from Khāsa'			(A)
first equation on Markas ..	+1 38	—1 38	
(M) Equated Markas ..	210 3	.. ..
(K) Equated Khāsa' ..	.. ..	134 39	
(I) Inequality for M, 31" for K, 19' multiplied ..	.. 10		
(E) Second equation on equated Khāsa' (K) ..	17 42		
(A) Aug ..	175 1		
True position M+I+E+A ..	303 ..		

'OMAR KHAYYAM.

(From a MS. d. 915 H. (1509) written by
'Alī al Herawī.)



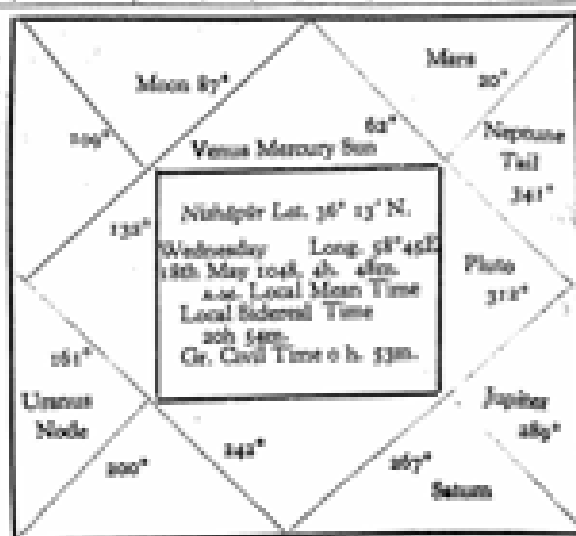
VI.

THE HOROSCOPE OF 'OMAR KHAYYAM ACCORDING TO
ELEMENTS OF MOTIONS OF PLANETS NOW KNOWN.

Calculating from the Tables in *Zich-i Ilkhānī*, we have found the positions of the Sun, Mercury and Jupiter on the Sunrise of 18th May 1048 at Nishāpūr exactly the same as described by Baihaqī. Since the 11th century there has been great progress in Astronomy. Mr. S. R. Subrahmanya Shastry who assisted me in the above calculations and who is well-versed in the ancient as well as modern astronomy re-calculated according to the Modern Elements, the accurate positions of all the planets for Sunrise on 18th May 1048 at Nishāpūr, Lat. $36^{\circ} 13' N$. Long. $58^{\circ} 45'$. East Greenwich. The positions of the planets, the horoscope he has cast, and the astrological interpretation as he found from the books of Allen Leo and Jātak Pārījāt are given below:—

It will be found that the readings remarkably coincide with the life and character of 'Omar Khayyām.

	True Geocentric				Right ascension		Declination		Geocentric daily motion in minutes	Heliocentric Longitude	
	Longitude		Latitude								
	°	'	°	'	Hrs.	Mins.	°	'		°	'
Sun	68	30	..	..	4	0.8	30	44	57	..	..
Moon	88	27	—1	3	5	53.8	18	30	733	..	..
Mercury	66	25	—2	3	4	20.1	19	29	—38	237	29
Venus	65	39	1	4	4	14.2	22	25	—37	242	1
Mars	33	37	—0	34	2	8.1	12	15	66	13	45
Jupiter	307	1	—0	39	20	38.4	—19	15	0	298	36
Saturn	288	27	0	3	19	20.0	—22	14	—2	284	16
Uranus	282	55	0	42	12	12.8	—0	31	—1	183	39
Neptune	15	23	—1	43	0	51.9	3	44	2	11	54
Pluto	123	50	—9	53	21	21.0	—25	58	0	312	23
Node	170	15	..	..	..	..	..	..	—3	..	..



Note by Mr. S. R. Subrahmanya Shastry.—"The original calculations were first made correct to the second of an arc and finally reduced to a minute. The Heliocentric longitudes, etc., of the eight major planets were calculated from the Newcomb-Hill Tables (Astronomical Papers, Vols. VI and VII). As the Newcomb-Hill Tables do not provide completely to calculate the positions in such a remote period as the 11th century, the secular variations and long period terms were to be specially calculated by the elements given there. The Moon's longitude is according to Brown's elements; and Pluto's according to Nicholson and Mayall, without applying any of the perturbations, as if it was moving in a Keplerian ellipse. (Sd.) S. R. Subrahmanya Shastry."

1st House:—The ascendant Gemini indicates a kind, humane, intellectual and expressive disposition, and that his life will advance through intellectual and educational attainments [Allen Leo]. The Sun here indicates a dark complexion, good health, strong build, broad chest, strong teeth and strong memory; a nervous, irritable, quick-witted and impulsive nature. He will succeed in all work where other hands are employed, working singly he will leave his work unfinished [Allen Leo]. Mercury here indicates an inventive mind with power of clear thinking and freedom from bias and prejudice, and a fondness for travel and acquisition of knowledge [Allen Leo]. The combination of Sun and Mercury gives strength and vitality to the mind which remains active and powerful to extreme old age [Allen Leo]. The triangulation aspect of Jupiter on the ascendant indicates that he will lead an ascetic life and be honoured by kings [Jātak Pārijāt 1-2-34]; with the Sun and Mercury it denotes religious and philosophical studies [Allen Leo].

2nd House—is aspected evilly by Saturn, indicates a poor parentage.

3rd House—is unoccupied by its Lords and evilly aspected by Mars and Saturn. This indicates that the native had no younger brothers or sisters.

- 4th House*:—The Lords Sun and Mercury are in the ascendant. This indicates a long life to his mother [Jātak Pārijāt I-12-62].
- 5th House*:—occupied and evilly aspected by malefic planets. He will have no children [Jātak Pārijāt XIII-26]. The Head of Dragon here indicates a timid nature and poverty [Jātak Pārijāt VIII-74].
- 6th House*:—The Lord of this house is in the 12th house, and the Lord of the ascendant is in the ascendant. He will have enemies but will be victorious over them. [Jātak Pārijāt XIII-81].
- 7th House*:—The Lord Jupiter occupies Aquarius, a barren place. Venus is powerless. He will not marry. [Jātak Pārijāt XIV-2].
- 8th House*:—The Lord for the first three degrees is Jupiter in Saturn's house, for the rest the Lord is Saturn, who occupies his house and rules it: the Lord of the ascendant occupies his house: he will have a long life. [Jātak Pārijāt XIV-52]. Death will be happy and calm. [Jātak Pārijāt V-73].
- 9th House*:—occupied by Jupiter. He will be a philosopher, observe the rules of his religion, and be honoured by Kings. [Jātak Pārijāt VIII-87].
- 10th House*:—Lord for the first two-thirds is Saturn, for the last third Jupiter. Only Saturn aspects the house. This indicates a secluded life.
- 11th House*:—is not occupied or aspected by its Lords, but is occupied by Kētu [the Tail of Dragon]. He will be contented and abstain from luxuries [Jātak Pārijāt VIII-96]. Neptune here indicates acquisition of occult and mystic sight.
- 12th House*:—Lords Mars and Venus are powerless. He will be devoid of wealth and wife [Jātak Pārijāt VIII-97].

VII.

THE ASTROLOGICAL LIFE-SKETCH OF THE ABOVE
HOROSCOPE.

Given the correct horoscope, astrologers forecast the life. I had previous experiences of the astrological forecastings by Pandit Narthar Shastri of Kharsī (Sātkīrā District), and requested him to forecast the life from the above horoscope. His forecast is given below, the statements capable of verification from historical testimony are marked with a star (*).

1. "On 18th May 1048, Jēshtha Shuddha 3 of Shaka 970, at Sunrise in Nishāpūr (Long. 58° 45' East Gr.) the Moon just enters the Punarvasū Nakshatra. The nativity commences with the Mahā Dashā of Jupiter which lasts from 18-5-1048 to 24-2-1064. According to the Jupiter's position in the horoscope the native has healthy childhood and acquires knowledge rapidly during this period.*

2. "The next Mahā Dashā is of Saturn from 25-2-1064 to 16-11-82. As Saturn occupies 8th house in the horoscope of nativity and 3rd house at the commencement of this period the native undergoes troubles and exertions during this period. At the very commencement of this period he would lose his father [Jātak Pārijāt XVIII-38] and suffer destitution during the Antar Dashā of Saturn which lasts till 11-2-1067. The next Antar Dashā which is of Mercury commences from 12-2-1067 and lasts till 7-10-1069. Mercury is well placed at the nativity and commencement of this period. In the year 1067 he gets religious instructions,* in 1068 finds a supporter* and writes a mathematical work.* During the Antar Dashā of Kētu (from 8-10-1069 to 10-11-1070) he encounters adversaries, and during the Antar Dashā of Venus (11-11-1070 to 24-12-1073) he has marriage prospects which would be frustrated. Before 24-12-1073 he obtains royal favours.* In the next Antar Dashā of Sun, from 25-12-1073 to 1-12-1074, he undergoes great physical exertion, followed by rise to position and rank during the next Antar Dashā of Moon (2-12-1074 to 23-6-1076). In the Antar Dashā of Mars (24-6-1076 to 27-7-1077) he has rather severe sickness which is followed by a change of ideas and turn in life during the Antar Dashā of Rāhu which lasts from 28-7-1077 to 18-5-1080. During this period he will apply himself to the study of Psychology and Mental and Moral Philosophy, which will continue during

the next Antar Dashā of Jupiter (19-5-1080 to 16-11-1082).

3. "Then comes the third Mahā Dashā of Mercury which lasts from 17-12-1082 to 19-8-1099. Mercury though well placed in the horoscope, occupies 8th house at the commencement of this period. This indicates troubles. During the Antar Dashā of Mercury 17-12-1082 to 1-4-1085 he devotes himself to whole-hearted contemplation of God and turns to Mysticism from Philosophy. He composes poetry during the Antar Dashā of Venus 25-3-1086 to 7-1-1089. The other Antar Dashās ending 3-4-1091 are passed in comparative tranquillity. In the Antar Dashā of Mars (4-4-1091 to 25-3-1092) he is attacked by adversaries. In the Antar Dashā of Rāhu (26-3-1092 to 29-9-1094) he suffers from infamy and slander and incurs royal displeasure and loses his position.* During the next Antar Dashā of Jupiter (30-9-1094 to 23-12-1096) he obtains a new position.* But public slander continues during the Antar Dashā of Saturn (24-12-1096 to 19-8-1099).

4. "The next Mahā Dashā is of Kētu (Descending Node) from 20-8-1099 to 13-7-1106. The Kētu is well placed at birth and occupies the 7th house at the commencement of this period with Rāhu in the ascendant. During the Antar Dashā of Kētu (20-8-1099 to 13-1-1100) there is increase in Mysticism. During the Antar Dashās of Venus, Sun, Moon, Mars and Rāhu (14-1-1100 to 17-7-1103), he will go on long journeys from home mostly to holy places.* He will return home during the Antar Dashā of Jupiter (18-7-1103 to 17-6-1104) and retire to solitude as a hermit during the Antar Dashā of Saturn, (18-6-1104 to 21-7-1105) and will continue to remain in seclusion till 13-7-1106.

5. "The next Mahā Dashā commencing from 14-7-1106 is of Venus which is malefic at birth and the beginning of this period. During the Antar Dashās of Venus, Sun, Moon, Mars, Rāhu and Jupiter ending 7-3-1119 he will continue to remain as a mystic recluse. The last Antar Dashā for this horoscope is of Saturn from 8-3-1119 to 20-4-1122. Saturn occupies the 8th house in the horoscope and 2nd house in full opposition to its position at nativity and continues to remain till the end of the period. This period is fatal. At the commencement of this period Jupiter is in the 9th house and protects the native till it crosses the 12th house in the second week of March 1122. The most critical period commences from 7th March 1122 and lasts till 20-4-1122. The native cannot survive 20-4-1122.*"

VIII.

THE LIGHT WHICH 'OMAR KHAYYĀM'S WRITINGS THROW
ON HIS LIFE.

Unlike others 'Omar Khayyām speaks so little of himself in his writings—and even these are few. It is proposed in this Section to examine what light his few works throw upon his life.

(a) The first tract that 'Omar Khayyām wrote now found is in 5 folios, bears the title "Risālā Abi'l Fataḥ 'Umar bin Ibrāhīm Al Khayyāmī" and is in the possession of 'Abbās Iqbāl Āshṭiyānī, Tehrān. Extracts from this have been translated into Persian in *Sharq Magazine*, Tehrān, Rabi'ul Awwal 1350 H. (August 1931). pp. 480-482. In this small tract 'Omar Khayyām says:—"We know nothing about what the ancient mathematicians said regarding Algebra except from Arabs. Among modern mathematicians, Mahānī (250 H.) was the first to attempt for solutions of three of these fourteen kinds of equations, failed to solve them by means of Conic Sections and declared it impossible to solve them. Abū Ja'far Khāzin (4th century H.) found the solution and wrote a tract hereon. Abū Naṣr bin 'Irāq of Khwārazm in finding the seventh part of a circle, (the problem of Archimedes) framed an algebraic equation and solved it by Conic Sections. The problem which engaged the attention of Abū Sahl Kōhī, Abū'l Wafā Bū Zajānī (d. 376 H.) and Abū Ḥamid Ṣūghānī (d. 379 H.) was: To divide ten into two parts so that the sum of their squares plus the quotient of the major part divided by minor part will equal 72. For a long time these learned men were perplexed. The solution is obtained by solving the equation $x = x^2 + x^3 + a$. Abū'l Jarḍ solved this, and preserved his tract in the Sāmānīan Library." In this tract Khayyām says: "If I find time I shall write a book on the solution of equations."

The above small tract is a prelude to the 'Omar Khayyām's well-known work on Algebra, and was evidently written before he had found a patron or support.

(b) *'Omar Khayyām's Algebra*. Four MSS. of this work are known to exist; London India Office No. 734 X, Leyden Cod. 14 II, BN Paris Slane 2461 and Slane 2457-7*.

Of these Slane 2461 is the oldest. Slane gives the date as 626 H., but on close examination I find the colophon reads "Finished this tract at noon Sunday 13 Rabi'ul awwal 527." 13 Rabi'ul awwal falls on Sunday in 527 H. and not in 626 H. The year 527 is written in Arabic *contracted words* which notation was in vogue during the time of Khalif Harūn ar Rashīd (d. 786) [See *Tārīkh-i-Wassāf*, Bombay Litho, p. 442 for one year's account of Harūn ar Rashīd's Treasury by his accountant Abu'l Warā 'Umar bin Muṭrif]. This notation (of Arabic *contracted words*) is in vogue even now in Hyderabad Deccan for monetary accounts. On the title page of the MS. BN Slane 2461, the words "Qaddas Allāh Ruhūhū" are used as a prayer for 'Omar Khayyām's departed soul. We have here thus a documentary proof that 'Omar Khayyām had demised sufficiently long before 527 H. (1132) so that the fact was known to an ordinary scribe.

In the preface to this work 'Omar Khayyām says:—

وإني لم أزل كنت شديد الحرص على التحقيق جميع أصنافها وتتميز الحق من
المنع في أنواع كل صنف برأيه لعرفتي بأن الحاجة إليها في مشكلات المسائل
ماسة جداً ولم أتمكن من التجرد لتحصيل هذا الخبر والمواظبة على الفكر فيه
لأعراض ما كان يعوقني عنه من صروف الزمان فإنا قد ميلنا بالقراس أهل
العلم الأعصاب قليل العدد كثيرى فمن همهم أعراض غفلات الزمان ليضربوا
في إثباتها إلى تحقيق وإثبات علم وأكثر التشبهين بالحكا في زماننا هذا يلبسون
الحق بالباطل ولا يتجاوزون حداً لتدليس والتداني بالمعرفة ولا يفتقون القدر
الذى يعرفونه من العلوم إلا في الأعراض بدية خسية وإن شاهدوا انساناً معيماً
يطلب الحق وإثار الصدق مجتهداً في دفع الباطل والزور وترك الرأية
والخداع استحقوه وصبروا منه والله المستعان على كل حال وإليه المفرغ .
ولما من الله تعالى على بالقطع إلى جناب سيدنا الأجل الأواحد قاضى القضاء
الأمام السيد أبى طاهر إدام الله علاء وكبت حسدته وإعداء بعد الياس من
مشاهدة كامل مثله في محل نظرية عملية ونظرية وجمع بين الأبعاد في العلوم
ونبت في الأعمال وطلب الخبر لكل واحد من ذى جلته فأنشرح بمشاهدته
صدى وأزق بمصاحبه ذكرى وعظم بالآقياس من أنواره أمرى والشهد بالآيه
ونعمه أزدى فلم أجد بدا من أن أخرج نحو ثلاثي ما نوتته ريب الزمان
من تلخيص ما تحفته من لباب المعاني الحكيمية تقر بها إلى مجلسه الرفيع واجتدات
بتعديده هذه الأصناف من المقدمات الخبرية إذ الرأىيات أولى بالتقديم

واعنصت بحبل التوفيق من الله تعالى راجياً منه ان يوفقني لا يناع هذا بحقيق
ما انتهى اليه بخي وبخت من قديم من العلوم التي هي اهم من غيرها
مستمسكاً بالعروة الوثقى من عصمة الله ولي الاجابة وعليه التكلان في كل حال
اقول بعون الله وحسن توفيقه .

Translation.

"I always desired to investigate the various classes of Algebraic equations and discriminate, by means of proofs classes which admit a solution and which do not, because I found that such equations occur in solving some difficult problems. But, on account of adverse circumstances, I could not pursue the subject. We are in the danger that learned men would all perish. The few that remain have to undergo great hardships. Owing to the negligence of *Hikmat* (Science) in these times, the really learned men cannot find the opportunity and means for investigation. On the other hand the pseudo-Hakims of these days would represent the truth as false. They do not rise above deprecating others and self-show. They do not use what little they know except for the requirements of a wretched carcass. On finding a person who devotes his whole life to the acquisition of truth and repudiation of falsehood and hypocrisy, a person who shuns selfishness and cunning, these pseudo-Hakims will only jeer and threaten him. God helps under all circumstances, and everything happens through Him. After I had lost all hopes to find a patron, God Almighty opened an opportunity to me to remain in the constant company of the Honourable our Leader the Great and unique Qāḍī of Qāḍīs Imām Sayyid Abū Ṭihir. May God exalt him for ever and efface his enviers and enemies! I had not found any one like him, so perfect in knowledge as well as practice, efficient in learning, courteous, benevolent and ever ready to help his fellow-beings each and all. When I saw him my heart rejoiced. His company made me famous. My position was raised through the light acquired from him. His kindness and gifts strengthened my sinews. Then I had nothing to do but investigate the questions of *Hikmat* (Science) from which I was precluded by adverse times, so that I may be admitted to his assembly."

The profuse praise indicates the intensity of distress in which 'Omar was involved before he wrote his Algebra. The Abū Ṭihir to whom 'Omar dedicates his first work has been identified by Sayyid Sulaimān Nadwī (Khayyām

pp. 99-103) with 'Abd ur Raḥmān bin Aḥmad 'Alak Abū Ṭāhīr Sāriā, born 430 H. (1039) [Subkī], d. 484 (1091) [Ibn Athīr]: He was a learned Shāfi'ī Doctor rich and influential in Samarqand—[It is noteworthy that BN. MS. Slane 2461 writes "Fulan" in place of Abū Ṭāhīr. The other MSS. mention the name]. In 482 H. (1089) Abū Ṭāhīr came to Malik Shāh and invited him to the conquest of Samarqand which was being mismanaged by its unpopular ruler Aḥmed Khan. [Ibn Athīr. events of 482 H.].

(c) The MS. of "*Muqaddarāt Kitāb Uclīdas*" "Corollaries of Euclid" Leyden Cod. 199 VIII shows as noted above § iv that 'Omar Khayyām had fair-copied this Tract in his own hand at the end of Jamādī'ul awwal 470 (20 November 1077).

(d) *Persian translation of Abu 'Alī Sīnā's Sermon*.—From an article by Sa'īd Nafīs in "Sharq" Magazine Rabī' ul awwal 1350 H. (1931) (pp. 449-459) it appears that there are two MSS. of this translation, one in the possession of Hāj Sayyid Naṣr ullāh Taqwī and the other in the library of Nāqari School (Sharq p. 470). The older MS. bears the title "Translation of Sermon by 'Omar bin Ibrāhīm 'an Nisābūrī al Khayyām. So says the Nādirat ul Falak 'Omar bin Ibrāhīm an Nisābūrī al Khayyām: Some friends requested me in Isfahān in the year 477 to translate the Sermon written by Ash Shaikh al Ḥakīm Abu 'Alī bin Sīnā. Hence I translated what he has said."

This shows that in 472 H. (1079) when 'Omar Khayyām was at the observatory of Isfahān his attention was directed to theology. In the previous year he had reformed the Persian calendar, and the new Malik Shāhi era commenced from 10th Ramaḍān 471 H. (15 March 1079). In the subsequent year 473 H. we find him in the region of Metaphysics.

(e) *'Omar Khayyām's Tract on "Koun wa Taklīf"*.—This Arabic tract is reproduced in *Jawāmi'ul Badāya'*, Sa'īdat Press, Cairo, 1300 H. from a manuscript dated 699 H. (1300) which was in the possession of Nūr'ud Dīn Bīg Muṣṭafā. It commences as follows:—

"Abu Naṣr bin 'Abd ur Raḥīm 'an Nasawī who was a Qāḍī and Imām in the region of Fars addressed a letter in 473 H. (1080) to Hujjatul Haqq, the world-known philosopher, and leader of Ḥakīms of East and West, Abu'l Fataḥ 'Omar bin Ibrāhīm al Khayyāmī (may God purify his soul). The letter dealt with a discussion on the Divine Wisdom in the Creation

and Chastening of Man. It contained many verses of which only the following are preserved.

"Prithee O Zephyr grant a boon to me,
Tell greetings to the Sage Al Khayyamī,
And humbly kiss anon the dust of ground,
Thus meek devotees have a solace found.
For, if the Sage would sprinkle nectar pure,
My crumbling bones would get the needed cure.
Why is this World or Man, for aught we know?
And why should man a Chastening undergo?"

To this he ('Omar Khayyām) replied in the following *Risāla*':

"My learned and accomplished brother! (May God extend your life and increase your honour and avert all harm from you and yours!). Your knowledge exceeds that of our contemporaries and your accomplishments are far enhanced than theirs. For, you know far better than others how difficult the questions of Creation and Chastening are to those who have pondered on them. Each of these questions gets subdivided into several subjects in dealing with which there is a diversity of opinion among the Seers. And you know that both these questions are the final questions in Metaphysics ('Ilm-i 'Ala u Hikmat-i Ulū) and opinions of those that have discoursed on them are conflicting. Such being the case, it is difficult to speak on these subjects. But as you have honoured me by bidding me to discourse on this subject, the only method which I can adopt is to determine the categories and explain them first briefly, as far as I have learnt, because I have no time and cannot discourse at great length. This is because I know full well that you are widely informed and are endowed with an intellect which grasps great subjects in a few words, and reaches from a hint to ideas conveyed in sentences. In both these questions my position is not of a teacher but a disciple, not of one who expounds but of one who gains, so that I may profit from your vast knowledge and quench my thirst from the Sea of knowledge that you are. (May God preserve your learning and may we never be deprived of your honourable protection. And may He ever guide us, for He is the Source of all Goodness and Justice)."

Then follows the discourse proper, translation of which by Prof. 'Abdul Quddūs, Translation Bureau, Hyderabad will be found in § xiii below.

This Arabic tract was followed by other tracts which have been reproduced by Sayyid Sulaiman Nadwī. For translation of the tract named *The Necessity of Contradiction, Free Will and Determinism* by Prof. M. W. Rahmān, M.A. see § xiii below.

(f) *Persian Tract named "Kullīyat-i Wajūd" or "Roudat ul Qulūb."*—We have not so far found any writings of 'Omar Khayyām between the above-mentioned Arabic tracts written in 473 (1080) or soon thereafter and 488 H. (1095). He must have been very busy with his observatory and duties as the Nadīm and Physician of Malik Shāh. After the demise of the wise minister Niẓām al Mulk and Malik Shāh in 485 H. (1092), 'Omar Khayyām seems to have lost royal support. His next prose compilation is addressed to Fakhr al Mulk son of Niẓām al Mulk, Sultān Barkiyārūq's Vazīr from 488 H. to 498 (1095 to 1105). This compilation named *Kullīyat-i Wajūd* or *Roudat ul Qulūb* may have been written soon after 1095.

There are three manuscripts of this tract (1) BM. London Or 6572, (2) BN. Paris Supp. Pers. 139 VII and (3) Majlis Shūrai Mille Tehrān No. 9072 written Shawwal 1288. Each differs from the others in readings. Sayyid Sulaiman Nadwī has reproduced this tract from the first two manuscripts [Khayyām pp. 414-423] which contain two sections more than the manuscript at Tehrān. This tract commences as follows:—

"Thus sayeth Abu'l Fataḥ 'Umar bin Ibrāhīm Al Khayyām that whereas I have the good fortune to serve the just Fakhr al Mulk, and whereas he has given me a special place near him in his exalted assembly, and whereas this great man always desired a memento from me I have composed this tract. If a philosopher pursues it judiciously, he will find this short tract more useful than volumes."

The following is the conclusion:—

"The seekers after cognition of God fall into four groups:

First: The Mutakallamis who prefer to remain content with traditional belief and such reasons and arguments as are consistent therewith.

Second: Philosophers and Hakims who seek to find God by reasons and arguments and do not rely on any dogmas. But these men find that their reasons and arguments ultimately fail and succumb.

Third: Ima'ilis and Ta'limis who say that the knowledge of God is not correct unless it is acquired through the right source, because there are various phases in the path for the cognition of the Creator, His Being and Attributes where arguments fail and minds are perplexed. Hence it is first necessary to seek the Word from the right source.

Fourth: The Şūfis who seek the knowledge of God not merely by contemplation and meditation, but by purification of the heart and cleansing the faculty of perception from its natural impurities and engrossment with the body. When the human soul is thus purified it becomes capable of reflecting the Divine images. And there is no doubt that this path is the best, because we know that the Lord does not withhold any perfection from human soul. It is the darkness and impurity which is the main obstacle—if there be any. When this veil disappears and the obstructions are removed the real facts will be evident as they are. And our Prophet (may peace be on him) has hinted to the same effect.

'Verily the Lord has bestowed on you His Spirit through all the days of your lives. Hence O men! realise this and evince your gratitude for the bounties He has bestowed on you by praising Him and leading good lives.'

We see that 'Omar Khayyām preferred the path of Şūfis to those of others, i.e., to purify the heart and cleanse the soul from carnal engrossments and await the grace of Lord.

(g) '*Omar Khayyām's poetical writings.*—We have five Qasidas of 'Omar Khayyām's Arabic verses quoted by Shaharāzūrī and Qiftī and a Persian Qasida found in some MSS. besides the quatrains. They do not generally indicate 'Omar's age at the time of their composition. The following quatrains however help us in inferring the age.

After 30th year: 102: X, 35, Bad nāmī.

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

Middle age about 40th year 485: IX, 30 Fardā.

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

After 50th and before 60th year: 893: IX, 131, *Andaza*....

One lives to sixty years, but seldom more,

Thy feet should ply to only mystic's door;

And ere they mould Thy pan to serve as pot,

Lift up His pitcher, serve Him, scrub the floor.

Quatrain 102: X, 35. *Bad nami*.....mentioned above indicates that after the age of thirty 'Omar wrote poetry and was not in wedlock. Chapter X of quatrains will show how he satired his contemporaries, lost friends and felt despondent.

IX.

EYE-WITNESSES.

In this Section we examine the notices about 'Omar Khayyām by Abu'l Ḥasan Baihaqī and Niẓāmī Urūdī who had personally seen him.

(a) *Tatimmat* 'Šiwān al Ḥikmat of Baihaqī (see § iv above) contains the following account about 'Omar Khayyām:—

The Dastūr and Philosopher Hujjatul Haq (Proof of Truth) 'Omar bin Ibrāhīm al Khayyām.

He was born at Nishāpūr where his ancestors lived, ranks next to 'Abū 'Alī Sīnā (d. Ramaḍān 428 H. May 1037 in various branches of Philosophy, but was discourteous and reserved. Once at Isfahān, he read a book seven times and retained it in memory. On his return to Nishāpūr he dictated it. This copy, on comparison, was not found to differ much from the original. His ascendant was the Gemini. The Sun and Mercury were on the degree of the ascendant in the third degree of the Gemini, Mercury was Šamīmī and Jupiter was looking on both from triangulation.

He was sparing in composing books and teaching, wrote no books except a Brief Natural Philosophy, a Tract on Existence and a Tract on Creation and Chastening. He was a great scholar of Arabic, Law and History. They say that once Imām 'Omar came to Shahābul Islām 'Abd ur Razzāq bin Faqīh Abū'l Qāsim 'Abdullah bin 'Alī, the nephew of Niẓām ul Mulk. Abū'l Ḥasan al Ghazzālī (d. 506 H. Yāqūt) the Imām of Qāris was there. They were discussing the variants in the readings of a certain verse in Qur'ān. Shahāb ul Islām exclaimed, "Stop, here comes one who knows." When the question was referred to 'Omar Khayyām, he stated the various readings and reasons for each. He also stated the spurious readings and their reasons. Then he preferred one reading over all the rest. The Imām of Qāris exclaimed: "May God increase men like you among the learned! Consider me a kin of your people, and be kind to me. I never imagined that even any professional Qur'ān reciter in the world knew and retained in memory all this! How could then a Ḥakīm known!"

He excelled in various branches of Philosophy such as Mathematics and Sciences found on reason. Imām Hujjatul Islām Muḥammad al Ghazzālī [lectured at Nizāmīya School 1107-1111] visited 'Omar Khayyām one day and asked the question "Why a particular part of celestial sphere was determined as the pole when all parts were alike." I have mentioned this question in my book named '*Arḍi wa Naḥs*'. Imām 'Omar then prolonged the conversation and commenced by explaining the categories of motion. He avoided the main issue at discussion, as was usual with that worthy sage, until afternoon. The crier called for Afternoon Prayers. Then said Imām Ghazzālī "The truth came and falsehood disappeared"—and rose up. One day Imām 'Omar visited the great Sultān Sanjar (b. 1078), when he was yet a child, and came out. The loyal vaṣīr Mujir ud Dowla' enquired: "How is he? What have you prescribed for him?" The Imām replied the child is in a critical condition. A negro eunuch understood and reported to the Sultān. On recovery from his illness, the Sultān hated and disliked Imām 'Omar. Sultān Malik Shāh treated him as his *Nadīm*, and Khāqān Shams ul Mulk of Bukhārā [ruled on Bukhārā 460 H.-472 H. (1068-1079). Nadwī Khayyām p. 107.] treated him with great respect and seated him by his own side on the throne. Imām 'Omar once told my father thus:—One day I was in the presence of Sultān Malik Shāh. A child, the son of an Amir, entered and paid his homage admirably. I was surprised at such an admirable behaviour from so young a child. The Sultān said: "This is no wonder. A chicken, as the shell cracks, picks up grain. A young pigeon cannot pick up grain unless taught by being fed with the bill, but becomes a courier, leads the way and flies from Mecca to Baghdād." I was wonder-struck by Sultān's remarks. Great men are inspired!

I visited the Imām with my father—May God have mercy on him!—in the year 507 H. (1113). He asked me the meaning of the following verse in *Hamāsah* (Baihaqī gives the verse and how he explained). After this 'Omar asked me to enumerate different kinds of arcs. I replied there are four. The circle, the semi-circle, are less than a semi-circle, and the arc greater than a semi-circle. Then he said to my father, "Like father like son."

His *Khatun* (son-in-law or brother-in-law) Imām Muḥammad Baghdādī told me as follows:—" 'Omar Khayyām was picking his teeth with a golden toothpick and

reading *Ash Shafā* (Avicenna's book). When he came to the chapter dealing with "The One and the Many," he placed the toothpick between the leaves and said: "Invite pious persons so that I may bequeath." He bequeathed, got up and said his prayers. He took neither food nor water. After his last prayers at night, with his head bent on ground he said: "O God! Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee," and he expired.

Note (1).—Baihaqi has stated that Sulṭān Malik Shāh used to treat 'Omar Khayyām like a *Nadīm*. The qualification of a *Nadīm* stated by Nizām ul Mulk in his *Siyāsat Nāma*, (ch. 17) are as follows: "A *Nadīm* should be respectable, learned, well-behaved, lively, reliable in confidential matters, pure in religious observations and belief, acquainted with history and stories, expert at chess and games, connoisseur in Music and Arts." [Nizām ul Mulk *Tūsi* p. 276]. All these qualifications were centred in 'Omar Khayyām. Rāḥat us Ṣudūr (cir. 1205) also states: "Nadīm should be a person fit to be a minister. He should be a respectable person, well-behaved and expert in various sciences and arts. He should know history of Kings and poetry [p. 406 Gibb New Series]. The meaning of this word has degenerated in modern times to "boon companion."

Note (2).—Imām Muḥammad Baghdādī was probably under Sulṭān Sanjar. Rashid ud Dīn Watwāt addressed a letter to him from the camp of Hazār Asp. "Khutan" means any relation from his wife's side. Hence Imām Muḥammad may have been the husband of 'Omar's daughter or sister. Dowlat Shāh first mentions that Shāhpūr Ash'arī (d. 1203) was a descendant of 'Omar Khayyām. *Ātashkāda* states that Shāhpūr was the son of Umaidī Tehrānī. *Ṭarabkhāna* emphatically states 'Omar neither married nor had any sons nor daughters. See below § xi d. story viii.

Tatimma 'Šiwān contains other references mentioning persons whom 'Omar Khayyām met or saw. Thus Abu'l Ḥasan Ambārī explained *Al Mijistī* to 'Omar Khayyām [Item 53 T. §.]. 'Omar Khayyām's pupils were; 'Abdullāh bin Muḥammad Mayānījī author of *Zubdatul Haqāiq* [Item 67 T. §.], Muḥammad ul Ilāqī author of several philosophical works [Item 73 T. §.], 'Ali bin Muḥammad al Hajjāzī al Qāinī a physician [Item 83]. Among 'Omar Khayyām's contemporaries *Tatimma* 'Šiwān mentions, Moḥammad bin

Ahmad Ma'mūri Baihaqī author of Conic Sections; Abū Hātim Muḡaffar Isfizarī who constructed a balance for determining a quantity of gold in an alloy [Item 68], and 'Alīud Dowla' Farāmurz bin 'Alī Farāmurz Prince of Yezd whom Baihaqī met in 516 H. (1122). This Prince Baihaqī relates [Item 65] upheld the objections raised by Ḥakīm Abū'l Barkāt a physician of Baghdād [Item 93] expressed in his book *Al Mo'tabar* in refutation of Abū 'Alī Sīnā. 'Omar Khayyām said Abū'l Barkāt had not the talents to understand Abū 'Alī Sīnā, much less to criticise him. The Prince retorted that objections should be answered by arguments and not by abuse. 'Omar Khayyām then left.

(b) *Chahār Maqāla* of Nizāmī 'Urūḡī. MSS. of this well-known book are very scarce. From a handwritten copy of Stambūl MS. 285 written in 835 H. (1431) and two MSS. in London BM. 3507 and 2955 dated respectively 1017 H. and 1274 H. Prof. Ed. Browne has published the text and translation. (Gibb Memorial Series). Two more manuscripts have since been found. One by S. S. Nadwi in Bombay Cāmā Institute written about 1194 H. and one by me in Nawāb Salar Jung's library written in 1158 H. According to the personal references in *Chahār Maqāla* the author of this book was at Samarqand in 504 H. (1110), at Balkh in 506 H. (1112), at Hīrāt in 509 H. (1115), at Nishāpūr and Tūs in 510 H. (1116), and again at Nishāpūr in 512 H. He was hiding in Hīrāt after the defeat of Ghūr by Sanjar in 547 H. (1152). *Chahār Maqāla* may have been written between (1152) and (1162), [L. H. P. Browne, p. 358], and relates three stories about 'Omar Khayyām's expert knowledge of Astrology:—

(i) When Sultān Maḥmūd bin Malik Shāh (1104-1117) wished to quell the rebellious Amīr of Sadaqā [Ibn Athīr 501 H. (1107)], the court astrologers could not augur an auspicious time. A charlatan augured and was rewarded. The Sultān returned successful from the battle and desired to punish the court astrologers. These astrologers requested the Sultān to ascertain the truth of what they had said by writing to 'Omar Khayyām who was then in Khurāsān.

(ii) In the winter of 508 H. (1114) the Sultān (Maḥmūd bin Malik Shāh) sent a messenger to Ṣadr ud Dīn Maḥmūd bin Muḡaffar (his vaẓīr) residing at *Merv* to request 'Omar Khayyām (who was there) to augur a time for hunting so that the weather may be clear. 'Omar Khayyām considered the question for two days, augured the proper time, and seated the Sultān (on horseback) at that time and told him

to proceed. The Sultān marched for a furlong when a storm appeared. All laughed (at 'Omar Khayyām's augury). The Sultān did not wish to return. 'Omar Khayyām assured that the storm will subside soon, and for the next five days the skies will be clear. The Sultān went out hunting, and 'Omar Khayyām's augury came true.

(iii) The third story is important in fixing the date of 'Omar Khayyām's demise and runs as follows:—

حکایت. در سه ۹۰۰ ست و خمیایه بشهر بلخ در کوئے برده فروشان در
مرای امیر یوسفد خواجه امام عمر خیام و خواجه مظفر اسفراینی نزل
کرده بودند و من بدان خدمت پیوسته بمیان مجلس عشرت از حجة الحق
عمر شنودم که گفت کور من در موضعی باشد که هر سال بر من دیوار درختان
کلی افشان کنند مرا این سخن محال بنظر آمد و دانستم که چو او سخن
گزارف نمیگوید چون در سه ۳۰۰ ثلثین نیشابور رسیدم و چند (چندان)
سال بود که آن بزرگ روی بقاب تراب کشیده بود و عالم سفل ازان بسم
مانده او را بر من حق استادی بود آدینه زیارت او رفتم و یکی را با خود
بردم تا خاک او را بمن نماید مرا بگورستان حیره بیرون آورد بر دست چپ
گشتم در باین دیوار بانی کور اوست و درختان امیود و زرد آلو ازیں
باغ سر بیرون کرده و چندان برگ شکوفه بر خاک او ریخته بود که خاکش
در زیر کلی پنهان شده بود مرا آن حکایت یاد آمد که اندر شهر بلخ ازو
شنیده بودم گریه بر من افتاد که در بسط عالم واقطار ربع مسکون او را
چون جای نظیری نمیدیدم ایزد تبارک و تعالی بر او رحمت کناد بمنده و کرمه

"In the year five hundred and six Khwājā 'Omar Khayyāmi and Khwājā Imām Muḥaffar Isfahāri had sojourned at the palace of Amīr bin Sa'd in the street of Slave Traders in Balkh. I was present there. In the course of the entertainment I heard Hujjat ul Haq 'Omar say "My grave will be in a place where every spring the northern winds will shower blossoms." I was wonder-struck, but knew that he will not utter false. When in the "thirty" I reached Nishāpūr it was four [or some or fourteen] years since that great man had concealed his face under the veil of dust, and left the world an orphan. He was my teacher. On Friday I started to visit his grave. I took a person to show me the place. He took me out to the graveyard of Hāira'. I turned to the right and

found him buried near the basement of a garden-wall, guava and peach trees protruded from the garden and showered blossoms so profusely on the grave that it was hidden there-under. I then remembered what he had said in Balkh and began to weep. Nowhere in all the world I had found the like of him."

Death news flies quick, 'Omar Khayyām was a famous person, and Niẓāmī Urūḡī was moving in high circles. One cannot conceive how Niẓāmī Urūḡī remained ignorant of the demise of his famous master for "four or fourteen or some" years! or forgot him for twenty-four years "306" to "thirty"! The indecisive readings show that even the Stambul MS. may have not been properly copied.

Evidently Mr. E. Browne's copyist could not decipher the Stambul MS. and wrote *Chand* (*chand'an*)—on the basis of this Maulanā Qazwīnī fixes the date of 'Omar Khayyām 526 or a few years before 530 H. Sayyid Sulaiman Nadwī prefers to take 526 H. as the date of 'Omar Khayyām's demise ('Omar Khayyām, p. 56).

X.

OTHER IMPORTANT NOTICES REGARDING
'OMAR KHAYYAM.

In this section, I propose to survey some notices about 'Omar Khayyām or his quatrains in the early histories.

(a) *Nuḡhat ul Arwāḥ* by Shaharzūri (d. 1193), reproduces, (with slight changes) *Tatīmma' Šiwān* of Baihaqi and adds 3 Arabic Qīṭa's, which have been reproduced by Dr. Rosen in the preface to his edition of "Quatrains of 'Omar Khayyām" (No. 1, 2 and 3). The Persian Translation of *Nuḡhat ul Arwāḥ* done by Maḡṣūd 'Alī Tabrizī in 1011 H. (1602) [HSL. MS. 33]. wr. 1032 (1623) quotes two Persian quatrains 306: X. 76 *Gōyand ba ḡashr*, and 338: I. 30 *Az wāqa'atē*, instead of the Arabic Qīṭa's.

(b) *Qifṭī*: Jamāl ud Dīn Abī'l Ḥasan 'Alī bin Yūsuf al Qifṭī (d. 1240) in his *Tārīkhul Ḥukamā* writes as follows:—

" 'Omar. Imām of Khurāsān and the most learned man of his age taught Greek Sciences. He maintained that men should attain the universal God by purification of bodily actions and refinement of the human mind. (See Omar's Persian tract, *Kullīyat al Wajūd*). He also exhorted men, in accordance with Greek discipline to observe and obey all civil laws. (cp. Arabic Tract on *Kosm wa Taklif*). The later ṣūfis understood some apparent purport of his poems and interpreted it to be in accordance with their own doctrines, and discoursed on them in their open assemblies and inner circles. (See *Kullīyat al wajūd*). But the insinuations of his poems were a biting criticism on *Shara'*, and a jumble of entanglements (See ch. X of 'Omar's quatrains). When his contemporaries slandered him regarding his faith and spread abroad his secret doctrines, he curbed his speech and pen, for fear of loss of life. He made a pilgrimage for his safety but not from ostentation. When he reached Baghdad his old disciples hastened to him with a request that he should discourse on the ancient philosophy. But he closed relations with them as one repentant, and not as a friend. He returned to his native place from pilgrimage. He retired to the praying place and there he spent his nights and days. He kept

his secrets and did not reveal them. He was matchless in Astronomy and Philosophy and was considered famous in these matters."

Qāṭī quotes Arabic verses by 'Omar Khayyām.

(c) Under the town Nishāpūr, Zakīriā Qazwīnī (1276) writes as follows, in his famous Geography called *Athār-i Bilād*.

"From this place hails, among the Ḥakīms, 'Omar Khayyām who knew all the branches of Science, specially Mathematics. He was in the time of Sulṭān Malik Shāh Saljūqī. The Sulṭān had entrusted him with a large amount for the purchase of instruments and construction of his observatory. Then the Sulṭān died and the observatory was not constructed. (An inaccurate statement).

"They say that 'Omar had halted at a hostel infested by birds who proved a great nuisance. The people of that place complained to 'Omar. 'Omar placed a clay model of a bird on the roof of the building, and thus freed it from the infesting birds.

"A certain jurist used to take lessons from 'Omar Khayyām in Sciences every morning, and used to slander him in public. 'Omar gathered drummers and trumpeters in his house one morning. When the jurist came to take lessons as usual, he ordered the drummers and trumpeters to beat and blow. When people gathered in the street 'Omar said: "Behold O men of Nishāpūr! This is your Teacher who comes every day at this time to learn from me and then slanders me when he preaches to you."

(d) In *Rāḥat uṣ Ṣudūr* (cir. 1205) Muḥammad bin 'Alī Rāwandī does not mention 'Omar Khayyām. In a chapter on Wine he describes how it came into use, and then says "The kings of Persia have adorned their courts with wine (p. 423 Gibb). The poets have sung in praise of wine and even the cups and other utensils (p. 425 Gibb), and quotes the following quatrain ascribed to 'Omar Khayyām in many MSS.

929: IX. 32. Yak jar'a mayē kuhna' zi mulkē nau bīh.

(e) *Tārīkh-i Jahān Gushay* (cir. 1260), gives an instance which shows that 'Omar Khayyām's quatrains had attained a publicity (Gibb XVI. I p. 128). "Sayyid 'Izz ud Dīn Nisabā a pious and learned gentleman counted the numbers

of men massacred by Tārtār hordes in 618 H. and found that they exceeded one thousand and three hundred thousands and recited at that time this quatrain of 'Omar Khayyām which fitted the occasion "

125 V. 16. Tarkīb-i piyāla' rā ki dar ham pairwast.

(f) In *Jām'i ut Tawārikh* Rashīd ud Dīn Faḍl ul lah (d. 1318) mentions that Niẓām ul Mulk Ṭūsī was a school-mate of Ḥasan Ṣabbāḥ and 'Omar Khayyām.

(g) *Tārikh-i Wappāf* by Faḍl ul lah bin Aḥmad Shīrāzī (d. 1328), quotes (p. 589) the following quatrain of 'Omar Khayyām.

147: V. 23. Khārē ki ba zeri pāyi har ḥaiwānēst.

(h) *Tārikh-i Guḡide'* by Ḥamd ul Allāh Mustawfi (cir. 1330) states (Gibb. p. 517) that Ḥasan Ṣabbāḥ was the chamberlain (Ḥājib) of Alp Arslān. After that as related by 'Abd ul Malīk 'Attāsh he became a Shī'ī. He fostered an enmity with Niẓām ul Mulk on account of the incident regarding the accounts mentioned above (Gibb. p. 429-31). He left the service of Alp Arslān, went to Ray in 464 H. to Syria in 471 H. to Ālmūt in 483 H. and died on the night of Wednesday 6 Rabi' ul Sānī 518 H. (21 May 1124).

This book notices 'Omar Khayyām as follows (p. 817).

"*Khayyām*. 'Omar bin Ibrāhīm ranked foremost in his time in almost all branches of learning especially in Astronomy. He was in the service of Malik Shāh Saljuqī. He has written excellent tracts and fine verses. The following is one of them."

276: V. 22. Har dharra' ki bar rūyi zamīnē būd ast.

XI.

CRITICS AND FOLKLORE.

As Qifṭī states the ṣūfis interpreted 'Omar Khayyām's poems in accordance with their own doctrines and discoursed on them in their open assemblies and inner circles, but the insinuations of his poems were a biting criticism on Shara'. There was thus a diversity of opinions from the very outset. It is proposed to review in this section some of these opinions and the folklore which originated to explain 'Omar's Cryptic quatrains.

(a) Khāqānī (d. 1186) with reverence compares his deceased uncle, of unknown fame, 'Omar bin 'Othmān (d. 1131) to 'Omar Khayyām and the Prophet's Khalifah 'Omar Khaṭṭab (*Kulliat-i Khāqānī*, Nawal Kishore).

(b) Najmud Dīn Rāzī (Dāyā) the author of *Mir'ād ul 'Ibād* (1223) in recommending his book to Sultān Kaiqubad, to whom it is dedicated, writes as follows:—

"The reader of this book will be able to walk in the path joyfully, so that what he sees he may put into practice. For the fruit of sight is belief and the fruit of action is knowledge. The poor philosophers, materialists and naturalists—May God confound them!—are deprived of both of these stages and are bewildered and lost. Thus one who is notorious among them for learning, science and cleverness, namely Khayyām, and who may be said to have been imprisoned in the following two quatrains, has evinced his blindness from the depth of confusion."

181: II. 1 Daurē ki,

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

153: V. 15. Dārinda',

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

It seems that philosophical speculations on 'Omar Khayyām's verses were gaining ground in Ṣufi circles and the pious

author wished to denounce them. Here 'Omar Khayyām is called a "Philaut" as an abuse to denote an adherent of Greek Philosophy. The same charge was apparently brought against him by his enemies to which he replies as follows:—
757: X. 133. Dushman.

They call me Philaut, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

(c) *Ilāhī Nāma*:—We have another specimen of such criticism in *Ilāhī Nāma* [ch. 17 p. 893. Kulliat-i Farid ud Dīn 'Attār Nawal Kishore Press] cited as folklore:—

"A Seer was of widest fame,
And when he called the Spirits came,
So when he walked besides a tomb
He saw the dead in later doom.
A Sage to test how Seer sees,
Took him where Khayyām slept in peace,
And asked: "O Seer now to-day
What do you find beneath the clay?"
The Seer said: "I find, O Sage!
This man as raw and hemmed in Cage.
He turned to God and faced His Door,
But claimed acquaintance on that score,
Now finds to nought his knowledge came,
His soul is melting out of shame."

After thus relating the unknown clairvoyant's opinion about the *post-mortem* condition of 'Omar Khayyām's soul, 'Attār adds the following moral composed mostly from ideas of 'Omar Khayyām's quatrains:—

Moral.

"That Door is closed to seven spheres,
No claim to know have all the Seers.
No starting point, no end is found,
Effect and cause go round and round,
The Sphere's a ball, thro' nights and days,
To you no head or tail displays.
Who knoweth in this desert land
The way to go, and place to stand?
A hundred times I roamed around
The world, but then no help I found.
Of pain, remorse the world is made,
And Time's a sword with sharpest blade."

According to the last words of 'Omar Khayyām section IX (a) he claimed acquaintance with the Deity. Perhaps this was considered a piece of arrogance in pious circles and hence the folklore!

(d) *Folklore in Tarabkhāna' or Dah Faḡl*.—We have more instances of folklore for fanciful interpretation of 'Omar's cryptic quatrains in *Dah Faḡl or Tarabkhāna'* compiled by Yār Aḥmad Tabrizī in 867 H. (1462). In nine sections of this booklet (Ha) the compiler proposed to arrange subjectionally 'Omar Khayyām's quatrains (in which attempt he has not succeeded) and the 10th section is devoted to folklore and incidents with the poet's life. The compiler takes no responsibility to attest the correctness of the narratives. It is proposed to examine them here to find the grain of truth behind the legend. The ten stories in the 10th section of *Dah Faḡl* run thus:

(i) "It is related in Ancient History (?) that Ḥaḍrat Abū Sa'īd Abil Khair was a contemporary of Ḥakīm Khayyām and between them there were discourses. Once upon a time Ḥakīm 'Omar sent the following quatrain by way of objection to Ḥaḍrat Shaikh, who sent his reply to it.

Khayyām's question 153: V. 15 *Dārinda'*.

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

Reply by Abū Sa'īd Abil Khair 150: IV. 60. Khayyām

Khayyam! thy body straight as tent it stands,
Thy soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands.

Note:—Khayyām's question is the same to which the author of *Mirṣād ul 'Ibād* has taken objection. The retort to it is put in Khayyām's own quatrain, 150: IV. 60 which is found vagrant with quatrains ascribed to Rūmī and Aḡḡal. To put this quatrain as a retort by Abū Sa'īd who died (as generally accepted) in 1048 A.D., i.e., in the year 'Omar was born is mere anachronism.

(ii) *Second story*, Tabrizī states: "It is heard that the Ḥakīm was very fond of hunting, and went to country-side in the vicinity of Ustarābād as usual with his hound. The

hound pursued a fox, but suddenly a bear came out and vanquished the hound. Ḥakīm said the following quatrain.

607: VII. 82. Afsōs azin.

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar."

Note:—The quatrain was found cryptic by the inventor of the fox-hunt not mentioned there. 'Omar compares the impure mind to a dog in the following quatrain No. 269: VII. 81. Nafsat.

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air;
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs us as bear.

(iii) *Third story*, Tabrizī proceeds: "Some say that Ḥakīm 'Omar Khayyām believed in Metempsychosis and allege that once the school of Nishāpūr was dilapidated. Persons rebuilding it engaged asses to carry bricks. One of these asses could not climb up the height and did not move an inch in spite of beating. Khayyām recited the following quatrain in the ear of the ass, when it stood up and walked away.

898: X. 128: Ai rafta'

O you who went and now return as stale,
To men you seem a sorry fairy tale;
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail.

"The same story continues. When asked why the ass so behaved, 'Omar explained that the soul pertaining to the body (of the ass) belonged to the teacher who lived here, but did not progress, and hence reverted to lower order, some hold that a hell is but a retrogression. Out of shame he did not step higher and progressed on hearing a friend's word."

Note:—The quatrain is addressed to a man who had returned from a long solitude. The inventor of the story takes the quatrain as addressed to an ass and adds to explain "Perdition is stationary" taken from 'Omar Khayyām's Persian tract on Kulliat-i Wajūd. For 'Omar's views see quatrains V. 18 to V. 23.

(iv) *Fourth story*, Tabrizi goes on: "It has been ascertained that Imām Muḥammad bin Muḥammad Ghazzālī wished to write a book on Philosophy, so that he may ascertain the arguments of philosophy and refute them to the embellishment of the Shara'. In those times Khayyām was the greatest philosopher. When Imām Ghazzālī visited, 'Omar Khayyām refused to teach for want of time. But it was arranged, after all, that every morning when still intoxicated the Ḥakīm may dictate some words and the Imām may write them as he understood. God knows! twelve years passed in this way, and after completing the book of Hikmat-i 'Ain the Imām took leave and prepared to depart to Mash'had. Ḥakīm sent (the following) quatrain on the doctrines of philosophers and astronomers, and ordered that a drum should be beaten on the roof of the house where the Imām had halted. When people gathered they announced that Imām Muḥammad is the disciple of the Ḥakīm, but wished only to refute the arguments of philosophers.

Quatrain 422: II. 4. Dar charkh.

What sundry views about this Wheel they keep!

These waders try to gauge the oceans deep;

But when thro' veil of Time they cannot peep,

They cast an horoscope, and then they sleep."

Note:—Imām Muḥammad Ghazzālī was at Nishāpūr for some years and has also written a book called Tahāfat'ul Filsafa' in refutation of the Doctrines of Ḥakīms of those times. 'Omar Khayyām was charged of being a "Philosuf" by his contemporaries. The story however seems to be a curious combination of the anecdotes given by Baihaqī [Section ix a.] and Qazwini [Section x c.].

(v) *Fifth story*, Tabrizi states: "It is well known that in those days Sayyid Nāṣir Khusraw had composed his book named *Rūshadī Nāma'* and sent it to the Ḥakīm for perusal. Ḥakīm excused himself. He was again asked to give some tract or Qasīda' or Ghazal large or small. He excused himself from these three—but sent a few quatrains as Gift, saying that Providence has made me weak in speech. I cannot help. These quatrains have been given in another section which is well-known as '*Mauqūfāt*' and need not be repeated."

Note:—The only MS. of Tabrizi's compilation marking section namely Sd. gives three quatrains under the title

"Mouqūfāt."

773. XL. 21: Gar dar giri.

854. VII. 47: Zin gumbad.

314. X. 31; Ānhan ki asās-i klr.

The other two MSS. of this compilation which contain the preface and the 10th section namely (Ha) and (Sc) do not mark properly the middle sections. Hence we cannot specify "Mouqūfāt" or Gift quatrains. This much is gathered that some quatrains of 'Omar Khayyām were known in those days as "Mouqūfāt" or Public Gifts and were separated by compilers as an appendix to 'Omar Khayyām's quatrains.

Nāṣir Khusraw (b. 394 H., 1003 A.D.) was forty-five years older than 'Omar Khayyām. The date of the composition of *Rōshnāi Nāma* is involved in doubt and discussion because the year in the various MSS. of *Rōshnāi Nāma* is given as 323, 343, 420 and 460 which do not tally with the positions of the Sun and Moon respectively as Pisces and Aries, and the month Shawwal, and day Sunday.

رسیده جرم خود در برج ماهی گرفته در چمن مه پادشاهی
مه شوال از روز نخستین تران افتاده اند در برج شاهین

[Kulliat Nāṣir Khusraw, Tehrān, Preface, pp. 55-59].

In order that the Sun may be in Pisces with Moon in Aries, at least two days had elapsed after their conjunction. The date and day is thus 2nd Shawwal Sunday. I find Sunday 2nd Shawwal 442 H. (17-2-1051) fairly tallies with the description.

Anyhow it is pretty certain that *Rōshnāi Nāma* was composed long before 'Omar Khayyām was capable of writing any verses thereon. We neglect the details of the story as improbable and search for the grain of truth therein.

Excepting Ismā'īlī doctrines found in Nāṣir Khusraw and mystic trance found in 'Omar Khayyām, we find much in common in both these Ḥakīm poets. Thus both speak in the same strain about the world and wealth, the whirls of the wheel of time, Man's first duty to purify his heart, observance of silence and solitude, avoidance of sleep and sloth, resignation and contentment. Both satire in the same tone hypocrites and blind traditionists. The following verses selected at random from Nāṣir Khusraw (above-mentioned edition) remind us of 'Omarian quatrains.

1. (a) *N. K. Rōshnāi Nāma'*, p. 511.

در امروز اندرین عالم نهایی در آن عالم بعد حسرت تپایی

1. (b) *O. K.* 990: VII. 6.

تا دیده دل ز دیده هانکشی ۹۹ هرگز ندهند دیده پشایی

امروز ازین شراب جامے درکش منشیف تو بر امید پس فردائی

2. (a) *N. K.* p. 513.

ترا گردوستے باشد سزاوار خرد را کار خود کن در همه کار

2. (b) *O. K.* 429: VII. 9.

در راه خرد بجز خرد را مپسند ۴۲۹ چون هست رفیق لیک بدر مپسند

3. (a) *N. K.* p. 513.

سخن کم گوے و نیکو گوے در کار که از بسیار گفتن مرد شد خوار

3. (b) *O. K.* 856: VII. 112.

میادۀ حدیث نخبیر مکن ۸۵۶ چیزیکه نخوااند تو تقریر مکن

4. (a) *N. K.* p. 515.

مکن عیب کسان تا میتوانی که تو اے دوست عیب خود ندانی

4. (b) *O. K.* 172: VII. 18.

در وادی عیب خود دویدن هوس است ۱۷۲ و ز عیب کسان نظر بریدن هوس است

زیبان که من احوال جهان می بینم دامن ز زمانه در کشیدن هوس است

5. (a) *N. K.* p. 528.

چو مردان باش و زن خراب و خود کن چو سیا حال بکے در خود سفر کن

نو عزت جوئی دور از انجمن باش رفیق خوشتن هم خوشتن باش

5. (b) *O. K.* 651: VII. 26.

ایدل مطلب ز دیگران محرم خویش ۶۵۱ خوشباش بهر درد دل مرهم خویش

نہا بشین و خوشستن خود غم خویش از خدمت آرزو کند مہدم خویش

6. (a) *N. K.* p. 528.

یکے بیدار شو تا چند خطی به بین خود را که چیزے من شکستی

تفکر کن بین تا از کجائی درین زندان چنین بهر چرائی

6. (b) *O. K.* 631. VII. 26.

گر ازین شہوت و هوا خواهی رفت ۴۴۴ از من خبرت کہ بے نوا خواهی رفت
بنگر چہ کسی واز بکا آمدہ می دان کہ چہ می کنی بکا خواهی رفت

7. (a) *N. K.* p. 529.

منہ بر جان خود بار زروزن قدم بر تارک این هر دو برزن
بکارے می نباید خویش و پیوند بریدن بهتر است از خویش پیوند

7. (b) *O. K.* 239: VII. 76.

مردانہ در آرز خویش و پیوند پر ۴۹۹ خود را تو ز بند زن و فرزند پر
هر چیز کہ هست سدا راہ است ترا باند چگونہ دھروی بند پر

8. (a) *N. K.* p. 531.

دلیقے من درین منزل ندیدم حقیقت دوستے یکدل ندیدم

8. (b) *O. K.* 614: X. 142.

بازے بودم پریدم از عالم داز ۶۱۳ ہوتا کہ پریم دمے کسیے بغراز
این جا چونیا تم کسی عزم داز زان در کہ در آمدم برون دتم باز

9. (a) *N. K.* p. 536.

بکا رفتند آن یاران دمساز بجا نامد ازان یاران خبر باز

9. (b) *O. K.* 624: VII. 103.

رفتند وز رفتگان یک نامد باز ۶۲۴ نابا تو بگوید از پس پردہ داز

10. (a) *N. K.* p. 537.

جو خواہد بود پنهان بے گان بود ندارد خود دلت تیار و غم سود

10. (b) *O. K.* 335: VI. 12.

از رفتہ ظم هیچ ذکر کون نشود ۴۴۴ یک ذرہ از آنجہ هست اقرون نشود
هان تا جگر خویش ہم خون نکشی کز خوردن ہم بجز جگر خون نشود

11. (a) *N. K.* p. 537.

یکام ما نباشد هیچ کارے کہ مارا نیست هرگز اختیاریے
ہاں بہتر کہ دائم شاد باشیم ز ہر درد و غمے آزاد باشیم

11. (b) *O. K.* 1003: VI. 20.

چو واقعی ای پسر ز هر اسرارے ۱۰۰۳ چندین چه بری پهنده هر تیارے
چون می نرود باختیارات کارے خوشباش يك نفس که هسی بازے

12. (a) *N. K.* p. 537.

چو این آمد نصیب ما چه چاره چه شاید کرد با سیر ستاره

12. (b) *O. K.* 303: IX. 35.

آن روز که توسن فک زین کردند ۳۰۳ آرایش مشق و پروین کردند
این بود نصیب ما ز دیوان قضا مارا چه گنه قسمت ما این کردند

We find the same sentiments expressed in the same words.

13. (a) Thus *N. K.* p. 56 and 57.

کرد بنا آن که جهان زین چه خواست کردل اندیشه کنی زین رواست
این بد چون آمد و این نیک چون عیب درین کار چه گوی کراست

13. (b) *O. K.* 153: V. 15. cited in *Mir'ād ul 'Ibād.*

دارنده چو ترکیب طبایع آراست ۱۵۳ از هر چه انگدیش اندر کم و کاست
که نیک آید شکستن از هر چه بود ورنیک نیامد این صور عیب کراست

14. (a) *N. K.* p. 83.

مرا ز ابتدای جهان باز گوے که اقرار دارم کشی ابتداست

14. (b) *O. K.* 181: II. 1. cited in *Mir'ād ul 'Ibād.*

دوری که در آمدن و رفتن ماست ۱۸۱ اورا نه نهایت و بدایت پداست
کس می نراند می درین معنی راست کین آمدن از بکا و رفتن بکجااست

15. (a) *N. K. Rāḥnāi Nāma* p. 537.

هر آن غشے که ایوان سرایت بدان کان از سر کشور خداست

15. (b) *O. K.* 147: V. 23. *Khārē kl.*

خار یک زیر پای هر حیوانےست ۱۴۷ زلف حسنی و ابروی جانانےست
هر خشت که بر کنکره ایوانےست انگشت وزیری و سر سلطانےست

On the whole it is most probable that some quatrains of 'Omar Khayyām were inspired by the poems of Nāṣir Khusraw.

(vi) *Sixth story*: Tabrizi proceeds:—

"Another story. It is well known that in Balkh the Ḥakīm had a pitcher for use. The Censor reached there and broke it. The Ḥakīm recited this quatrain openly. An hour later the censor reached a blind pit, fell into it by the decree of God and died.

941: X. 129. Az dār.

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit;
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!"

Note:—A cryptic quatrain explained by inventing a story.

The poet here describes suspicion and hatred.

(vii) *Seventh story*: Tabrizi goes on:

"We hear by tradition that the Ḥakīm went to Bukhārā and after some days visited the tomb of the most learned the author of *Jama'us Ṣaḥīḥ* (May God bless his soul!). There the Ḥakīm got spiritual ecstasy. For twelve days and nights he was wandering in the forests and repeating the following quatrain. 629: XI. 28.

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet."

Note:—This is the leading quatrain in some MSS. The author of *Jama'us Ṣaḥīḥ*, the foremost collection of traditions (Ḥadīth) is Moḥammad Ibn Isma'īl Bukhārī [d. 256 H. (870)] whose tomb, a famous resort of pilgrims, is in Bukhārā [Tadhkirat al Ḥuffāz by Dhahhābī]. As stated by Baihaqī [Para. ix-a] 'Omar Khayyām was once at Bukhārā, and was honoured there by the ruler Khāqān Shamsul Mulk (1068-1079). 'Omar Khayyām acknowledges his indebtedness to this saint of Bukhārā in the following quatrain.

88: V. 9. In khak.

The Saint who graced Bakhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

Many have obtained inspirations at the Tomb of Saints.

(viii) Tabrizi gives the following disjointed details regarding 'Omar Khayyām's life:

(a) "Thursday 12 Moharram 555, at Dahak a village of Dehistān in the province of Ustarābād."

(b) "The duration of his life 72 solar years."

(c) "In the 17th year he had attained proficiency in all branches of philosophy. First he acquired his knowledge from Raisul Hukamā wal Muhaqqaiṅ Nāṣirul Millat w'd Dīn Shaikh Muḥammad Maṣṣūr (God illumine his soul!) the teacher of Ḥakīm Sanāi who praises him in his Ḥadiqā as follows:—

With light we find the path in gloom,
And from the Moon that light I sought;
"The real Light is," so the Moon replied,
"Bū Muḥāmid Muḥammad Maṣṣūr."

(d) "In early youth he ('Omar Khayyām) lived in Balkh, and in later life at Nishāpūr."

(e) "It has been found for certain that he was not inclined to marry and left no issues nor sons. All that remains of him are other well-known philosophical tracts in Arabic and Persian."

(f) "Moreover it is well known that certain men were present at his death-bed and requested him to bequeath. He said the following quatrain.

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race
They went, we go, and others follow soon,
But none will meet his object face to face."

912: IV. 21.

Note:—(a) The hiatus in the beginning of this story has created confusion in the three copies of Tabrizi compilation, viz., Ha., Sc. and Sd. Persian Tadhkiras usually give the dates of demise of authors. If we add the word *Wafātark* in the beginning of the narrative the whole reads as follows.

"He demised on Thursday 12 Moharram 555 at Dahak a village, etc."

The year 555 is obviously a clerical error according to the subsequent story, and also because 12 Moharram 555 H. is not

on Thursday.

(b) The age is 73 (or 74) years in Ha. and has been obviously miscopied in Se. and Sd.

(c) The teacher of 'Omar Khayyām was also the teacher of Ḥakīm Sanāī.

From Shazrāt uz Dhahāb by Hakri we find that Naṣir ud Dīn Abū Ḥāmid Muḥammad bin Maṣpūr was a scholar of repute who demised in 497 H. It is thus quite possible that he was 'Omar Khayyām's first teacher.

(d) The statement that 'Omar Khayyām was at Balkh in early youth may be correct. We know that he wrote his Algebra when at Samarqand [§ viii-b] and he was at Bukhārā in the Court of Khāqān Shams ul Mulk [§ ix-a] before he was introduced to Malik Shāh.

(e) The statement that 'Omar Khayyām preferred celibacy and had no children is confirmed in some of his quatrains. Thus in qn. No. 102: X. 35 he states that his age has reached above thirty years and is freed from wedlock life;

Quatrains No. 446: X. 42, 552: VII. 79 and 56: VII. 160 are in praise of celibacy. In quatrain 941-a, XII. 42 he states his tree of life has borne no fruit.

(f) 'Omar's last words are stated by Baihaqī.

(ix) *Ninth story.* Tabrizī states: "I saw in Sabzwār a manuscript in the handwriting of Niẓāmī Urūfī with the followinig endorsement:—

'In the year 512 I went to Balkh to present my respects to my teacher the source of Philosophy. I requested permission to proceed on pilgrimage to Mecca. In the course of conversation he said:

'On return you will find my grave in a place where the northern winds will shower flowers.'

'It took over three years till I could return. My mind was perturbed because I had never heard from that great person any untrue or contradictory words. When I reached Ūstarābād I enquired after his welfare. I was informed that only recently he had reached the proximity of the Lord. I proceeded to Nishāpūr to visit his grave, and saw that he was buried by the side of a Garden. The fruit trees of the garden extended outside, and the wind had showered blossoms so profusely on the grave that it was hidden thereunder.'



و هذا شكوه جواد حضرت انصاری که در میان
 مشکوه تا پیراسته معلوم شد که آن سخن بگذاشت
 بعد از دست و پا بستن و لیکن ایشان توبه شد
 چنانچه در پیشگاه خود چون در این استیلافت
 دست نشاند و آن که بعد از آن توبه یافت
 و طریقی را اختیار استیلافت که در آنجا که
 یافت و چون تفتیش حالت دانه رفت که
 بعد از آنکه دست او بر نود و او را تفتیش بسیار
 خوش دیدیم که پسیدیم که با وجود این و ستای خوش
 حال از چست و با وجود آنکه بسیار دانه
 میان آن که در جسد او بر جود است که ازین

این سبک که گشت هم با آنکه شکست	
و این را باقی فی الحال گشت	
این سبک که گشت هم با آنکه شکست	این سبک که گشت هم با آنکه شکست
این سبک که گشت هم با آنکه شکست	
این سبک که گشت هم با آنکه شکست	

و چون بهر شکوه هم این باقی باقی است
 بود این که غی پس از آنکه دانه ای جل جلاله
 جسم فراموش گشت از آن توبه یافت و رفت
 از مشایخی که آن خود بی خط و بی نصیب
 که داده و در دانه است جسم غلط که هم با جواد
 میرا در طریقی گشت و لیکن دست استیلافت

[illegible]

Note:—The same story is found in *Chahār Maqālā* [§ ix-b iii] which states the year of meeting 506 H. instead of 512 H. and Nizāmī Urūdī's return in thirty instead of after three years.

The readings of the MSS. of *chahār Maqālā* are evidently incorrect. We know from the MS. of 'Omar Khayyām's *Algebra* [BN Paris Slane 2461] that in 527 H. when the MS. was copied the numerals were written in contracted Arabic words. It is quite possible that Nizāmī Urūdī wrote 512 in this peculiar notation which was misread by later scribes.

On the whole, the version given by Tabrizī from the MS. he actually saw may be accepted as correct. Nizāmī Urūdī met 'Omar Khayyām in the later part of 512 H., and returned after more than three years, i.e., in the early 516 H. to find that his master had demised recently. We may reasonably accept Thursday 12 Moharram 516 H. as the date of 'Omar's demise which Tabrizī meant to give. The date inscribed on 'Omar's tomb at Nishāpūr is 516 H.

(x) Tabrizī concludes Nizāmī Urūdī's statement.

'With a heavy heart, and helped by others I proceeded to my Master's house, and found the aged person ('Omar's mother) in deep mourning. She recognized me and enquired about my affairs. After the usual ceremonies of condolence and prayers, I related the reminiscences of the conversation between me and my master. While relating the past events she stated thus:

'On the ninth day after his death I saw him (in a dream) in an excellent state, and enquired as to how he happened to be in such a good state in spite of those sports and transgressions. I was ever praying O Lord! be merciful on 'Omar.

'At this time he was annoyed and in wrath said the following quatrain 899: XI. 59.

ای سوخته سوخته سوخته دی آتش دوزخ از تو آروخته
تا کی گوئی که بر عمر دمت کی حقدا تو که بار دمت آموخته

You glowed and blazed and now to ashes turn,

'Tis you that made a Hell and you that burn.

How long you say "Be kind to 'Omar Lord"

Can you then teach?—Has Master yet to learn?

'When I woke up I remembered this quatrain. So I hope that Almighty Merciful Lord will not debar any of His creatures from His infinite Mercy and endless Bounty.' "

Note:—The above quatrain is the last in the unprefaced and first in the prefaced MSS. of 'Omar's quatrains, and must be considered as old because parodies of it are found since Khāqānī.

Khāqānī:

تا آتش عشق را بر فروخته همچو دل من هزار دل سوخته
این جود و جفا تو از که آموخته کز هر من آتین قبا دوخته

'Attār [Mukhtar Nāma, Lucknow, p. 1039]

ای شمع اگر چه مجلس فروخته امانت نرم و نازکت سوخته
تو سرزده برد هان گرفت آتش لفظ اندازی از که آموخته

Amir Khusraw Dehlavī:—

ای یار مقام چومه فروخته وادی زده و بنده را سوخته
ای دست چوسم راه دزدی بفار دزدیدن سیم از که آموخته

Bābā Fighanī (d. 1516).—

من کیستم آتش بدل اندوخته در شعله عشق آتش فروخته
دو مهر دتا چو سنگ آتش ترکم باشد که رسم بصحبت سوخته

Najīb Khān Qazwīnī [R. S.].

دارم صنیع چهره بر فروخته راه و روش عاشق آموخته
او عاشق دیگرے و من عاشق او ای سوخته سوخته سوخته

It will appear that the older and accepted reading of this quatrain was

ای سوخته سوخته سوخته

But according to the story 'Omar's mother recites it as

ای سوخته سوخته سوختنی

We find in Rūmī a parody of this second form,

شمع است دل مرا بر فروختنی جان ست بجزر دوست اندوختنی
ای پیخبر از ساختن و سوختنی عشق آمدنی بود نه آموختنی

We have seen how a folklore story explains some cryptic quatrain. The following gossip mentioned by Mon. Nicolas in his edition of 'Omar Khayyām's Quatrains, is first recorded in *Tadhkira*'-i Ḥusainī (1163 H.) :—

"Once 'Omar Khayyām was engaged in a drinking bout. By chance his cup broke. So he said quatrain *Ibrīq-i marī* (932: XI. 2.)

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

For this disrespect, the Lord at once changed the colour of 'Omar's face into jet-black. 'Omar called for a mirror, saw his blackened face and said in repentance, *Nā karda' gunāh*. (No. 887: XI. 37).

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

At this the deity was moved to forgiveness, and restored the previous colour to 'Omar Khayyām's countenance."

In this age of fiction "Marzabān Rāzī" has invented many more such stories in his humorous article named "Qismast Fukāhī." [*Sharq Magazine Jamādi ul awwal*, 1350 H., pp. 606-615].

XII.

SUMMARY OF 'OMAR KHAYYAM'S LIFE.

We now summarise the facts found in previous Sections.

Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm was from a family of Khayyām or Khayyami well known for literary occupations. [§ m]. He was born at Nishāpūr at Sunrise on Wednesday 18 May 1048 [§§ iv & v]. Endowed by nature with a healthy constitution, quick intelligence and strong memory he attained proficiency in all branches of learning at the age of 17 under a scholar named Rayīs ul Hukamā Abū Hāmid Nāṣir ud Dīn Muḥammad bin Manṣūr [d. 497 H. (1104)]. [§ xi d. viii]. His early years while under training were spent at Balkh. [§ xi d. viii]. He lost his father probably at the age of 18 and was in great trouble. [§ vii 2a]. He had to find the means of livelihood which interrupted his studies. [§ vii. 2a and § viii. a]. Thus he was in search of a patron when he wrote a small tract on the solution of an algebraic problem. [§ viii. a]. He may have written at this time a tract on the Extension of the Indian Method of extracting square roots and cube roots for extracting the roots of higher order. [Preface to Algebra]. These his early researches brought him to the notice of Qāḍī of Qāḍīs Abū Tāhīr 'Abd ur Raḥmān bin Aḥmad 'Alak Sāria a rich and influential Shāfi'ī Doctor at Samarqand. This gentleman patronised and placed 'Omar in a position to continue his researches. [§ viii. b]. In gratitude 'Omar dedicated his Treatise on the Solution of Algebraic Equations to his first patron, who had brought him out of obscurity and probably introduced him to Khāqān Shamsul Mulk an 'Ailak Khānī Prince who ruled on Bukhārā [1068-1079] as a vassal of Saljuq Kings, and who was allied to Sultān Malik Shāh through his queen Turkān Khātūn. This Khāqān Shams ul Mulk used to respect 'Omar Khayyām greatly [§ ix. a] and probably introduced him to Sultān Malik Shāh. Like the great Mathematicians and Astronomers in the West [*viz.*, Newton, Lalande, Lagrange, Laplace, Leverier, Newcomb] who came to prominence at an age between 25 and 30 years, 'Omar was at the head of observatory in Ispahān in 1074, at an age of 26 years. He wrote a tract on the corollaries of Euclid and fair-copied it in his own handwriting on the last day of Jamādī-ul-awwal

470 H. (20 November 1077) [§ viii c]. He is said to have written a treatise on Physics. His Calendar Reform came into effect from Friday 10th Ramaḍān 471 H. (15 March 1079).

He was reckoned in his time as second to Avicenna in Sciences. [§ ix a]. But he combined in himself other qualifications. He was the most informed Qur'ān reader [§ ix a.] and expounder of Hadīth Tradition (Shahrzūrī), proficient in history and languages [§ ix a], a combined astronomer and astrologer [§ ix b], skilled in mechanics and clay modelling [§ xi c]. These versatile qualifications combined with staunch observance of his faith raised him to the position of a Nadīm and the family physician to Malik Shāh. [§ ix a]. His occupations at the observatory, duties of the Nadīm and Royal Physician kept him secluded from the general public, so his disciples are very few. We know only four of them: Nizāmī Urūdī, author of *Chahār Maqālā*, 'Abd ullāh Mayānī author of *Zubdatul Haqāiq* [§ x a] : Ḥakīm Sharfuz Zamān Muḥammad Ilāqī, and 'Alī bin Muḥammad Ḥajjāzī al Qāsinī a physician. [§ ix a]. On the whole he preferred to learn than teach.

At the age of thirty he turned his attention to Metaphysics. In 472 H. (1079), when at Ispahān, he translated Avicenna's sermon [§ viii d], and in 473 H. (1080) and thereafter wrote Arabic tracts in reply to difficult metaphysical questions raised by Abū Naṣr bin 'Abdur Rahīm an Nasawī, [§ 8 c]. At the age of thirty he had developed poetical talents. Thus he says in qn. No. 102: X. 35. *Bad nāmiyi man.*

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

His adherence to Avicenna's school of philosophy had created opponents in the Ash'arī school who were gaining ground at the courts. But he satired them freely almost in the same strain as Nāṣir Khusraw.

It is said that he obtained a mystic impulse when he visited the tomb of Khwājā Muḥammad bin Isma'īl of Bukhārā to whom he acknowledges his indebtedness in qn. No. 89. v. 9.

Though safe during the wise ministry of Nizām ul Mulk, he was not needed by Malik Shāh's queen Turkān Khātūn

and her accomplices in the conspiracy against that minister.
341: X. 125 *Afsōs ki*.

Unripe, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit,
The Turkish lady's glance, a sport of hearts,
Is won by lackies, slaves who follow suit!

After Malik Shāh's death (1092) 'Omar lost all support at the court. Neither Turkān Khātūn nor Saltān Sanjar required him. He was however retained by Fakhr ul Mulk son of Nizām ul Mulk, the Vazier of Barkiyaruq (1095-1105), for whom he wrote in Persian a tract on Metaphysics called *Kulliat-i Wajūd*, or *Raudat ul Qulūb*. In this tract he prefers Sūfis to Mutakallamīns (Traditionists) the Ḥakīms (Philosophers), the Ta'limīs (Isma'īlīs).

The position he held under Fakhr ul Mulk and his satires against the Traditionists offered a pretext to his enemies to spread scandals about his religious views.

Qn. No. 975: X. 68 *Bā man*,
You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

Qn. No. 441: X. 132 *Dushman ki*
My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

Qn. No. 757: X. 133. *Dushman ba ghalat guft*.
They call me Philsuf, foes will so opine,
But Lord! Thou knowest really Thy malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

Qn. No. 515: X. 138 *Mārā chi*:
What care I if one slanders me to fleece,
No flaw I have he whispers thousand seas;
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees.

His own friends had turned against him.

Qn. No. 767: X. 130 Shud da'awa

Friendship, the book proscribed, we should not hold,
 "Affection"—"Valour," "Friend" are myths of old;
 'Tis meet to keep aloof from all in world,
 Adieu from far Miss Pearl and Mister Gold.

He gave up writing and speaking. (§ x. b).

764: X. 141.

I see this world and all her wild affairs;
 And find all creatures full of useless cares;
 Alas! thro' ev'ry door I try to peep
 I find dejection waits for me, and stares.

614: X. 142.

A swan I was, I flew from regions deep,
 I sought to soar to summits with a sweep;
 But found no mate who could my secrets keep,
 So, through the door I entered, out I leap.

101 a: X. 143.

I never advertise the truths in veil,
 In spinning longest yarns my flax may fail;
 I live in planes where words are never found,
 His sacred trust I never could retail.

838: X. 144.

How can I speak when I've no friend to hear?
 My moan alone as constant friend is near;
 My eyes are never free of flowing tears,
 I'll stake my life till He may come and cheer.

He was threatened with being killed.

313: X. 145.

The secrets which my book of love has bred,
 Cannot be told for fear of loss of head;
 Since none is fit to learn, or cares to know,
 'Tis better all my thoughts remain unsaid.

Probably in 1100 A.D. (§ vii.) he went to Hajj (§ x. b).

5: X. 147.

This haggard time has banished me from fold,
 On plans and actions now I lost my hold;
 And thus enchained, the bailiff Fate perforce
 Is driving me from town to town, behold!

After returning from pilgrimage probably in 1103 A.D. [§ vii.] he retired from public life [§ x b.] and remained in seclusion. Qn. No. 730: X. 152.

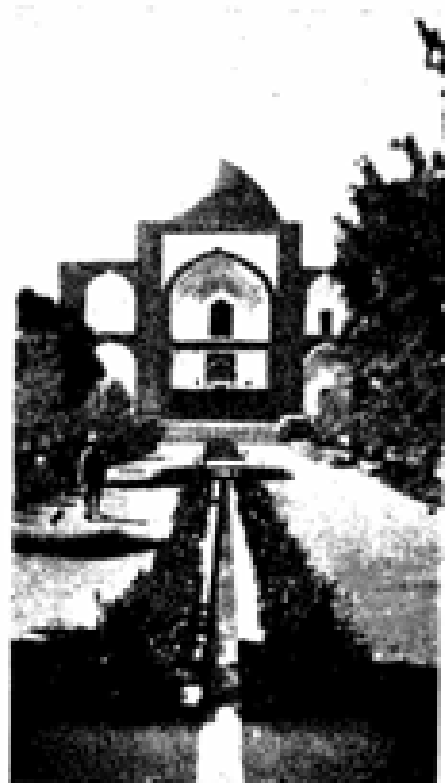
Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

In 501 H. (1104) and 508 H. (1114) 'Omar was consulted by Saltān Maḥmūd bin Malik Shāh on astrological matters. [§ ix b, ii and iii]. In 507 H. (1113) the Baihaqīs (father and son) saw him. [§ ix a]. He foresaw his death and place of grave in 512 H. (1118) when Niẓāmī Urūḍī solicited his blessings before proceeding to Ḥajj. [§ xi d. ix]. He was healthy to the last. On the morning of his last day in life, he was reading Avicenna's book *Ashshafā*. When he came to the chapter of "the One and the Many" he placed his toothpick between the pages, called for pious persons, bequeathed his property, fasted the whole day. After his last prayers in the night, with head bent on ground his last words were

"O Lord Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee."

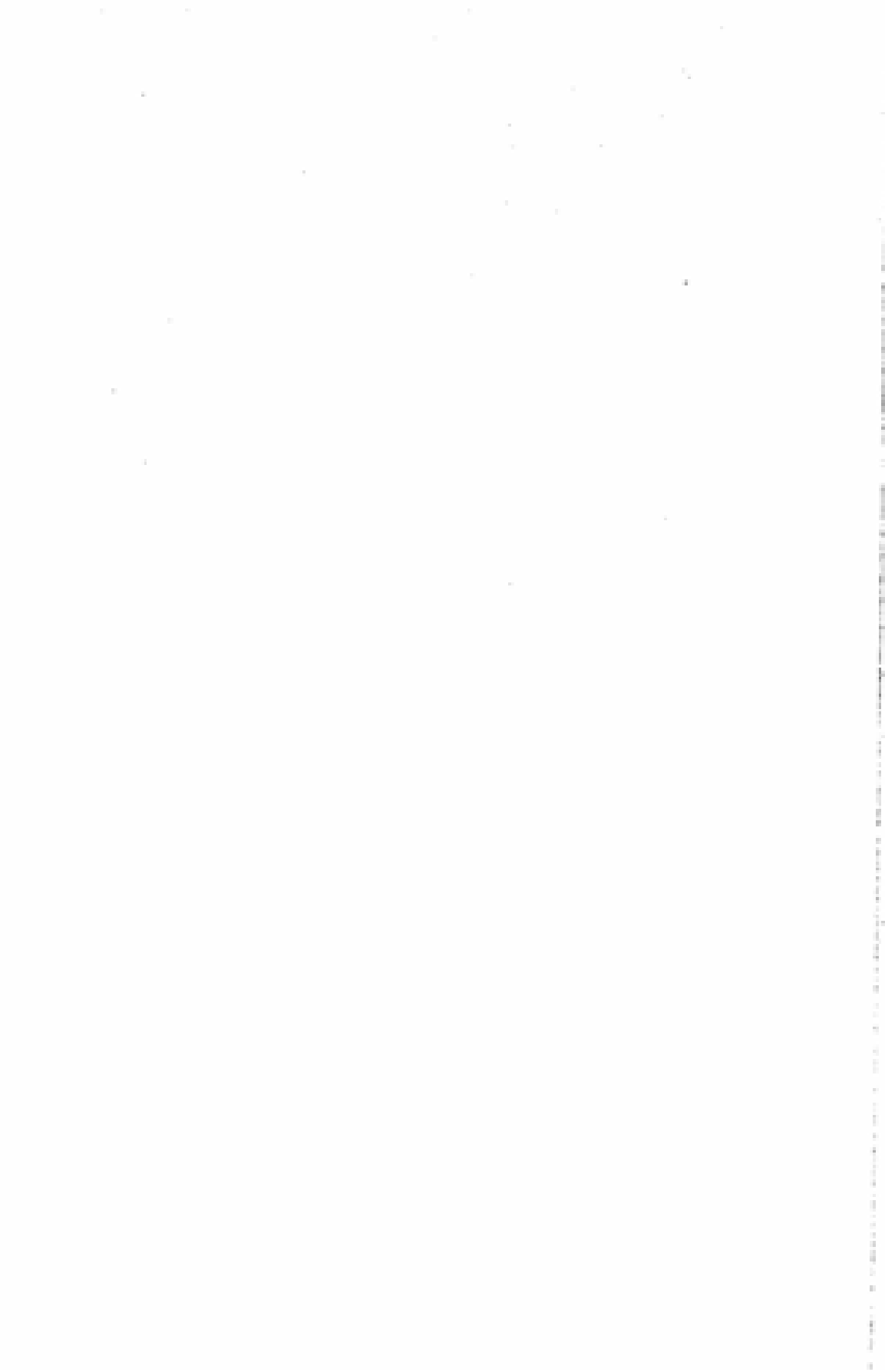
His tomb is in the yard of Imām Muḥrūq at Nishāpūr. The year of his demise engraved on his tomb is 516 H. The date and month cited by Tabrizī is Thursday 12th Moḥarram. As 12th Moḥarram 516 H. falls on Thursday we may accept this as the date of his demise.

THE YARD OF IMAM MAHRUQ.



THE TOMB OF 'OMAR KHAYYAM.





EPIGRAPH ON 'OMAR KHAYYAM'S TOMB.

Note:—The date of demise is 516 H.



XIII.

'OMAR KHAYYĀM'S PHILOSOPHICAL WRITINGS.

We know the inner man from his views about God, the World and Soul, and his own relation between the world and other beings. 'Omar's writings on these subjects, which have been only briefly noticed in Section VIII above, are given here as a help to understand his quatrains better.

(a) *'Omar Khayyām's Persian Translation of a Sermon by Abū 'Alī Sīnā on the Subject of Tawhīd.* This translation (Bibliography II, Item 8) was done by 'Omar Khayyām in 472 H. (1079) at the request of some of his friends when he was at Ispahān, and is reproduced here from *Shargh Magazine*, [Tehrān, Rabi'ul Awwal 1350 H. (1931) pp. 452-457].

ترجمه الخطبة لعمر بن ابراهيم النيسابوري الخيام قال نادوة الفلك عمر بن ابراهيم النيسابوري الخيام لقد استدعي من جماعة من الاخوان باصفهان في سنة ٤٧٢ هـ ترجمه الخطبة التي انشاها الشيخ الحكيم ابو علي بن سينا فاجبتهم الى ذلك واقول قال

ترجمه عمر خیام

یا کایادشاه دادار ایزد کامگار خداوندی که آغاز همه چیزها ازوست و بازگشت و انجام همه چیزها بدوست و ایزد جل جلاله جوهر نیست که پذیرفتن اضداد متغیر گردد و باید دانست که نه هر جوهری ضد پذیر باشد چون ملائکه و اجرام سماوی بل چون مورد که صور جوهرند و اضداد پذیرند ولیکن این سخن خطایست که خواهی می گوید و ایزد جل جلاله جوهر نیست که شاید که وصفی وی را و دیگر چیزها را بود با شتران و وی زیر هر جنس نبود زیرا که در ذات او تکثر نیست نه با اعتبار خلق که حد ذات او بدو منکثر شود چون حد یاض بلویت و کیفیت و نه بت ترکیب اجزاء چون جسم

بناده و صورت و این اسما و معانی که بر ایزد اطلاق کنند و بر غیر او چون موجود و واجب اوصافست لوازم اعتیازی که تکثر بدو حاصل نشود چون اکثر اسماء اضافی و سلبی که اگر بسلب ذات متکثر شدی لازم آمدی که هر موجودی را اوصاف بسیار بودی نامتناهی و این محال باشد و عرض نیست که وجود جوهر پیش از وجود عرض باشد و بکشی وصف نکنند که تقدیر پذیر باشد و او را نه اجزا باشد و نه یکف تا مانند شود و نه بمضاف تاجیزی در وجود با او برابر تواند بود یا بدانستن که این مضاف که ایزد را بوی وصف نتوان کردند مضاف حقیقتست زیرا که همه چیزها را آغاز و انجام از ویست و وی همه چیزها اضافه دارد، آن اضافه که بسبب او تکثر لازم نباشد و این خواهی چنین میگوید که او از مقوله مضاف نیست نه آنکه بر او اضافه نباشد و بکجایش وصف نکنند تا محاط باشد و برمانش باز نهند تا از مدتی بدقی انتقال کند و نه بهیئت و وضع تا بهیئت مختلف بروی درآید و حد و دوش باشد و نه بحدی که چیزی بروی شامل گردد و این مقوله جسدها نزدیک خواص صناعت جامه پوشیدن و سلاح و تحمل و خاتم داشتن بود که بر کلی جوهری یا بر بعضی از وی شامل گردد و بحرکت آن جوهری متصل شود و اگر بمقوله حده چیزی خواهند که عامتر از این باشد و بر آت تکلیف کنند بر آن نباید پذیرفت و بافعالش وصف نکنند تا فاعل او را تغییر کنند و بفعلش وصف نکنند الا ابداع کردند - باید دانست که مذهب حق آنست که همه اعیانها از خدا نیست جل جلاله اگر ببداع باشد آن اعیان یا باحداث و ابداع اعیان کردن باشد که ابتدای زمانی دارد ولیکن این بزرگ بدان فعل که آنجا گفته است ابداع خواسته است که فیضان او از ذات باری بود نه از واسطه حرکت و حرکت و زمان را بدو راه نیست تا که زمان از وی بوجود آمده است و از جسمانیات باشد از فلك الاعلى تا مرکز عالم و زمان مقدار حرکت اعلیست و تقدیر کردند آن حرکت بقدیم و تاخر و بردن اجسام سفلی در تغییر کردن و فساد از جهة حرکات سماویست و دهر چون ظرفیت زمان را و دهر بر جمله زمان محیطست و بسبب دهر نسبت ملائکه کنند بر زمان و اجزای زمان و زمانیان که ایشان سرمدی اند و متغیر نشوند، پس از زمان بدید آمده است که حد کنند او افلاکست و بیرون فلك هرج موجود نیست نه خلأ نه ملا، یکی از آنرا که تقدیر و

اجزاء نپذیرد و یکی از آنکه ضد و نظیر ندارد و یکی بذات و نعمت و کماله کامگار نیست که عدم بر وجودی قوی کند، دادار است که قوت را بفعل آورد، ممکن را واجب گرداند، قوتش نامتناهیست از روی احکام و اتفاق و شدت و بعضی از موجودات را آنکه دارد بدقی نامتناهی و بعضی که احتمال بقا نامتناهی نباشد تعدد کند حکمش موجودات را سوی کمال یا حق خویش، ممکن نبود که چیزهای نامتناهی بعدد موجود گرداند یک بار، هم چنین ممکن نکرد که جسم بی واسطه از ذات واجب الوجود حاصل گردد زیرا که جسم مرکبست از ماده و صورت و در ذات ایزد جل و عز هیچ تکثر نیست و هیچ متکثر از واحد بوجود نیابدی واسطه، اما ملائکه که واجب الوجود گشته اند بوجود ایزد ایشان ممکن الوجودند در حد نفس خویش پس همه متکثر باشند، زیرا که بحسب اعتبار عقل ایشان را دویی باشد متقابل ولیکن در وجود بسطند واحدی الذات فایض بابداع از ذات باری عز وجل وجود جواهر روحانی که در زمان و مکان در نیابند صورتهای محضند که با ماده علاقه و مغایله ندارند و هیچ معنی بقوه در شان نیست بلکه همه بسطند و سرمدی و بمطالعه ایزد شریف گشته اند ایزد مشال الوجود در ذات ایشان نهاد تا افعال او ظاهر گشت پس هر یکی را برحسب وجود که از ایزد یافته بود واسطه وجود ملکی گشت و با امکان وجود که از خود داشت واسطه وجود فلی گشت و انلاک بدید آمد اجسامی خدای پرست و نورانی که اشکال آن فاضل ترین اشکالست مدور و لون شان نیکوترین الوانست ملود و صورت شان بهترین صورتست که به نظیر دارد و باید دانستن که هر جسمی سماوی که او حرکت وضعی کند نوعی دیگرست و از نوع او جز شخص او نتواند بود و کون و فساد پذیرد، بالا ترین انلاک فلک معدل النهارست و فلک البروج که معدل فلک استواست و نوعیج و اگر همه فلک بودی و ستاره بودی اوقات کون و فساد این عالم سفلی مختلف کشدی و اگر همه ستاره بودی و فلک نبودی زیادی روشنی عتایی کون و فساد تپاه گردی و اگر فلک البروج از معدل النهار (میل) نداشتی احوال همه عالم یکسان بودی و ترتیب و نظام نبودی، یا کا خدا با هم چنانکه قوت نامتناهیست وجودت در دادن وجود هر چه باقی نگذازد و مجتمع بود که نامتناهی یک بار موجود گردد مگر پراکنده، پس هیول را ابداع کردی که قوت او را پذیرفتن نامتناهیست همچون قوت تو در دادن

و دانستی که کون و فساد تمام نکردد الا بگرددارنده و پراکنده و خداوند
 انقلابی که بد آن مفاد شود فاعل کون را و عاصی گردد فاعل فساد را پس
 گرمی پراکنده کننده آفریدی و سردی گرد آورنده و در طوبت انقلاب را
 ویوست عصیان را پس ازین چهار دکن چهار دکن نخستین پیا فریدی چون
 آتش و هوا و آب و زمین و گرمترین بر جای برترین فروید آوردی از هر آنکه
 اگر سرد ترین آنجا بودی گرم گشتی بحرکت فلک و هیچ کائن نمادی که نه
 ثبات شدی از جهت غلبه گرمی بدیگر عناصر بقوت و جابجاء و این سه عنصر
 بالائی دای دنگ آفریدی و اگر شعاع را راه ندادی تا دریشان بگذشتی
 باید دانستی که این سخن مجازیت از هر آنکه شعاع را انتقال کردن و در
 چیزی گذشتن نبود و لکن چون جسم در برابر جسم روشنی پذیر باشد که
 میان ایشان جسی بی دنگ باشد تا جسم روشنی پذیر مستعد روشنی
 پذیرفتن شود و از در تعالی روشنی دزوی پیا فرید و لیت این سخن عقل بشری
 نتواند دانستن بلکه لیت حقیقی هیچ چیز را نتواند دانستن و زمین را
 دنگی دادی میان سهدی و سیاهی تا روشنی پذیر باشد چون روشنی گرم
 گردد گرمی غریزی که این گرمی سبب وجود صورتهای طبیعت و پس ازین
 عناصر بسیار مرکبات پیا فریدی از جماد و معادن و نبات و حیوان و مردم و
 هر یکی را در شرف حدی دادی محدود و غرض در آفرینش این ارکان مردم
 بود و از قضا او دیگر چیزها را پیا فریدی تا هیچ چیز از هیچ چیز پذیرنده
 قایت نشود و همه موجودات بحق خویش برسند باید دانستی که ایزد عزوجل
 را در هیچ چیز غرض نبود که غرض از عجز و نقصان صاحب غرض باشد
 بلکه همه موجودات واجب الوجودند باضافت با وجود ایزد تعالی و هیچ
 موجود از دیگر اول نیست بوجود بلکه همه بر صفتی اند از نظام و اقلان
 و نیکوئی و تماسی که از آن بهتر نشاید که آن نوع بود و لکن در سلسله نظام
 مبدء هر چیز میان او و میان ایزد تعالی واسطه اکثرست شریفترست و در
 سلسله نظام معادی هر چه که میان او و میان هیولی واسطه بیشترست او
 شریفترست پس بدید آمد که همه موجودات در تمامی و نیکوئی در نوع
 خویش یکی اند و تفاوت در شرف افتاده است نه آنکه یکی اولی تر بود
 بوجود از دیگر و مردم را زبان گویا دادی که اگر با کینه گرداند بلمحق و عمل
 غیر مانند ملائکه گردد و ثواب عظیم یابد و چون مزاج نوع انسان معتدل

بود و اضداد نداشت مانند ابرام سماوی گشت در پذیرفتن نفس ناطقه و چون از ماده مفارقت یافت مانند ملائکه گشت در ادراك معنولات و در بساطت تا بقای جاویدی اور لازم آمد ' خداوند ماو آفریدگار ما خداوند و آفریدگار ما بادی تا ترا جویم و ترا پرستیم و از تو خواهیم و تو کل بر تو کنیم که آغاز همه چیزها از تست و باز گشتن همه چیزها بنست و الحمد لله اولاً و آخراً

(b) 'Omar Khayyām's Arabic Tract called *Kawn wa Taklif, Creation and Chastening*, (Bibliography II, Item 9).

As noticed in Section viii above this tract was in reply to questions raised by Qāḍī Imām Abī Naṣr Muḥammad bin 'Abd ur Raḥīm An Nasawī in 473 H. (1080). Translation of the Qāḍī's question and of 'Omar Khayyām's preface to his answer has been given in Section viii above. The Arabic Tract as published in *Jāmi'ul Bidaya* (Sa'adat Press, Cairo 1907) and the translation of 'Omar Khayyām's reply proper, by Mr. 'Abdul Quddūs, Member of the Translation Bureau Hyderabad-Deccan, is given below.

رسالة الكون والتكليف

الحکیم عمر بن ابراهیم الخیامی

بسم الله الرحمن الرحيم

جواب ابی الفتح عمر بن ابراهیم الخیامی

کتاب القاضي الامام ابی نصر محمد بن عبد الرحيم النسوي الى الامام
حجة الحق عمر بن ابراهيم الخيامي أعلى الله درجته* الحمد لله ولي الرحمة والامام
والسلام على عباده الذين اصطفى خصوصاً على سيد الانبياء محمد وآله الطاهرين
كتب ابو نصر محمد بن عبد الرحيم النسوي وهو الامام القاضي بنوasi فارس
سنة ثلاث و سبعين و اربعمئة الى السيد الاجل حجة الحق فيلسوف العالم
نصرة الدين سيد حكماء المشرق والمغرب ابی الفتح عمر بن ابراهيم الخيامي
قدس الله نفسه رسالة منظومة على المباحثة عن حكمة الله تبارك وتعالى في خلق

العالم وخصوصاً الإنسان وتكليف الناس بالعبادات ونحوها إيماناً وهي كثيرة
لم يحفظ الا هذه الايات

ان كنت ترعين يا ربح الصبا ذمي
فأقرء السلام على العلامة الطيبي
يوسى لديه تراب الارض خاضعة
خضوع من يجتدى جدوى من الحكم
فهو الحكيم الذي تقى صحائبه
ماء الحياة رفات الاعظم الرم
عن حكمة الكون والتكليف يات بما
تقنى براهينه عن ان يقال لم

فاجابه بهذه الرسالة :

ان عليك ايها الاخ الرئيس الفاضل الواحد الكامل اطال الله بملك و
آدام عرك وعلامك وحرس عن المكروه والتعسير فملك أوفر من علوم أتراني
وفضلك أغزر من فضلكم ونفسك أذكى من نفوسهم فانت اذا أعرف منهم
بان مسائل الكون والتكليف من المسائل المعاصرة للمتعدد حلها على أكثر
الناظرين فيها والباحثين عنها وان كل واحدة منها تنقسم الى عدة أقسام كل
قسم منها مفتقر الى عدة ضروب من القياس الوعرة البنية على أصناف
من القضايا المختلف فيها بين أهل النظر وان هاتين المسألتين من أواخر العلم
الاعلى والحكمة الاولى وان آراء المتكلمين فيها متباينة جداً واذا كان الامر
كذلك فبالحرى أن يكون الكلام فيها صعباً جداً الا انك شرقتى بالمباحثة
عنهما والمحاورة فيهما لذا لم أجده بداً من ان أسلك في تعديد أقسامهما واستيفاء
أصنافهما وتبيين حمل براهينهما بحسب ما انتهى اليه بحثي ويبحث من تقدم مني
من معلمى على سبيل الأيجاز والاختصار لضيق الوقت وعدم احتمال البسط
والإطويل والأطباب والتفصيل ولعرفت بان ذكرك وحديثك حرس الله بملك
يكتفيان من الكثير بالقليل وبالاشارة عن العبارة ويكون كلامي فيهما كلام
الستفيد لا القيد والتعلم لا المعلم استرواحاً الى ما يصدر عن جنابك الشريف
واعتزاً من بورك الزائر ادام الله فضلك ولا أعد ما ظنك واعتصم بفضل
التوفيق من الله تعالى انه ولي كل خير ومفيض كل عدل .

المطالب الخلقية الذاتية المستعملة في صناعة الحكمة ثلاثة وهي أميات
المطالب الآخر أحدها مطلب هل هو وهو السؤال عن آيته وثبانه كقولنا .
هل العقل موجود أم لا . فيكون الجواب بنعم أولا . والثاني مطلب ما هو
وهو السؤال عن حقيقة الشيء وماهية كقولنا ما حقيقة العقل فيكون الجواب
عنه إما تحديداً أو ترسيها وإما تشريحاً أو تبيناً للاسم ولا يكون هذا المطلب
حاصراً للجواب النجيب بين طرفي الذي والآليات بل يكون الجواب إلى
النجيب يأتي بما يشاء مما يراه جداً لذلك الشيء أو معرفة له والثالث مطلب لم
وهو السؤال عن السبب الذي لاجله وجد الشيء ولولاه لما وجد ذلك الشيء
كقولنا لم العقل موجود وهذا المطلب أيضاً لا يكون حاصراً للجواب النجيب
بين طرفي التقيض بل يفوض إليه الجواب من غير أن يتعرض لشيء من
أجزائه جوابه اللهم إلا في السؤال الثاني وبين مطلب ما ومطلب لم مناسبات
قد استوفى الكلام عليها في كتاب البرهان من كتب المنطق وكل واحد من
هذه المطالب منقسم إلى أقسام شتى لا حاجة إلى ذكرها في مطلوبنا هذا إلا
أن مطلب ما منقسم بحسب القسمة الأولى إلى قسمين لابد من ذكرها
باختلاف أصحاب الصنعة فيه أحدهما مطلب ما الحقيقي وهو الباحث عن حقيقة
الشيء وهذا متأخر عن مطلب هل في الترتيب لانا ما لم نعرف أن الشيء
موجود ثابت لم يمكننا أن نتحقق ذاته إذ لا يكون للمعوم ذات حقيقي والثاني
مطلب ما الرسمي وهو باحث عن شرح الاسم المطلق على الشيء وهذا متقدم
على مطلب هل في الترتيب . لانا ما لم نعرف شرح قول القائل . هل عقلاء
مقرب موجود أم لا لم يمكننا أن نتحكم عليه بالثبوت والآليات فيجب أن يكون
هذا الجواب الشارح للاسم قبل مطلب هل . ولما لم يفتن الجماعة من المتطهين
لقسمي ما تلبوا وتجهروا . فذهب بعضهم إلى أن مطلب ما متأخر عن مطلب
هل وأراد به القسم الحقيقي . وذهب بعضهم إلى أنه متقدم وأراد به القسم
الشارح . وأما مطلب لم فهو متأخر عن المطالبين الآخرين لانا ما لم نعرف
حقيقة الشيء وأنه لم يمكننا أن نعرف السبب الذي لاجله وجد ذلك الشيء
وحاها مطالب أخرى مثل أي وكيف وكم ومتى وأين وهي عرضية باحثة عن
حقيقة الأعراض الطارئة على الشيء وآلياتها له فهي إذاً عند التقدير الشاق داخلة
تحت المطالب الذاتية الخلقية ولا حاجة بنا إلى ذكرها . وليس يحلو موجود

عن هلية ما اى ائمة وثبات فان الخالي عن الانية والثبات يكون معدوما وقد
فرضنا موجوداً وهذا محال وكذلك ليس يخلو عن ماعية وحقيقة ما عين ويميز
عن غيره اذ الخالي عن التعيين والتميز عن غيره يكون معدوما وقد فرضنا
موجوداً هذا محال وقد يكون من الوجودات ما هو خالي عن الية وهو الاشياء
الواجبة التي لا يمكن أن لا تكون موجودة وان فرضت غير موجودة لزوم
منه محال والشيء الذي يكون بالحقيقة على هذه الصفة لا يكون له سبب ولية
فيكون اذاً واجب الوجود بذاته وهو الواحد الحى القيوم الذى عنه الوجود
لكل موجود . وبجوده وحكمته فاض كل خير وعدل . جل جلاله وتقدست
اسماؤه . وهذه مسألة مفروغ عنها في مطلوبنا هذا وانت اذا أمعنت النظر
في جميع الموجودات ولياتها اذالك النظر الى أن تتحقق ان ليات جميع الاشياء
منتهية الى ليات وعلى أسباب لالية لها ولا علل ولا أسباب . برهان ذلك
اذا قيل لم أب قلنا لانه ج وإذا قيل لم أج قلنا لانه د وإذا قيل لم آد قلنا لانه
ه وهكذا فلا بد أن ينتهى بنا البحث عن العلل الى عللة لها والا فلنلزم
منها التسلسل وهو محال أو يلزم منها الدور وهو محال . فقد صبح ان جميع علل
الموجودات منته الى سبب لا سبب له وقد تبين في العلم الالهى ان السبب
الذى لا سبب له هو واجب الوجود بذاته وهو واحد من جميع جهاته وبراهمه
من جميع انحاء النقص وجميع الاشياء منته اليه وموجود عنه . فحين ان سؤال
الهم لا يعترض على كل موجود بل على موجودات اذا فرضت غير موجودة
لم يلزم منه محال وأما على الوجود الواجب الواحد فلا .

واذ قدما هذه المقدمات وتكلمنا فيها على سبيل الاختصار فترجع الى
التعرض المقصود نحوه وهو الكلام في الكون والتكليف فنقول ان لفظة الكون
تقع على عدة معان باشتراك الاسم فالتبينا الخارج عن التعرض ونقول ان الكون
المقول في هذا الموضع هو وجود الاشياء الممكنة الوجود التي ان فرضت غير
موجودة لم يلزم منه محال وأما مطلب هل فيه مثل قول القائل الوجودات
التي هي على الصفة المذكورة حاصلة أم لا فيكون الجواب عنه بنعم فان طابنا
بالبرهان على حصول هذه الوجودات فان ذلك ظاهر جداً يفهنا الحس
والشاهدات الضرورية والقضايا العقلية عن الاستدلال عليه بشيء آخر غيرها

اذ جميع الوجودات التي قبلنا هو من هذا القليل لان ابداننا وأحوالنا مسبوقة
 بعدم وأما لية الكون المطلق وهو فيضان هذه الوجودات منتظماً في ترتيب
 هذه السلسلة النازلة من عند المبدأ الأول الحق عز وجل طويلاً وعرضاً فهي
 جوده الحق البعض الثام الذي يفرض عنه كل ممكن بقود الباري تعالى سبب
 هذه الوجودات فان طولها بالحواجب عن لية جوده قلنا لالية له لانه واجب
 وكما ان ذات واجب الوجود لالية له فكذلك وجوده وجميع أوصاله لالية لها
 وقد بقيت من هذا القليل مشكلة هي أهم المسائل وأصعبها في هذا الباب وهي
 في تفاوت الوجودات في الشرف فأعلم ان هذه مشكلة قد تغير فيها أكثر الناس
 حتى لا يكاد يوجد عاقل الا ويعتريه في هذا الباب تغير ولعل ومعلبي أفضل
 التأخرين الشيخ الرئيس أبا علي الحسين بن عبد الله بن سينا البخاري أعلى الله
 درجته قد آمن النظر فيها وانتهى بنا البحث الى ما قمعت به نقوساً إما لتضعف
 القائمة بالشيء الركيك الباطن المزخرف الظاهر وإما لقوة الكلام في نفسه وكونه
 بحيث يجب أن يفتح به وسناً في بطرف من ذلك على سبيل الرمز فأقول :

ان البرهان الحقيقى البقنى قائم على ان هذه الوجودات لم يسدها الله
 تعالى معاً بل ابدعها نازلة من عنده في الترتيب فالبدع الأول هو العقل البعض
 وهو اشرف الوجودات لقربه من المبدأ الأول الحق ثم هكذا ابداع الاشرف
 فالاشرف نازلاً الى الأخس فالأخس حتى يبلغ في الابداع الى أخس الوجودات
 وهو طينة الكائنات الفاسدات ثم ابتداعها الى الاشرف فالاشرف حتى انتهى
 الى الإنسان الذي هو اشرف الوجودات المركبة وآخر الوجودات في عالم
 الكون والفساد فالأقرب منه في المبدعات أشرفها والأبعد من الطينة في
 المركبات أشرفها وقد تعالى جده لتكوين هذه المركبات في زمان ما لضرورة
 عدم اجتماع المتضادات بل المتقابلات في شيء واحد في زمان واحد من جهة
 واحدة معاً فان قال قائل لم خلق المتضادات المتهامة في الوجود فيكون إلهوا
 عنه ان الأمساك من الخبير الكثير من جهة لزوم شر قليل إياه شر كثير
 والحكمة الكلية الخفية والحدود الكلى الحق اعطيا جميع الوجودات كما لها الذاتي
 لها من غير ان يخص حظ واحد منها الا انها بحسب القرب والبعد متفاوتة في
 الشرف وذلك لا للبخل من جهة الحق عز وجل بل لا تقتضاه الحكمة السرمدية

ذلك فلهذه جل وإن أوردتها على سبيل اختصاص مذهب قوم من الحكماء فإن تحقيق أصولها بالبرهان يهديك سبيل تحقيقها باليقين .

وأما مسئلة التكليف فتعلها اسهل من مسئلة الكون وإنى أعرض عليك ما أعرته فى ذلك مستفيداً فأقول إن لفظة التكليف لا يبعد أن يكون لها معان مختلفة حسب الاصطلاحات والحكماء يريدون بها ما أذكره .

التكليف هو الأمر الصادر عن الله تعالى السائق للاختصاص الانسانية الى كالاتهم السعادة لهم فى الحياة الاولى والاخرى الراذع اياهم عن الظلم والجور والارتكاب الفجائع واكتساب الطائص والانهماك فى متابعة القوى البدنية المانعة اياهم عن اتباع القوة العقلية وأما هلية التكليف فانها مندرجة ضمن لية لأن لية الاشياء تتضمن هليتها فنقول فى لية أن الله عز وجل خلق النوع الانسانى بحيث لا يمكن الامكان الا كثرى ان تبقى أخصاصه ويحصل لهم كالاتهم إلا بالتعااض والتعاون والترائد لأن غذاءهم ولباسهم وكنهم مالم تكن مصنوعة وهكذا أكثر ما يحتاجون اليه من أصناف التعيش لم يتمكنهم الاستكمال وليس يمكن لواحد منهم أن يتولى بنفسه جميع ما يحتاج اليه من أصناف التعيش فاضطروا الى أن يتولى كل منهم شيئاً من المحتاجين اليه من التعيش فيفرغ صاحبه عند مهم لو تولاه بنفسه لازدحمت على الواحد أشغال كثيرة وإذا كان الأمر كذلك فبالواجب أن يضطروا الى سنة عادلة يتبادلون بها فيما بينهم وذلك السنة إنما تكون من عند واحد منهم يكون أنواعهم عطلاً وإذكاهم قسماً لا يهجمه من أمور الدنيا الا الضروريات وما لا بد منه فى الحياة وليس هه فيها يتوخاهم لرياسة أو التمكن من أمر شهوانى أو غرضى بل يكون هه إثناء مرضاة الله تعالى فيما يأمره به من إيراد السنة العادلة لا يلتفت فيها لقت عصية وتفضيل بعض على بعض ويغضى حكم الشرع فيهم على سواء فيكون هذا هو الحق الذى يفيض على نفسه من الوعى ومشاهدة الملك بما لا يفيض على غيره عن هو دونه فى المرتبة ويكون مقبلاً باستحقاق الطاعة وذلك التميز إنما يكون بأبوات ومعجزات تدل على انها من عند ربه عز وجل ثم من المعلوم أن أخصاص الناس متفاوتة فى قبول الخير والشر والردائل والفضائل وذلك بحسب امتزجة إبدانهم وهيئات نفوسهم معاً والاكثر من الناس يرون مالمهم على غيرهم خطأً واجباً ويالقون

في استيفائهم ذلك ولا يرون ما تغير هم عليهم ويرى كل واحد منهم نفسه أفضل من نفوس كثير من الناس واحق بالرئاسة من غيرها فوجب ان يكون هذا الشارع مؤيداً مظفراً لا يعجز عن امضاء حكم الشريعة في جمهور الناس بعضهم بالوعظ وبعضهم بالبرهان او الدليل وبعضهم بتأليف القلب والبدن وبعضهم بالتخويقات والاذنارات وبعضهم بالزجر العنيف والقتال ولاجل ان وجود مثل هذا النبي لا يفتى ان يكون في كل زمان وجب ان تبقى السنن المشروعة مدة ما وهي الى الوقت المقدر فيه اضمحلالها ولا يمكن استيفاء الشرائع والسنن العادلة الا بما يذكر الناس دائماً صاحب الشرع ففرضت عليهم العبادة المذكورة لصاحب الشرع وللعق عز وجل وكررت عليهم تلك حتى يحكم التذكير بالتكرير المتواتر .

ثم يحضر من تلقى الأوامر والنواهي الالهية والتبوية بالطاعات ثلاث منافع احداها ان يراض النفس بتعودها الامساك عن الشهوات وزمها عن القوة انفضية المتكررة للقوة العقلية والثانية تعريدها للتفكر في الامور الالهية واحوال المعاد في الآخرة لتجبرها المتواظبة على العبادات عن جناب الغرور الى جناب الحق والتفكر في الملكوت وتحرصها على تحققي وجود الحق الاول اعنى الذى عنه وجود كل موجود جل جلاله وتقدس اسماءه ولا اله غيره الذى فيضان الموجودات عنه منتظمة في سلسلة الترتيب التى اقتضتها الحكمة الخلقية بالبرهان المنى على القياس المعردة عن اصناف التوجيحات والمغالطات والثالثة تذكيرهم الشارع الحق وما اتى به من الآيات والاذنارات ووعد ووعيد المعصى احكام السنة العادلة فيما بينهم فيجرب بينهم التعادل والتراقد ويبقى نظام العالم الذى اقتضته حكمة البارئ جل وعلا على حاله فهذه هي منافع التكليف ومنافع العبادات ثم زاد لتستعمل الاجر والثواب في الآخرة فانظر الى حكمة الحق القويم ثم الى رحمة تلحظ جناباً تهريك هجائه هذا هو القدر الزر الذى لاح لى في الحال فرضته على مجلسك الرفيع أيها الكامل الاوحد لكى تسد غيظه وتصلح فلسفه وتوضي منه ما أسكن اليه بلقاك الشريف وكلامك الطعيف والله تعالى أعلم بالصواب . والحمد لله أولاً وآخراً وباطناً وظاهراً .

Translation by Mr. Abdul Quddûs, Member of the Translation Bureau.

[*Note:* For translation of the prefatory portion see Section VIII above].

INTERROGATIVE EXPRESSIONS.

Interrogative Expressions (words of interrogation) are those which deal with the Real Intrinsic nature of a thing and are used in discourses on Philosophy, are three in number. They constitute the source from which other ancillary interrogatory expressions are derived. (1) One of these is 'Haf' (Does a thing exist or not). It is a question about the existence or non-existence of a thing. It deals with its being or affirmation. For example: Does Reason (abstract Soul) exist or not? In answer to this question, categorical affirmation or denial is possible.

(2) Another expression is 'Ma'—What.

It is a question about the nature and reality of a thing.

In answering the question about the nature and reality of a thing we must either specify the genus or species, to which it belongs or describe its properties or characteristics. But the method of limitation by genus and species and description of the properties can only be resorted to when we already know that the thing exists. In case we lack this knowledge we must resort to the explanation or description of the name attached to the thing. In answer to this question, categorical affirmation or denial (yes or no) is not enough; one must describe the characteristics and properties by which it is marked off from the rest.

(3) The third expression is 'Lam'—Why.

It is a question about the cause of the condition antecedent, to which the thing owes its existence. If the cause would not have operated, the thing would not have existed. For example; "Why does Reason exist?" In answering this question affirmation or denial (yes or no) by itself is not enough. We are not concerned here either with the description of the nature and reality of the thing, except perhaps incidentally as necessitated by the circumstances of the case, inasmuch as the description of the nature of a thing falls

into the 'What' (the second interrogative expression). There are logical affinities between the expressions 'what' and 'why' which have been dealt with in '*Kitab-ul-Burhan*.' Each of these expressions assumes a variety of forms, to which we need not advert in connection with discussion on the present topic. But nevertheless it is necessary to mention the two forms of 'What' (according to the first classification) because in this connection authorities differ from each other.

'What' which deals with the nature of the thing assumes two forms (1) What Real (*Ma Haqiqat*).

(2) What Explanatory (*Ma-al Vajah*).

The first "What" deals with the reality of a thing. This form of the expression is preceded by and follows the question 'Is it a simple existence?' because unless we know that a thing possesses being, we cannot form any judgment about the nature or reality of its being. The non-existent can never possess reality.

The second kind of "What" deals with the meaning of the name attached to a thing and the use thereof. The expression "What Explanatory (*Ma-al Vajah*)" precedes the question. "Is the thing a simple existence," because unless we know the meaning of the name attached to a thing, how can we enquire about its existence or non-existence? For example, if we do not know the meaning of the name "*Anqa Maghreb*" how can we say whether the bird exists or not. Hence 'What Explanatory' precedes the question: 'Is the thing a simple existence.' The interrogatory expressions, therefore, must be placed in the following order:

- (1) What Explanatory.
- (2) The question "Is the thing simple Existence."
- (3) What Real that which deals with the reality of the thing.
- (4) The question "Is the thing a composite Existence."

The last question deals with the affirmation or position of qualities.

Some persons have not realised the problem thoroughly. Some hold that the interrogatory expression 'what' follows the expression "does a thing exist" (*Hal*). Here the 'what' referred to is the 'what' explanatory (that which deals with the meaning of the name attached to a thing, and the use thereof).

The expression 'why' is preceded both by the expression 'what' and the expression 'does the thing exist' because unless we know the real nature of a thing and feel sure that it exists the question about the cause or the condition which brought it into being, cannot be entertained.

There are other interrogatory expressions also. For example *Ai*=Whether, *Kaif*=How, *Kam*=How many, *Matai*=When, *Ain*=Where. These are however derivatives. By means of these expressions one can ask about the affirmation and reality of the changing conditions which momentarily adhere to a thing, and if we look closely at these derivative expressions, we will find that they form part of and are included in the real intrinsic interrogatory expressions—(which deal with the being and quality of things). We are not here concerned with these derivative expressions. Every existence must furnish the proof of its being, in accordance with the interrogatory expressions. 'Does the thing exist' "*Hal*" because everything which lacks being and the affirmation thereof, is non-existent. If we start with supposition that it exists (in spite of the fact that proof of its being, in accordance with the interrogatory expression 'does a thing exist' is lacking) we are forced to a conclusion which goes against the supposition and is an impossibility. In the same way, every existence must possess reality (in accordance with the interrogatory expression 'what') by means of which it is defined and marked off from the rest, because that which lacks definition and distinction does not exist. If we suppose that it exists (previous to the determination of its whatness) we are faced with an impossibility.

The causal explanation of some existences (the determinations of the conditions which brought them into existence) is impossible. They are necessary existences whose non-existence is an impossibility. If we regard them as non-existent, we are confronted with an impossibility. The existence which is really of such a nature that it does not admit of being causally explained, and resists the attempt at determining the conditions of its being, is a necessary existence—that which exists by itself. It is the One, the Principle of being (*Ḥai*) and the Principle of Sustenance the Sustenance of the Universe). Through His bounties, liberality and wisdom, all things are endowed with being, Goodness and justice and measure (*ʿAdl*). His Glory (*Jalal*) is great and His names are sanctified. This is an accepted fact with us,

and in our theory of metaphysics we have dealt with and solved this problem. If you will examine thoroughly and critically the things which exist, and inquire into the causes which brought them into being, you will come to know that the causes which condition their being lead up to Primal cause, of which there are no causes or conditions. This assertion is supported by the following argument. When we are asked "Why does AB exist?" we say "because AC exist." If we ask again "why does AC exist?" we will reply that "because AD exist," and so on ad infinitum. Hence it is necessary that the causal chain should lead up to a First Cause, which is the final cause of all the causes, and which is not itself conditioned by any cause; otherwise we will be involved in *regress ad infinitum* and a vicious circle and both of them are impossible. In any case, it is a Truth that the causes of all the things which exist, lead up to a Prime Cause, of which there is no cause or condition and it has been posited in Divine Knowledge, that the Cause, of which there is no cause, is Primal Being, which exists by itself. God (Primal Being) is the One, and this oneness is not affected from whichever direction we approach it. He is free from every type of shortcoming. All things exist through Him and lead up to Him. The foregoing discussion has demonstrated that the interrogatory expression 'why' cannot be applied to every existence. It can only apply to an existence the non-existence of which is not impossible. It cannot apply to the One Primal Being (Substance per se) which exists by itself.

Whatever we have briefly discussed so far was in the nature of an introduction to the main subject (the problem of Existence and the chastening of Man) to which we now advert.

It is necessary to make it clear that the word (*koun*) Existence is used in many different senses. We will have nothing to do with those meanings of the word which lie outside the province of our discussion. Let us, therefore, bear in mind that the word "existence" is used here in connection with the possible existence of things, the non-existence of which is not impossible. And in this connection we apply the interrogatory expression *Hal* "Does the thing exist." If for example somebody asks "Does the thing, the qualities of which have been mentioned, exist or not?", it is permissible to answer "Yes." If we are asked to show the reason of the being of these existences, then it is clear that when the axio-

matic and rational proposition (Qaḍaya-e-'Aqlīya) and observing the testimony of which is too clear and cogent to admit of cavil, and the senses support our assertion, it is not necessary to adduce any further argument, inasmuch as all the existences and the qualities which inhere in them, obviously and indisputably possess being. It is a result of the fact that our bodies and their changing conditions are preceded by non-existence.

Now we turn to the explanation of Absolute Existence. Existences descend in a regulated and ordered form, gaining in breadth and length (like a pyramid) in the process of declension from the Absolute Existence, (the God, the Great and Powerful). Hence Absolute Existence (God) is Pure Bounty (Jawd) Pure Truth. The possible existence of things is derived from their Bounty and Divine Bounty is the condition antecedent of everything which exists. If we are asked to adduce argument about the 'why' of the Divine Bounty, then we can reply that the matter does not admit of the interrogatory expression 'why' having entertained, and that here causal explanation is out of the question. As Divine Existence is absolutely necessary and does not admit of 'why' and 'wherefore,' in the same way, His qualities and His Bounty do not admit of their application. 'Why' cannot reach, even the precincts of His Mightiness. However more difficult problem has cropped up, why do existences differ in the intrinsic worth of their being?

It must be borne in mind that the problem has occasioned anxiety and bewilderment on the part of many persons; and nobody appears to have found a way out of this valley of bewilderment. My learned teacher Shaikh Abu Ali Husain bin Abdullah bin Sina (may God raise his rank) and I, gave our earnest thoughts to this problem and we contented ourselves with the following conclusion:—It is open to you to regard the conclusion with which we contented ourselves either as superficial, shallow and unscholarly or as based on firm grounds of principle, fit to be a source of contentment for questioning souls. I will here briefly touch the problem.

It has been proved by an argument which is binding and brings conviction of this truth, (moreover it is based on observation) that God the Almighty did not instantaneously create all the existences but that He has created them in an ordered and regulated series, which gradually, by stages lead up

to Him. The first emanature or creation is pure Reason. It is the highest and the best, because it is nearer to God. In the same way He created material existences (one against Reason which is spiritual) in a graded series which descends from the highest to the lowest, until it ends in the lowest form of materiality—matter pure and simple, which constitutes the disruptive and the centrifugal element of this Universe of Change. Later on, this change and series of material existences ascends from the lower to the higher. In this series we go up from that which is lower in the grade of being, to that which is higher and possesses a greater measure of being. (The former is called the Arc of Descent and the latter the Arc of Ascent). The last and the highest member of this latter series is Man, who is the highest so far as composite existences are concerned, and the last so far as materiality (which constitutes the disruptive element in this Universe) is concerned. Our conclusion therefore is that from amongst things spiritual or non-material that which is nearest to God is the highest, and from amongst things composite (compound of matter and form) that which is further from materiality, will be the higher, as existent will be purer and higher, exactly in the measure in which it is free from materiality (because it will be nearer to God in the Arc of Ascent Series).

The will of God has operated in such a manner that composite existences have been brought into existence at different times and specified periods, because obviously contraries and contradictories cannot exist at the same time, coming as they do from the same direction, and in the same thing.

If the objection is raised; why are contradictories which exclude each other, created at all? then we will meet the objections by saying that the sacrifice of immense good, for the sake of avoiding something of evil, is in itself an immense evil. We must however bear in mind that Universal Wisdom and Universal Bounty of God have endowed all existences with the perfection which their being required, in such a harmonious manner that no existent is favoured at the expense of the other, so that the perfect qualities of an existent do not detract from the perfect qualities of any other existent. But these existences differ in the intrinsic worth of their being, according to their nearness or distance from God. This, however, does not denote that God is not lavish in the bestowal of worth. On the contrary it means that the things

have been created as a perfect system of graded existences, in accordance with the Eternal Wisdom of God. We have briefly summarised the theory of emanation, and if you study in detail the various schools of philosophy and try to teach the truth, by means of critical scrutiny, you will succeed in finding a way to certain knowledge.

The problem of the religious responsibilities, duties or chastening of man is to a certain extent easier to deal with than the problem of Existence (which we have discussed above). All that I was able to point out in regard to this problem is placed before you for consideration.

It must be borne in mind that the word *Taklif* (responsibility or duty or chastening) conveys different meanings, according to the difference of the context in which it is used. I will however use the word in the sense in which it has been used by Philosophers. *Taklif*, duty or responsibility is a command which emanates from God. These commands lead men towards perfection and spiritual well-being, here and hereafter, (both in the world and the next). They prevent men from servile obedience to bodily pleasures, from injustice and highhandedness, from malpractices and the acquisition of shortcomings which hamper the exercise of the intellectual faculties. The problem however, of the existence, of the religious responsibilities or duties of man, is included in and subordinate to the problem. Why do the religious responsibilities of man exist? In regard to their problem of whyness we have arrived at the following conclusion :—

God the Almighty has so created mankind, that the majority of human beings can neither have, nor attain to, the perfectness in nature, without co-operation and mutual help from each other. As the food they eat, the clothes they wear, and the houses they live in, and every other thing, are all artificial, as they require all these artificialities very often, from time to time, and as an individual (who isolates himself from society) cannot provide himself with all these necessities single-handed in a self-sufficient manner, hence every individual is forced to specialise in some form of labour and to render other persons independent of it. If everybody were to do everything, the series of work will be overwhelming. As society is based on co-operation human being felt the necessity of a body of law, in order to establish the reign of justice and equality. This law, however can only emanate from a person who is spiritually pure and intellectually strong. Such a

person attends only to that which is absolutely necessary for existence. He does not desire to gain a kingdom and to establish a dynasty, moreover he is not interested in subduing passion and rage, merely as such. His sole purpose is to show the right way of life that which God has commanded us to follow; and his sole aim is to gain the grace of God by obedience to His commands. He is impartial and does not regard some persons as superior to the rest. He enforces the commands of Sharī'at equally amongst all. The way which he shows is the way of Truth which God has shown him. This reception of Divine commands is called Divine Inspiration and the observation of the Angelic Kingdom (*Mashāhid-i-Malkūt*) which are not vouchsafed to an inferior type of man, as compared with him. This shows that one who is the recipient of Divine Inspiration, and is distinguished by performing miracles, breaches in the continuity of nature and other signs which signify Divine grace and help, must be obeyed implicitly and thoroughly.

The fact that men differ in their capacity for good and evil and the acquisition of virtues and vices, is well known. This difference is due to the physical tone of their bodies and the conditions of their souls. There are many persons who are inclined to regard themselves as superior to, and claim precedence over others. They feel that, in comparison with the rest of mankind, they have a better right to wealth and power. Hence it is necessary that the recipient of Divine Inspiration must not be weak and helpless but on the contrary must receive active co-operation and help in the task of establishing the law of Sharī'at amongst mankind. He will adopt various means for his purpose; he will preach and give advice to some persons; he will argue and reason with others; he will conciliate the bodies and minds of some people; he will depict to others the horrors and dangers which they will meet (by disobedience to his call). He will speak in sorry terms of reprobation to those who fail to respond to his teaching; and he will fight with others. As a prophet of such a type is not to be found at all times hence it is necessary that the rules and regulations of Sharī'at should endure for quite a long time. Owing to lapse of time, the hold of these laws, however, weakens. These rules and regulations cannot endure unless a prophet revitalises their import and significance. Hence God Almighty sends a prophet to repeat and explain the Divine laws, so that by constant repetition the laws may strike root in the minds of people.

There are three advantages to be gained from the acceptance of, and obedience to Divine Commands, and the avoidance of Divine prohibitions. (1) The Nafs, (or the Vicious Self) is atrophied and help in least obedience to God, checks rage, passion and appetite, which weaken the intellectual and spiritual faculties. (2) The Obedience to Divine Commands leads us to think earnestly of the Resurrection of the life hereafter, and the Divine Order (*Umar Allah*) so that we become habituated to offering prayers to God. Moreover it liberates us from the permanent state of self-appreciation and self-importance, and leads us out of the illusion of the self to God (Who brings all existences into being, His job is great and His names are sanctified) and the realisation of this Existence and Divinity. From God alone has emanated the graded series of existence in a regulated and ordered form. This graded series has been regulated according to Divine Wisdom by God. This assertion is supported by arguments which are quite free from fallacies and sophistries. (3) A further benefit which accrues from living up to Divine Commands, is that one is inclined to preach the message which the prophet has delivered (*viz.*, the signs of God; the tortures which those who do not obey the Divine Commands will have to undergo, the promise of an ideal life hereafter for those who carry on the Divine Commands, etc.) owing to which the just commands of the Shari'at are revitalised in the minds of the people, justice and co-operation prevails amongst them, and the system of the universe, which God Almighty has created in accordance with His Divine Wisdom, receives a fresh lease of endurance.

These are the benefits and advantages which we have discussed briefly to be derived in this world by living up to religious responsibilities and the offering of prayers. In the next world, however, additional reward will be superimposed upon them. If you ponder over the perfect Wisdom of God (as manifested in His creation), you will be simply overwhelmed with wonder.

This is a short description of that which has dawned upon me. I submit it for your consideration, so that you may remedy the defects, and remove that which is injurious therein. In return you will be rewarded by the Vision of God and that Gracious Truth which is a source of consolation to me. God the Almighty knows the best of all. God alone

deserves praise in the first and the last, in the internal and the external.

Here ends the tract of 'Omar Khayyām.

(c) *'Omar Khayyām's Arabic Tract on the three questions:—The necessity of Contradiction, Free will and Determinism. (Bibliography II, Item 10).*

The tract on Creation and Chastening was followed by other tracts. Here is 'Omar Khayyām's reply to the three questions raised in the discussion, viz.,

The necessity of Contradiction in the World, Free Will and Determinism. [Reproduced from *Jāmi'ul Bidāya*, Cairo].

الجواب عن ثلاث مسائل

ضرورة تضاد في العالم والخبر والبقاء

و بعد فان مباحثته اياي عن مسألة ضرورة التضاد رفعت من ذكرى
وعظمت في امرى واستوجبت لله تعالى خالص شكرى ، اذ لم يخطر ببالى ان
اسال عن امثالها ، خصوصاً على ذلك النقط ، مردفاً بذلك الشك القوى ، وهوان
ضرورة التضاد ان كانت ممكنة الوجود كان لها علة ، وتنتهى الى الواجب
الوجود بذاته ، وان كانت واجبة الوجود بذاتها كان في واجب الوجود بذاته
كثرة ، وقد قام البرهان على ان واجب الوجود بذاته واحد من جميع جهاته ، ثم
ان كانت ممكنة كان سببها وموجد هاهو الواجب الوجود الواحد ، وقد قطعتم
بان التمرور لا يفيض من عنده ، فاقول في الجواب

ان الاوصاف للوصوفات على ضربين

ضرب يقال له الذاتى ، وهو الذى لا يمكن ان يتصور الموصوف الا وبصورته
ذلك الوصف اولاً ، ويلزمه ان يكون الموصوف لالة كالحيوانية للانسان ،
ويكون قبل الموصوف بالذات ، اعني ان يكون علة الموصوف لا معلوله
كالحيوان للانسان والناطق له ، وبالجملة جميع اجزاء الحسد للحدود اوصاف
ذاتية وهذه معان مفروغ عنها

وضرب يقال له العرضى ، وهو الذى يكون بخلاف ما تقدم ، من انه يمكن
ان يتصور الموصوف ولا يتصور حصول ذلك الوصف له ، ولا يكون ذلك
الوصف علة للموصوف ، ولا قبله في المرتبة والطبع ،

وهذا الضرب ينقسم قسمين ، فانه اما ان يكون لازماً غير مفارق البتة
 ككون الانسان متفكراً او متعجباً او ضاحكاً بالقوة ، واما ان يكون مفارقاً بالوهم
 لا بالوجود ، ككون الغراب اسود ، فان السواد يفارق الغراب في الوهم
 لاقى الوجود ، او مفارقاً بالوهم والوجود جميعاً ، ككون الانسان كاتباً او فلاحاً ،
 فهذه هي الاقسام الاولى للاوصاف

ثم القوازم التي تلزم الموجودات لا تخلوم من وجهين في القسمة الاولى
 العقلية ، فانها اما ان تكون لازمة لها بواسطة وعلة كزوم الضاحك بالفعل
 للانسان ، فانه يلزمه بسبب لزوم التعجب له ، ثم ان كان لزوم التعجب بسبب
 آخر ايضاً ، فذلك السبب الاخر اما ان يكون لازماً واما ان يكون مفارقاً ،
 ومحال ان يكون الوصف المفارق سبباً لوصف لازم ، فبقي ان يكون ذلك
 السبب الآخر لازماً ايضاً فان كان لزوم ذلك السبب بسبب اخر عاد الكلام
 جذعاً ، فتكون هذه الاسباب اما متسلسلة الى ما لا نهاية له ، والبرهان قائم
 على استحالة ، واما دائرة اى السبب سبب لسيه ، وهذا اظهر استحالة واما
 ان تكون في السببية متجهة الى سبب لا سبب له ، فيكون ذلك السبب اى
 الوصف واجب الوجود لذلك الموصوف كالتفكير للانسان مثلاً

واذا تقدم هذا وبان ان بعض الاوصاف واجب الوجود الموصوفات ،
 فنرجع الى مطلوبنا ونقول :-

ان الوجود امر اعتباري ينطلق على معنيين على سبيل التشكيك ، لا على سبيل
 التواطع الصرف ، ولا على سبيل الاشتراك الصرف ، والفرق بين الاسامي
 الثلاثة ظاهر في ابواب المنطق وذلك المعنيان هما الكون في الاعيان الذي اسم
 الوجود احق به عند الجمهور ، والثاني الوجود في النفس كالتصورات الحسية
 والخيالية والوهمية والعقلية

وهذا المعنى الثاني هو بعبارة المعنى الاول ، اذا علماني المدركة المتصورة
 من حيث هي مدركة متصورة ، موجودة في الاعيان ، اذ المدرك عين من الاعيان
 والموجود في عين من الاعيان موجود في الاعيان ، الا ان الشيء الذي هو المدرك
 للتصور مثاله ورسمه ونقشه ، ربما يكون معدوماً في الاعيان ، كتملك آدم ،
 فان المعنى المقول من آدم هو معنى موجود في النفس وفي الاعيان ، اذ النفس
 عين من الاعيان ، ولكن آدم الذي هذا المعنى الموجود في النفس مثاله ، ونقشه

معدوم في الاعيان - فهذا هو الفرق بين الوجودين ، وتبين ان الفرق بينها بالاحق والاولى والتقدم والتأخر الذي يسمى بالتشكيك لا بالمعنى الذي سمي الاشتراك

وهذه المسألة وان كانت عميقة جدا ، وتحتاج الى فضل تشفير فانها لا تخفى على فلان (هو السائل) واذا قيل ان صفة الحيوان موجودة للانسان ، او كل مثلث فان زواياه الثلاث مساوية للثلاثين ، فانما تعني بهذا الوجود لا الوجود في الاعيان ، بل الوجود في النفس ، وذلك ان التصور العقل لا يمكنه ان يتصور الانسان الا بحدود ما يتصور معه انه حيوان ، اذ حصول معنى الحيوان لمعنى الانسان امر ضروري ، وكذلك الفردية للثلاثة ، لان للثلاثة لا يمكن ان تعقل وتتصور الا افراد وكل ما لا يمكن ان يتصور ويعقل الا بصفة من الصفات فان تلك الصفة تكون واجبة له ، اى تكون له لازمة فتكون واجبة الوجود له ، فالفردية واجبة الوجود للثلاثة ، والحيوانية واجبة الوجود للانسان ، وكذلك جميع الاوصاف الذاتية الواجبة الوجود لوصوفات

منها ما يكون واجب الوجود لشيء بسبب تقدم وصف آخر واجب الوجود له ، ومنها ما يكون واجب الوجود لشيء لا بسبب تقدم وصف آخر له ، وكذلك جميع القوازم تكون واجبة الوجود لقروم ، منها ما هو بسبب لازم آخر متقدم ، ومنها ما هو بسبب شيء الذات للقروم ، والبرهان ما تقدمناه آنفا ، ثم الفردية للثلاثة وان كانت صفة لازمة واجبة الوجود لها لا يجب ان تكون في نفسها موجودة في الاعيان ، فضلا عن ان تكون واجبة الوجود في الاعيان او يمكنه الوجود لشيء ، فان الحاصل له شيء ، والموجود الحاصل في الاعيان شيء آخر ، فان الاوصاف العددية في الاعيان ربما تكون موجودة في النفس والعقل لوصوفات معدومة في الاعيان ، ولا يجوز ان يقال انها موجودة في الاعيان كقول من يقول ان الخلاء بعد منقطوع ثم يسمعه الاجسام وتخرقه وتتحرك فيه من موضع الى موضع ، فان هذه الاوصاف موجودة في العقل الخلاء الوجود المتصور في العقل المعدوم في الاعيان ، فوجود الاوصاف لوصوفات انما هو بالقصد الاول في النفس والعقل لا الحصول والتكون في الاعيان ، واذا قيل ان الصفة القلبية واجبة الوجود لكذا فانما يراد به الوجود في العقل والنفس لا في الاعيان ، وكذلك اذا قيل انها يمكنه الوجود فانما يعني به الوجود في النفس والعقل ، وقد علمت الفرق بينها على اى صفة يكون ، فالوجود في الاعيان هو

غير وجود شئ شئ غيرية التشكيك على ما حققناه

ثم البرهان قائم على أن واجب الوجود في الاعميان واحد في جميع جهاته وجميع صفاته ، وهو سبب جميع الموجودات في الاعميان ، وقد علمت ان الوجود في النفس هو ايضا وجود في الاعميان بوجه ما من وجود التشكيك فهو جل جلاله سبب لجميع الاشياء الموجودة

ثم الاعداد وعملها ظاهرة عند فلان (هو السائل) لا اريد ان اطول بها الكلام ، قد بان من هذا انه اذا قيل ان الفردية واجبة الوجود للثلاثة فاتفقنا به انها للثلاثة لا بسبب مسبب ولا يجعل جاعل ، وكذلك جميع الذاتيات والقوازم ، وقد يمكن ان يكون ذاتي سببا لذاتي آخر ، وان يكون لازم ايضا سببا لازم آخر ، الا انه يوشك ان ينسب الى ذاتي اول لازم لا سبب لها ، فيكون ذلك الذاتي سببا بوجه من الوجود ، وان هذا الحكم لا يلزم القضية القائلة بان واجب الوجود بذاته واحد من جميع جهاته ، اذا الوجود هناك الكون في الاعميان واجب الوجود في الاعميان واحد كما قد بيناه في مواضع آخر ، وهذا الوجود هو الحصول لشئ من غير الصفات الى وجود في الاعميان اوفى النفس ، وبالجملة فان جميع الموجودات في الاعميان ممكنة لاغير ، سوى وجوب الوجود الواحد

وتحليل المسئلة على الوجه الكلي هو ان الموجودات الممكنة فاضت من الوجود المقدس على ترتيب ونظام ، ثم من الموجودات ما كان متضادا بالضرورة لا يجعل جاعل ، و اذا وجد ذلك الموجود وجد التضاد بالضرورة ، و اذا وجد التضاد بالضرورة وجد العدم بالضرورة ، و اذا وجد العدم وجد الشر بالضرورة ، و اما من قال ان واجب الوجود اوجد السواد والحرارة حق وجد التضاد لان (ل) اذا كانت (علة لب وب) علة (لـح) فيكون (لـح) علة (لـح) فانه قال صوابا حقا لا بمهمة فيه ، لكن الكلام في هذا الموضع ينساق الى عرض وهو ان واجب الوجود اوجد السواد فوجد التضاد بالضرورة ، فيكون واجب الوجود قد اوجد التضاد في الاعميان بالعرض لا بالذات ، هذا لا شك فيه ، الا انه لم يجعل السواد مضادا للبياض وانما اوجد السواد لا لمضادته للبياض بل لكونه ماهية ممكنة الوجود ، وكل ماهية ممكنة الوجود فان واجب الوجود يوجد لها لان نفس الوجود غير لكن السواد ماهية لا يمكن الا ان تكون مضادة لشئ اخر ، فكل من اوجد السواد لاجل كونه ممكن الوجود فهو الذي

او وجد التضاد بالعرض ، ولا يكون الشر منسوبا الى موجود السواد بوجه من الوجوه ، اذا قصد الاول (وجل عن قصد) بل العناية السرمدية الحقة توجهت نحو الخير ، الا ان هذا النوع من الخير لا يمكن ان يكون مبره اخالها عن الشر والعدم ، فليس الشر منسوبا اليه الا بالعرض ، وليس الكلام هنا فيما بالعرض بل فيما بالذات ، واني اوصي كل من اعرفه من الحكماء بتدريس ذلك الجنب عن الظلم والشر ، وهما من التفصيل والتحصيل مسالا تفهمه العبارة ، ولا يقدرا لغير عن اخباره لقصور اليان عنه ، والحدس المصيب يتال من ذلك الروح ما تقع به النفس الكاملة وتذوق به القلة العقلية القصوى وهما سؤال اخر ذكيت جدا عند معنى النظر في باب الالهيات ، وهما لم اوجد امرا كان يعلم انه يلزمه عدم والشر ، فيكون الجواب عنه ان السواد مثلا فيه آف غير شر واحد ، والامساك عن ايراد آف غير لاجل لزوم شر واحد اياه شر عظيم ، على ان النسبة بين خير السواد وشره اعظم من نسبة آف آف الى واحد ، واذا كان هذا هكذا فقد بان ان الشرور موجودة في مخلوقات الله بالعرض لا بالذات ، وبان ان الشر في الحكمة الاولى قليل جدا لا نسبة له في الكمية والكيفية الى الخير

واما سؤاله عن اى الفريقين اقرب الى الصواب ، فقل الجبرى اقرب الى الحق في بادى الراى وظاهر النظر من غير ان يتطليح في هذيانه ويتغفل في خرافاته ، فانه حينئذ يبعد عن الحق جدا

واما الكلام الجسارى في البقاء والباقي ، فانه امر قد شغف به جماعة من الانبياء ، حيث لم يعقلوا ولم يفتنوا الحق ، اذ البقاء ليس هو الا انصاف الوجود بالوجود مدة ما ، فكان الوجود غير ملتفت فيه الى المدة . والبقاء وجود يتضمن معنى المدة ، فالوجود معنى اعم من البقاء فليس التفرق بين الوجود والبقاء الا بالعموم والتخصوس ، ثم العجب ان قائل هذا القول اعترف بان الوجود الموجود هما معنى واحد في الاعميان وان كانا مفترقين في النفس ، فلما بلغ الى البقاء ضل واما الكلام الجدل للبلج اياهم الى ارتكاب المعاللات الاولى فهو هذا ، يسالون هل ههنا شئ موصوف بالبقاء ، فان اجابوا بـ لا ، قيل لهم اذن ليس ههنا باق ، فما الذى يوجد للوجودات ويستبقىها على زعمكم بالتعاقب والايجاد في الآفات المتوالية على ان البرهان قام على بطلان الآفات المتوالية ، ولكن سلمنا قولكم

مساعدة ، قالت اجابوا بان هذا الموجود بالتعاقب غير باق يتر منهم أشد الحالات استعانة واقبحها ، وانهم يتعاشون عن هذا ، وان اجابوا هنا شيئا باتيا ، سئلوا قيل لهم ان ذلك الياق يكون باتيا بقاء زائد على ذاته ، فذلك البقاء لا يخلو اما ان يكون باتيا واما أن لا يكون باتيا ، فان كان باتيا كان باتيا بقاء و ذلك البقاء بقاء آخر وتسلل وهذا حال ، وان لم يكن ذلك البقاء باتيا فكيف يكون الياق باتيا ، وبقاؤه الذى هو به باق غير باق هذا حال ، انهم الا ان يرتكبوا فيقولوا الباقي باق بقاءات متصلة متشعبة في آفات متوالية ، لئلا يطالبون بشرح هذا الكلام ، و يقال لهم ما معنى هذه البقاءات المتوالية ان كانت معانيها يكون الباقي باتيا ، تلك المعاني يقتضى أن تبقى مع الباقي مدة يمكن ان يوصف الباقي فيها بأنه باق ، والا فلا معنى للبقاء والباقي ، وان كانت وجودات متشعبة فقد بان ان الوجود والبقاء هما معنى واحد ، وان البقاء ليس هو الا الاستمرار الوجود واتصاف الموجود بالوجود ملتفتا فيه الى المدة ، اذ الوجود المطلق يجوز ان يكون في آن من الزمان ولا يجوز ان يكون البقاء الا في مدة فهذا هو سمت الجدال معهم وقمعهم ، والحق عندى ان لا يلاح من يكون عقله بحيث يغنى عليه هذا القدر من المعقولات. لهذا هو الذى سنع لى في الحلال ، والله اعلم بكل النال

Translation by Prof. M. W. Rahman, M.A. (Osmania University).

If the necessity of contradiction is contingent being, it must have a cause and this causal series comes to an end with the Necessary Being. If, on the other hand, this necessity is self-existing, then there are other necessary beings besides God; but it is argued that the Necessary Being is One, and not many, in all respects. Now if we accept the first alternative, it follows that the Necessary Being is its cause and the inventor. But it is an established fact that evil cannot emanate from such a Being. The rejoinder to all this reasoning is :—

The attributes of things are of two kinds—the essential and the accidental. The former is an attribute which is essential for a conception of that object, so much so that we cannot conceive that object without first conceiving that attribute. The attribute of animality in man is an example of such an attribute. This attribute always precedes the object

having that attribute, or in other words it is its cause and not its effect, as an animal in relation to a man. In general it can be said that all the constituent parts of a term are essential attributes. The latter kind of attribute is just the opposite of the former. It is quite possible to conceive an object without first conceiving the accidental attributes. This attribute, again is not the cause of the object, and neither does it precede in the order of existence or nature.

The accidental attribute is again divided into two classes. It is inseparable, as man's ability to think or to wonder or to laugh, or it is separable. The separable accidental attributes are either separable in imagination only, as the blackness of a crow, or both in imagination and reality, as man's being a writer or a peasant. These are the primary classes of attribution.

Then the necessary attributes of the existing objects can again be, primarily and intellectually, divided into two classes:—(1) Their necessity is dependent upon the necessity of some other attribute, which is, as it were, its cause, as man's being a laughing animal is dependent on his being a wondering animal. This wonder in its turn depends upon some other attribute. This ultimate attribute is either (a) inseparable or (b) separable. But a separable attribute cannot be the cause of an inseparable attribute. This means that this ultimate attribute is necessarily inseparable. Now in this casual series the causes succeed each other, continuously ad infinitum, which has been shown to be impossible, or they move in a circle, i.e., the effect is the cause of its own cause. This is also obviously impossible, or again this series ends with a cause which has no cause. Such a cause or the attribute becomes the self-existing attribute for that object, for example, man's ability to think. Thus it is clear that some attributes are self-existing for an object. After this preamble we return to our theme.

Existence or being is a relative term, which can be used to designate two meanings. *'Ala Sabil-ut-tashkik*:—(1) Being in reality. This is existence *par excellence* according to the general opinion. (2) Subjective Existence, e.g., the sensory, the imaginary, the fanciful and the intellectual concepts, which exist in mind alone. Now this second meaning is exactly the same as the first meaning, for the knowledge and conceivable meanings, in so far as they are knowable and conceivable, are found in reality, and the knowing self

is a real thing among other real things and it is clear that an attribute that is found in one of the real things is also found in all the other real things, save that sometimes the example, the scheme and the outlines of a knowable and conceivable thing, does not exist in a real thing, for instance, the conception of man. This is because the meanings of man exist in mind, and also in real things, for the mind is one of the real things. But in so far as man has mental existence his example, scheme or outline does not exist in the real thing. This is the main difference between the two forms of existences. From all this it should be clear that their difference is necessary (*Ahaqq*) and fundamental and the precedence and the succession, which is known as (*Tarkik*) is not in the sense of (*Istirak*). This problem is undoubtedly very subtle and deep, but it does not require much of elucidation, as Mr. so and so is not ignorant of it.

It is said that the attribute of animality exists in man, as if the quality of the sum of all the three angles of a triangle being equal to two right angles in a triangle. Here by existence we do not mean existence in reality, but only a mental existence. This is because it is not possible to conceive a man without first conceiving that he is an animal. The meaning animal is necessary for the meaning man. Similarly oneness is necessary for threeness, for the latter cannot be conceived save by the help of oneness. Now if a thing cannot be conceived without conceiving someone out of the many attributes, then this attribute becomes necessary for that thing. In other words, that thing does not possess that attribute on account of some cause. It is self-existing for that thing. Thus oneness is self-existing for threeness, as is animality for man. In general it can be said that the essential attributes are self-existing in relation to the things having those attributes.

Out of these self-existing attributes some are such on account of the precedence of some other attribute which is self-existing for that attribute, and other's self-existence does not depend upon the precedence of some other attribute. All the inseparable and the necessary attributes are self-existing in relation to the objects possessing them in this very sense. Out of this, some are necessary on account of the necessity of some other antecedent, and some are necessary not because of the something else but because of the thing possessing that attribute. All this argument is exactly the same as we have put forward a few lines back.

Now if oneness is a necessary and self-existing attribute of threeness, it cannot, by its very nature, be present in reality, save that it be self-existing in those real things, or be a contingent in an object, for its resultant is one thing and the resulting real thing is another thing. Sometimes the attributes not existing in the real things exist in mind and intellect for the things that have no real existence. So we are not justified in saying that they exist in reality. Someone for example says that the void is a natural and extended dimension, in which the bodies extend, and move from one position to another. Now these attributes of the void exist in the intellect and the void exists in, and is conceived by, the intellect, but is non-existent in reality. The attributes of things exist in the mind and the intellect in the first instance. They are not obtained from outside.

Now about real existence. Whenever it is said that such and such an attribute has a necessary existence in such and such a thing, what is meant is that it exists in the mind and the intellect, and not in reality. Similarly whenever it is said that the existence of such and such an attribute is dependent upon the existence of some other attribute, what is meant is existence in mind and the intellect. We have already explained the difference between the two, whatever the attribute. The real existence is quite different from the existence of a thing for a thing, the difference being from the point of view of *Tashkik*. This has already been explained.

It has been argued that the necessarily existing real thing is one in all respects and attributes, and that it is the cause of the existence of all the real things. It has already been known that existence in mind is the same as existence in reality from the point of view of *Tashkik*. So that the Supreme Being is the cause of all the existing objects. The non-existence and its causes are obvious to Mr. so and so, hence I do not like to dilate upon it.

From all this it should be clear that when it is said that oneness exists necessarily for threeness, what is meant is that it is so not on account of some other cause, and is not due to the act of some other actor. Similar is the case with all other essential and necessary attributes. It is quite possible that an essential and necessary attribute might become the cause of some other essential and necessary attribute, and thus lead to an essential or necessary attribute for which there is no cause

Thus this essential attribute becomes the cause in some sense. This judgment, however, does not negate the proposition that the necessary being is one in all the respects, for here existence means existence in reality and as has already been shown, necessary real thing is one. This existence is extraneous to the thing. It does not depend upon existence in reality or in mind. In general all the things existing in reality are contingent and naught else, except the necessity of the One Being.

After this introduction we take up the analysis of the general problem. The contingent beings have emanated from the Holy Being according to a definite order and arrangement. Out of these beings there are some which are necessarily contradictory. Their contradiction, in other words, is not the result of the action of some actor, so that whenever that being is found, the contradiction is also necessarily found, and wherever the contradiction is formed, non-existence is also necessarily formed. Again whenever non-existence is found, evil is also necessarily found. It is quite correct to say that the Necessary Being created blackness or heat, thereby creating the contradiction, for if A is the cause of B, and B is the cause of C, A is necessarily the cause of C. But here we are led to a particular purpose, viz., the Necessary Being created blackness. This necessarily is creating contradiction. But there is no doubt about the fact that the Necessary Being created this contradiction in the real things not by its own nature but by accident. He did not create blackness as a contradictory to whiteness but as a nature existing contingently. All natures existing contingently are made necessary by the Necessary Being, for existence itself is a good, and not an evil. But blackness is a nature, which is necessarily contradictory to something else. So whoever created blackness on account of its being a contingent existence created the contradiction accidentally. Hence the evil cannot, in any way, be attributed to the creator of blackness, for the primary purpose of the Eternal Being was the creation of the primary and good, but this particular form of species of Good cannot possibly be free from evil and non-existence. It follows from all this that we can attribute Evil to Him only accidentally and it is evident that we are discussing the essentials and not the accidents.

Here another question crops up: Why did He create a thing, which He knew will be necessarily accompanied by non-existence and Evil? The answer is:—Take Blackness for instance, in it there are a thousand good and only one

Evil. To abstain from a thousand good for the sake of a single evil is itself a great evil, for the proportion of the good of blackness to its evil is as one found in the creation of God is accidental and not essential. It is also evident that the evil according to the First Wisdom was very little, and that qualitatively or quantitatively it does not compare with Good.

II

Turn we now to the second question: Out of the two views—the freewill and the determinism—which is nearer truth? Apparently the determinist is on the right path, but in reality he talks nonsense, for sometimes he is very far from the truth.

Some people say that duration (*Baqa*) is an attribute of a thing additional to its other attributes. How far are they correct?

Now duration is naught but the continued existence of a thing for a particular period of time. This means that duration is an existence, which includes length of time, so that existence is more general than duration. Hence we can say that the difference between the two is that of the general and the particular. What strikes one as wonderful is that the thinkers who admit that in relation to reality the existence and the existing thing are one and the same, although they are different as mental concepts, are led astray when dealing with duration. But the following argument of the dialectician always leads him to impossibilities. They are asked: Is there anything here having the attribute of duration? If he says yes there is, our rejoinder is: as if what you say is right it does not endure here, so what is that thing which creates the existing things, and, as you believe perpetuates it through succession and creation in recurring moments in spite of the fact that the existence of the recurring moments has been disproved. Anyhow for the sake of peace we grant it. If on the other hand, they say that this creator through succession does not endure, they are faced with the worst kind of impossibility.

If they reply that there is a thing here which endures, we say that this enduring thing endures on account of a duration which is additional to its own self. Now this duration will either endure, or it will not. If it endures, it will endure on account of the duration, and this duration, again, on account of other duration, and so on. But all this is impos-

sible. If, on the other hand, the duration does not endure, how can the enduring thing endure? This means that the duration, on account of which that thing endures, itself does not endure. This is also impossible.

These dialecticians, in fact, commit the fallacy of asserting that the enduring thing endures on account of the continuous and contiguous durations in recurring moments, and hence they require an explanation, which is quite simple. We ask them: What is the meaning of those recurring durations? If they have any meanings, the enduring thing will endure meanings should adhere. It is necessary that those meanings should adhere to the enduring thing for some time thereby qualifying the enduring thing with this attribute. If it is not so, duration and the enduring thing have no meaning. If they are two bipartite existences, it is clear that existence and duration are one and the same. Duration is nothing but the perpetuation of existence, or the existing thing having the attribute of existence, for a period of time. It is possible for the absolute existence to be in a moment of time, but it is not possible for duration to be except in a period of time.

(d) *Arabic Tract "Al Wajud" (Existence) Al Awṣāf wa'l Mawṣūfāt* [Bibliography II, Item 12].

Salayyed Sulaimān Nadwī has given [Khayyām pp. 401-411] this tract from three MSS. One MS. with Shaikh 'Abd ul Qādir Sarfarāz, Deccan College, Poona, dated 1027 H. (1618) and Berlin MSS. Peterman 466 dated 888 H. (1483) and Orient 2-258-35 written 1061 H. (1651). Below is given this tract as is found on pp. 124 and 125 in MS. No. 9014 Majlis Shūrāi Millī Tehrān dated about 10th century H. which has been reproduced by Sa'īd Nafīsī with the corrections suggested by Aqāi Mirzā Mahdī, Prof. of Philosophy, Madrasa'i Nāqarī, Tehrān [*Sharq Magazine Sha'bān* 1350 H. (1931) pp. 651-660].

رسالة في الوجود من مؤلفات الشيخ الإمام حجة الحق عمر الخيام رحمه الله

بسم الله الرحمن الرحيم

الأوصاف للموصوفات على ضربين يقال لها الذاتي وضرب يقال لها العرضي ومن الأوصاف العرضية ما يكون لازماً للموصوف ومنها ما لا يكون لازماً بل يمكن أن يكون مفارقةً لها بالوهم والوجود معاً (١) ثم كل واحد من الذاتي

(١) الوهم ادبه والوجود ما

و العرضي ينقسم الى قسمين قسم يقال لها الاعتبارى وقسم يقال له الوجودى
 اما القسم (٢) الوجودى العرضى فهو يوصف (٣) الجسم بالاسود اذا كان اسود
 (٣) فان السواد صفة وجودية اى هو معنى زايد على ذات الاسود موجود فى
 الاعيان واذا كان السواد صفة وجودية فيكون الاسود وصفا وجوديا و
 اثبات هذا القسم الوجودى مستغن عن البرهان بظهوره عند العقل بل عند الوهم
 والحس واما القسم الاعتبارى الوجودى العرضى (٤) كوصف الاثنين بأنه نصف
 الاربعة لانه لو كان الاثنين نصف اربعة امر ازيدا على ذاته لكان للاتنين
 معنى زائدة على ذاته لانهاية لها بالعدد والبرهان قائم على استحالة واما القسم
 الاعتبارى الذاتى كوصف السواد بأنه لون اذ كونه لونا وصف ذاتى له والبرهان
 على ان اللونية ليست بصفة زائدة على ذات السوادية فى الاعيان هو انما لو كانت
 صفة زائدة فلا بد من ان يكون عرضا او السواد عرض (٥) ثم كيف يمكن
 ان يكون عرضا موضوعا لعرض آخر وان كان موضوع السوادية موضوعا للونية
 لكانت اللونية صفة فى موضوع السواد غير السواد ولكانت اللونية امرا
 موجودا فى الاعيان يلزمه من خارج وانه يكون سواد وهذا محال ومعنى قولنا
 الوصف الاعتبارى هو ان العقل اذا عقل معنى ما فانه يفصل ذلك العقول
 تفصيلا عقليا ويعتبر احواله فان صادف ذلك المعنى غير متكرر بجميع الاعراض
 الموجودة فى الاعيان وصادف له اوصافا فاعلم ان تلك الاوصاف انما هي له
 بحسب الاعتبار لا بحسب الوجود فى الاعيان لتحقق ان الشئ البسيط
 الموجود فى الاعيان لا يمكن ان يكن فيه كثرة فى اجزائه فى الاعيان ولتحققه
 ان العرض لا يكون موضوعا لعرض آخر ولتحققه ان موضوع ذلك العرض
 لا يجوز ان يكون موضوعا لتلك الصفة التى وصف بها ذلك العرض وهذه
 مقدمات مسلمة عندهم لكن بعضها غير مسلم عند اهل الحكمة ولعل هذه
 المعانى موضوع عنها العلم الاعلى الالهى الكلى ومن لم يظن لهذه الاوصاف
 الاعتبارية من الباطنيين عن هذا الموضوع ضللا بعيدا كبعض متسفى
 المتأخرين الذين جعلوا اللونية والعرضية والوجود وهذه (٦) الاحوال احوال ثابتة
 مما لا يوصف لا بوجود ولا بعدم والشك الذى اوتهمم فى هذا الخطأ القلاج من
 (٨) اعظم الخطايا لاويلته واظهرها (٩) هو انه لا واسطة بين السلب و

(٢) اما قسم (٣) فهو وصف (٣) كان اسودا (٤) الاعتبارى العرضى
 (٥) عرضا والسواد عرض ايضا (٦) واما هذه (٨) الخطا وهو من (٩) الخطايا اظهرها

الاجاب ظاهره لاجابة مالى ذكره ونقصه اوجه لسخافته ولو كانوا يظنون
 الاوصاف الاعتبارية لا وتوافق هذه الفئدة العظيمة بل قالوا ان القولية في
 الاعيان من يوجد (١٠) شيئاً متميزاً عن السوادية انما هو وصف عقل يحصل
 في النفس عنه تحقق العقل ذات السواد وتصفح احوالها ومشاركتها للقباض
 في بعض احوالها وكذلك الوجود والوحدة ونقل (١١) امر الوجود واصعب
 (١٢) من سائر الاعراض اشكل جماعة من اهل الحق فيه اذ قالوا ان
 الانسان المعقول مثلاً له حقيقة ومهية لا تدخل في حدهم الوجود حتى ان العاقل
 يمكنه ان تعقل معنى الانسان من غير ان تعقل هوامه موجوداً ومعدوم فيلزم
 لامحالة ان يكون الوجود معنى يلزمه من خارج ذاته وقالوا ان الوجود للانسان
 هو المعنى المكتسب له من غيره اذا الحيوانية والناطقية له من ذاته لا يجعل جاعلاً
 (١٣) ولا بسبب مسبب كان البارئ جل جلاله لم يجعل الانسانية جسماً مثلاً بل
 جعله موجوداً ثم ان الانسان اذا وجد لا يمكن ان يكون الا جسماً قالوا واذ كان
 الامر كذلك فبالواجب ان يكون الوجود معنى زائداً على الانسان من الاعيان
 كيف زاد وهو المعنى المستفاد من العلة وقيل ان يخوض في حل هذه الشبهة تأتي
 برهان ضروري على ان الوجود معنى اعتباري نقول ان الوجود في الموجود
 لو كان معنى زائداً عليه في الاعيان لكان موجوداً وقيل ان كل وجود بوجود
 (١٤) فيكون الوجود موجوداً وكذلك (١٥) وجوده الى الملائكة له وهو مع فان قيل
 ان الوجود معنى لا يوصف بالوجود سلب الاطلاق لا سلب احد الطرفين حتى لا يقال انه
 موجوداً وغير موجود طالبتا هم حينئذ نظرا في النقض ونقلنا بل الوجود
 موجود في الاعيان ام غير موجود في الاعيان فان اجيب بنعم لزمهم المحال
 بقا حتى وان اجيب بلا نقديان ان الوجود غير موجود في الاعيان وهذا هو
 موضع الخلاف فارجحاً بالوافق ثم نطالبهم ثانياً ونقول بل الوجود وصف معقول
 لذات الوجود ام لا فان اجيب بنعم لزمهم القول بالاعتراف بان الوجود حكم
 اعتباري وان اجيب بلا كان الوجود معدوماً في الاعيان وفي النفس حينئذ
 لعل العقلاء يتعاشون عن الامثال (١٦) هذا ومنهم من قال ان صفة الوجود
 لا يحتاج الى وجود آخر حتى يكون موجوده بل هي موجودة بلا وجود آخر
 (١٠) الاعيان لا يوجد (١١) ونقل (١٢) الوجود لا كان اصعب (١٣) جاعل
 (١٤) موجوداً وكل موجود موجود بوجود (١٥) موجوداً يوجد آخر وكذلك
 (١٦) عن امثال

الجواب هذا القائل إنما يريد أن يدفع التسليم بل وقع (١٤) في عدة محالات آخر منها أن تقول على هذا الوجود الذي تشير إليه موجود (١٨) أم لا فإن اجاب بلا فقد وافقتا وناقض نفسه وإن اجاب بنعم وقع التسلسل إلى الملائمة له ولم يدفعه وزعمه المحال وإن اجاب بلا قلنا هذا الوجود الذي ذهب إليه شيئى له ذات ما أم لا فإن اجاب بلافهم هذان ومحال وإن اجاب بنعم قلنا له قد سلمت ذاتا موجودة بلا فما مالك لا تسلم في كل موجود وفي كل ذات حتى تستريح عن هذه المناقضات وعن هذه المحالات ثم إن صح كلامك الأول أن (١٩) البياض الوجود يحتاج إلى وجود زائد عليه لاجاله فهذا محال ثم منهم من تناقض في هذه المحالات ويستغل في المغالطات الوحشية ويستغل قطع الكلام معه وتشكل بروحه من (٢٠) وجه آخر وإيضاً فإن كانت صفة الوجود موجودة بذاتها لا بوجود آخر واقترنت بالمادية بها وصارت المادية بها موجودة لكان حكم الجزء معمولاً على المركب وهذا محال ولو كان الأمر كذلك لما صارت المادية موجودة بل صارت مقترنة بامر وجود حتى لا يكون صفة الجزء معمولاً على المركب كما أن البياض يبيض لذاته وإذا اقترن بالجسم لم يصير المركب يبيض بل صار ابيض ولو كان البياض ابيض لذاته لما صار الجسم ابيض بل صار مقترناً بشئى ابيض على أن العامة تسمون البياض ابيض فيقولون هذا لون ابيض ذلك على (٢١) سبيل التحقيق فإن كان الوجود ايضاً يقال انه موجود على المجاز لا على التحقيق فكيف حكم المجازات ولا تنازع فيه واعلم ان هذه مسئلة عامة لجميع العلوم ولا يكاد حقيقة يظهر لمحقق إلا قادر بطلان هذا وقد سمعت واحد منهم يقول ان الوجود موجود ولا يحتاج إلى وجود آخر كما أن الانسان بالانسانية انسان ثم الانسانية لا يحتاج إلى انسانية أخرى حتى يكون انسانية وهذا (٢٢) القائل لم يفرق بين الانسانية والانسان لانه لو كانت الانسانية موصوفة بأنها انسان لكانت موصوفة بأنها انسانية فهلا قال في الوجود مثل هذا ان الوجود غير موصوف بأنه موجود حتى يحتاج إلى وجود بل هو موصوف [on page 125] بأنه وجود لا غير حتى يدفع هذا المحال وهذه المغالطة من الخش المغالطات القفولة في هذا الباب عصمت الله من الزور واحب القلبة وأما حل شبهة اهل الحق وهوان الوجود هو المعنى المستفاد

(١٤) التسليم لم يقع (١٨) اليه هو موجود (١٩) الأول قلنا لك ان

(٢٠) بروحه ومن (٢١) ذلك لا على (٢٢) يكون لها انسانية ويتسلسل هذا

لا غير (٢٣) وإذا كان هو المعنى المستفاد لا غير كيف يمكن ان يكون معنى زائدا في الالفاظ وهو على هذه الصفة وهو ان المستفاد هو الذات (٢٤) لا غير والذات كانت معدومة فوجدت فالذات هي المستفاد وليست تلك الذات امر امفتقرا الى الوجود ونسبة الوجود اذ الذات قبل الوجود كانت معدومة وكيف يكون الشئ مفقرا الى شئ قبل الوجود انما الافتقار الى شئ من الاشياء هو لوجودات لا لعدومات بل النفس اذا عطلت تلك الذات واعتبرت احوالها فصلها التفصيل العقل وصارت اوصافها متنوعة منها ذاتيات وعرضيات (٢٥) وكانها يصادف الوجود في جميع الاشياء من قبيل العرضيات ولا شك ان الوجود هو معنى زائد على الية القول لا كلام في هذا بل الكلام في الوجود في الالفاظ ثم العقل اما تحقق الية التي يقال لها الانسانية علم ان الحيوانية والناطقة لها من ذاتها لا يجعل جاعلا (٢٦) والوجود لها من غيرها بمعنى ان هذه الذات لكانت (٢٧) معدومة اما (٢٨) كانت موصوفة بالوجود فزوم اعتبار صفة الوجود انما هي من حيث تعلفها غيرها وانى اظن ان جميع العقلاء ليس شأنهم ان لا يخفى (٢٩) عليهم هذا القدر من العقولات فمن وجد نفسه من القصر في هذا المعنى فليعلم انها قد دغبت بسبب امر وهمي غلطها فعليه الرياضة التامة والاستعانة بحسن التوفيق من الله ولي الاجابة وليكن اعتبار الاوصاف وتحقيق احوالها اهم الاشياء للباحث عن هذه الواقعة - فصل واجب الوجود على جلالة انما هو ذات لا يمكن ان يتصور الا موجودة يقتضيه الوجود عند العقل لها من ذاتها لا يجعل جاعل ولو كانت صفة الوجود (٣٠) معنى زائدا على ذاته لكانت في ذاته من حيث هي تلك الذات الواجبة كثرة وقد سبق البرهان على ان واجب الوجود لذاته واجب من جميع جهاته لا كثرة في وجه من الوجوه و بالجملة فان جميع اوصاف الوجود بذاته اعتبارى ليس فيها وجودى (٣١) ايضا ونقل (٣٢) عليه وجودى ايضا ونقل (٣٣) عليه وجودى اعني حصول صور العقولات في ذاته الا انها (٣٤) كلها ممكنة الوجود ولازمة اياه والكلام

(٢٣) المستفاد من اللفظ لا غير (٢٤) الصفة هو ان المستفاد من اللفظ هو الذات

(٢٥) ذاتيات ومنها عرضيات (٢٦) جاعل (٢٧) كانت (٢٨) وما

(٢٩) ان يخفى (٣٠) صفة واجب الوجود (٣١) فبأية جهة وجودى

(٣٢) ولم نقل (٣٣) وان نقل (٣٤) ذاته موجود فلما انها

فيه بسيط في غير هذا الموضع فليطلب من هناك ولما عرفت ان الوجود امر اعتباري كالوحدة وسائر الاعتبارات فقد عرفت العدم واحواله من حيث الاختيار وسكيف يكون العدم وجوديا الا ان العدم معنى معقول وكل معنى معقول موجود في النفس فاهية العدم اعني معناه موجود في النفس ثم الكلام في ان العدم بل هو معقول بالذات او بالعرض غير ممتنع فيه والحق انه معقول بالعرض وبعد ان تحققت هذه المعاني فاعلم ان كل موجود ممكن الوجود له مهية عند العقل تعقلها من غير ان تعرف بها صفة الوجود وتعقل معنى ان صفة الوجود لها عن غيرها واذا كانت صفة الوجود لها عن غيرها يلزم ان يكون صفة العدم عن ذاتها والصفة التي تشيئ من ذاته قبل الصفة التي له من غيره قبلته بالطبع فصفة العدم لها هيات الممكنة الوجود قبل صفة الوجود بالطبع ويقول انه لا يمكن ان يكون مهية ممكنة الوجود علة لوجوده اليه اللهم الا ان يكون معدا او واسطة او شيئا آخر مثل التي هي ممكنة الوجود فان لا يمكن فليكن في سببها علة الوجود ب و معلوم ان ب يكون ممكنة الوجود وكل ممكن الوجود لا يوجد الا ويصير وجوده واجبا فكانت ب صارت واجب الوجود وليست في فهي (م) من وجه ممكنة الوجود ومن وجه آخر واجبة الوجود الا ان امكان الوجود لها من ذاتها والاستغناء هو وجوب الوجود فيكون في سببها لوجوب وجود ب لا غير في وفي ممكنة الوجود فيصير ذات ممكنة الوجود سببا قاعليا لوجوب وجود وعلى (م) هذا البرهان مباحث وشكوك منها ان انما صارت سببا لوجوب ب وجود ب من حيث هي واجبة كما ان النار سبب للاحراق الخشب من حيث هي حارة ثم لا مدخل لسائر اوصاف النار في الاحراق ولا تشاح في المثال الجواب (م) ان الحرارة هي سبب الاحراق لا ذات النار الا ان الحرارة لا يمكن ان يوجد الا في موضوع مثل الخشب فصار الاحراق مضافا الى النار من حيث هي حاملة للسبب الفاعل لا من حيث هي قاعة ولو كانت ذات النار هي الفاعل لكان يلزم اوصافها مدخل في الاحراق خصوصا الاوصاف الذاتية او اللازمة التي لا يترك ذات النار عنها وانما قلنا ان ذات من حيث هي واجبة ب واذا (م) قلنا من حيث هي واجبة كان الوجوب في كونه كون في علة لا نفس العلة تفرق بين الشرط الذي

(٣٥) ليست اواجب الوجود فهي (٣٦) وجود وهذا محال وعلى

(٣٧) المثال والجواب (٣٨) ب لا لا

به يكون العلة علة وبين نفس العلة كنفس (٢٠) العلة لوجوب ب هي ذات في ذات شرط كان ثم هذا الشرط اعني اعتبار وجوب الذي لها من غيرها لا بسبب عنها اعتبار الامكان الذي لها من ذاتها وكيف يمكن سلب الاوصاف اللازمة لذات التي هي ممكنة الوجود بشرط وجوبها علة الوجوب ب فيكون الالمكان مدخل في تنعيم الوجوب وإفادة الوجود وكيف وهو من تمام العلة الفاعلية وله مدخل في تنعيم ذات في كيف فيما يوجبه ولو (٢٠) كان اعتبار الالمكان مسلوبا عن ذات في عند كونها واجب الوجود لكان قدح في البرهان قدحا ظاهرا لاثني هذا (٢١) الاعتبار لها من ذاتها لا يمكن سلبه بوجه من الوجوه فان قال قائل او يشكك مشكك ان وجوب في هو علة وجوب ب الا ان وجوب في لا يمكن ان يوجد الا في موضوع اذا كان وجوب الوجوب ب ثم ذات في يترمها الالمكان لا ان يكون الالمكان الذي هو لازم موضوع وجوب في يدخل في تنعيم الوجوب فيكون الجواب ان وجوب في ليس هو شيئا موجودا في الاعيان على ما تحققت انما هو امر بحسب اعتبار العقل والامر الاعتباري للوجود في النفس العدم في الاعيان كيف يكون سببا لذات موجودة في الاعيان لا كحرارة انت (٢٢) حرارة النار موجودة في الاعيان ثم الامرا والحاصل (٢٣) من الحرارة ليس هو امرا وجوديا بل انما هو امر عذمي وسيعرف تفصيل هذا الكلام بعد هذا التفصيل وتفصيل ايضا فان كان (٢٤) وجوب في التي يعلق به انه سبب لوجوب ب موجودا في الاعيان لكان لامكان ذات في التي موضوع مدخل في تنعيم الوجوب لان الفاعل المتفقر في وجوده الى المساعدة لا يكون له الا لشاركة المادة ومادة وجوب في هي ذات في فيكون لذات في شركة في تنعيم الوجود و يكون لازما الذي هو الالمكان والعدم ايضا شركة وهو حال قد بان ان جميع الذوات والمهيات انما يفيض من ذات البدأ الاعلى الاول الحق جل جلاله على ترتيب وفي سببه نظام وهي كلها خيريات لان فيه توجد من الوجود انما النشر الذي هو العدم اولازمه يحصل من ضرورة الغناء ايضا وعلى ما قد عرفت تفصيله تعالى الله عما يقول الظالمون علوا كبيرا وصلّى الله على سيدنا محمد وآله اجمعين .

(٢٠) نفس (٢٠) اول (٢١) لان هذا (٢٢) كحرارة النار فان
(٢٣) الامر بالحاصل (٢٤) هذا التفصيل فان كان

(c) *Persian Tract called Kullīyat-i Wajūd.*
Universals of Existence.

This tract [Bibliography II, Item 13], which must have been written by 'Omar in about 488 H. (1095) at the request of Fakhr ul Mulk, son of Niẓām ul Mulk, was discovered by Dr. Arthur Christensen in BN. Paris Suppl. Persian 139 VII. called *Roudat ul Qulūb*. The last Section of the tract appears in Dr. Friedrich Rosen's edition (pp. 70-71 of Preface) of the *Quatrains of 'Omar-i Khayyām* (London Luzac & Co.). Saiyed Sulaiman Nadwī has reproduced the whole tract [Khayyām pp. 414-423] in seven sections from BM. London MS. OR. 6572, (as could be deciphered), except for the last Section which has been compared with the version in the Paris MS. The version from the MS. of the British Museum contains many lacunæ in Sections 2, 3, 4, 5 and 6. A third MS. of this tract exists in Tehrān, [Majlis Shūrāi Mill No. 9072] written on 12 Shawwāl 1288 H., and has been reproduced in *Sharq Magazine*, Tehrān, Sha'bān 1350 H. [pp. 643-650]. This does not contain Sections 5 and 6 and a portion of Section 4 as marked by Mr. Nadwī. The following version has been prepared from the MSS. of Br. Museum and Tehrān. The portion in square brackets is from the Tehrān MS. and supplies the hiatus in the MS. of Br. Museum. The portion in round brackets appears in the MS. of the Br. Museum only. The remaining portion is common to both with very slight difference.

The English translation of the prefatory portion as well as the last section of this tract has been given in Section viii of this Introduction.

رساله فی کلیات وجود

چنین گوید ابوالفتح عمر بن ابراهیم الخيام که چون مرا سعادت خدمت صاحب
 عادل الخوانسار ميسر گشت و ثروت و اختصاص داد پالي مجلس خويش.
 و اين بر دگوار هر وقت از من يادگزارى خواستى در علم کلیات. پس اين
 جزو بر مثال رسالتي از هر دو خواست او املا کرده شد تا اهل علم و حکمت
 انصاف بدهند که اين مختصر مفيدتر از مجلدات است ايزد تعالى مقصود
 حاصل گرداند (بسمه و کرمه آغاز سخن)

[فصل اول]

(۱) بدان که هر چه موجود است بجز ذات باری تعالی يك جنس است و آن جوهر است و جوهر بدو قسم است . جسم است و بسیط . و لفظها که ازای معنی کلیات است ، اول لفظ جوهر است و چون آن را بدو قسم گردانی لفظی جسم است و لفظی بسیط . و موجودات کلی را بیش ازین دو نام (سه نام یعنی جوهر و جسمیت و بسیط) نیست . از آن جهت که جز ذات باری تعالی موجود همین است . و کلیات نوعی قسمت پذیر است و نوعی دیگر قسمت پذیر نیست . آنچه قسمت پذیر است جسم است و آنچه قسمت پذیر نیست بسیط است و قسمت پذیر و قسمت ناپذیر بر تفاوت اند بر نیست . آنچه بسیط است از وجه تفاوت رتبت دو نوع کلی است ، نوعی را عقل گویند و نوعی را نفس و این هر یک بکے بدو رتبت است . آنچه عقل کلی است و جزو ذات ایشان را نهایت نیست . اول عقل تعالی است که معلول اول است نسبت با واجب الوجود و علت است جمله موجودات را که زیر اویند و مدبر است موجودات کلی را . و عقل دوم مدبر فلک اعظم (اطلس) است و عقل سوم مدبر فلک افلاک است و عقل چهارم مدبر فلک زحل است و عقل پنجم مدبر فلک مشتری است و عقل ششم مدبر فلک مریخ است و عقل هفتم مدبر فلک شمس است و عقل هشتم مدبر فلک زهره است و عقل نهم مدبر فلک عطارد است و عقل دهم مدبر فلک قمر است . و این هر عقلی را نفسی است بازای او که عقل بے نفس نباشد و نفس بے عقل . و این عقول و نفوس چنانکه مدبر این افلاک اند عرك اند هر یک بکے مرجوم فلک خویش را و آنچه نفس است عرك است بر سبیل (فاعل و آنچه عقل است عرك است بر طریق) معشوق . از آن جهت که عقل بر رتبت برتر از نفس است و شریف تر از نفس است بدانت سبب بواجب الوجود نزدیک تر است .

(۲) و بیاید دانستن که آنچه میگوئیم که نفس عرك فلک است بر سبیل فاعلی و عقل عرك نفس است بر طریق معشوقی از آن جهت میگوئیم که نفس مشاهدت می نماید و می خواهد که در ورسد و از جهت آن قصد او از هے که نفس را با عقل است حرکات ذو فلک [بدید] می آید و آن حرکات اجزاء فلک را مستوجب عددی گردانند [و عدد آن باشد] بواجب که کلی بود و عدد کلی

بے نہایتی واجب کند ، از ہر آن کہ ہر عدد سے کہ آن را نہایت بود آن عدد جزو سے بود ۔ بدان سبب کہ عدد از دو قسمت بیرون نباشد یا جفت بود یا طاق [اگر جفت بود نہایت او طاق بود اگر طاق بود نہایت او جفت بود و طاق و جفت از حلقہ اجزائی عدد است پس سبب درست شد کہ هیچ کلی را نہایت نباشد و عدد کلی لاشک از حلقہ کلیات باشد]

اکنون بیاید دانستن کہ موجودات کلی کہ آن را دوام ست کہ ایشان معلول واجب الوجودند ، اول عقل فعالیت ، آنکہ نفس کلی است آنکہ جسم کلی است کو جسم بسبب قسم است ؛ افلاک و امہات و موالیہ و این ہر یکے قسمت پذیر اند و اجزائے ایشان را نہایت نیست در کون و فساد ۔ چنانکہ افلاک و انجم را کہ کون و فساد شان نیست (در اجزا) و زیر او امہات است ، اول آتش ، آنکہ ہوا ، آنکہ آب ، آنکہ خاک ، موالیہ کہ اول جماد است و آنکہ نبات ، آنکہ حیوان است و انسان ہم از حلقہ حیوان است از وجہ جنیت ۔ اما نوع پسین (است) [و انسان] از جہت نفی بر حیوان شرف دارد ۔

و ترتیب موجودات چنین است کہ ترتیب حروف ، کہ مخرج ہر حرفی از حرف دیگر است کہ بالا سے اوست و ہر یکے از دیگر خاصہ است ۔ چنانکہ مثلاً الف کہ مخرج او از هیچ حرفی نیست ، از ہر آنکہ او علت اول است حلقہ حروفہا را و بر حائش آنست کہ او را ماقبل نیست اما بعدش هست و اگر کسی مارا پرسد کہ اندک ترین عدد ہا کدام است گوئیم دو است ، از ہر آنکہ یکے عدد سے نباشد ۔ چہ عدد آن بود کہ او را ماقبل و ما بعد بود ۔ چنانکہ مثلاً گویند یکے در یکے جز یکے نباشد ، و یکے در دو جز دو نباشد ، و یکے در سه ہمچنین ۔ اما دو در دو چہار باشد [و بر حائش آنست کہ ماقبل دو یکے باشد و ما بعدش سہ و سہو یکے چہار باشد] و حلقہ عدد ہا را چنین است ۔ پس واجب الوجود یکے است نہ از رو سے عدد کہ گفتیم کہ یکے نہ عدد است از ہر آنکہ او را ماقبل نیست و علت نخستین [تا] یکے واجب کند ۔ و معلول او عقل است و معلول عقل نفس است و معلول نفس فک است و معلول فک امہات است و معلول امہات موالیہ است و اینہا ہر یکے با زیر خویش علت اند ۔ آنچہ معلول چیز سے است لابد علت چیز سے دیگر است و این فسادہ را سلسلہ الترتیب گویند ۔ و مردم را مردمی آنکہ درست شود کہ سلسلہ الترتیب بشناسد و بداند کہ این حلقہ از باب متوسط اند چون افلاک و

آسمان و موالید و علت و معلول وجود او اند (نه از جنس او از) جل جلاله . اکنون چون ما شریف ترین چیزے در آخر عقل و نفس باقیم معلوم شد کہ ابتدا همان باشد و مردم چون ابتدا و انتها بدانست باید کہ نزدیک او درست شود کہ نوع (عقل و نفس او را جنس نفس و عقل یکیت) [نوع اول عقل کلی و نفس کلی است] این دیگر از باب متوسط اند و از او بیگانه و او ایشان را بیگانه ، پس باید کہ آہنگ او بنفس خودش باشد تا از ہم گوہر ان خود دور نماند ، زیرا کہ عذاب مقیم باشد . و معلوم است کہ جسم را با بسیط هیچ مناسبت نیست . و حقیقت ذات مردم بسیط است قسمت نمی پذیرد [و جسم قسمت پذیر است] و حد جسم آنست کہ او را طول و عرض و عمق است و اعراض دیگر چون خط و سطح بدو قائم می شود و حد بسیط آنست کہ [او را طول و عرض و غیرہ نیست و] مد رک اشیا است و صورت علم را قابل است و او نہ نقطہ است و نہ خط و نہ جسم و نہ از حلقہ اعراض دیگر چون کثرت و کیفیت و اضافت و این و منی و وضع و ملک و ان یفعل و ان یفعل . ازین هیچ چیز نیست . اما جوہر نیست بذات خویش قائم ، و برہان آن کہ (او جوہر است آنست کہ) صورت علم بدو قائم است و علم عرض است و عرض بعضی قائم نباشد [الا جوہر و درست است کہ نہ جوہر ے جسمانی است از آنکہ جسم قسمت پذیر بود و او قسمت شناس است نہ قسمت پذیر . کہ قسمت شناس قسمت پذیر نبود پس] این جوہر را از صفت اجسام [مہذب باید داشت] و بدین صفت مقصود تقرب است کہ [او را با] اجسام باشد . چہ این تقرب نمی باید کہ و ے را بود [الا با جنس خویش] کہ آنکہ سبب ہلاک و ے باشد [واقعہ اعلم]

[فصل دوم]

(م) بدانند کہ عقل با ادراک معقولات بہ نفس خویش [مشغول است] و نفس را بحقیقت ادراک معقولات بعقل [حاجت است و سر فریزی] و بزرگی از حلقہ ازومات نفس است . [بدین سبب] پیوستہ با عقل مشاہت می نماید و برہان آنست کہ هیچ نفس [بر هیچ عقل] بوقت ادراک البتہ حسد [نبرد کہ نفس استعداد] خویش را از عقل زیادت شمرد بوقت ادراک لیکن ادراک [او از حلقہ تعفی] بود و هیچ حقیقی نباشد . و این مشاہت [نمودن نفس با عقل محروم است] و آثار او در محسوسات پذیرد می آید [پس چون نفس کہ از جسم [شریف تر است] ے و عونیت نیست بہ هیچ حال [جسم]

از دعوت [خالی نباشد] - که ترکیب جسم از ماده و صورت است. و [او را کیفیت است و کیفیت] او در کلیات نفس می دهد و در جزویات [علت جسمانی می دهد] معلول خویش را و اینکه در جزویات [می گوئیم] و بشرحش حاجت است. چنان که نفس کلی نفس می دهد [جزوی را] فلك اسطخلص می دهد مواید را و انسان را که جزو است کلی مواید را. کیفیت در ترکیب [او هم نفس] می دهد و هم فلك و هم اسطخلص و هم مواید [پس دعوت این بیشتر از آن دیگر چیزها باشد]

(م) بدان که قدماء در جزویات خویش نکرده اند از هر آنکه جزویات آیند و روند نا پائیدار باشند اجتهاد بکلیات کرده اند از هر آنکه کلیات همیشه بر جا باشند و علیّه که بر ایشان (دلالت کنند) پائیدار می بود و هر که کلیات معلوم کنند جزویاتش بضرورت معلوم شود.

اکنون بدان که کلیات پنج قسم است جنس و نوع و فصل و خاصه و عرض. و این هر قسمی به نفس خویش کلی است. چنانکه مثلاً جنس لفظی است مفرد کلی که در زیر او کثرت کلی افتد. چنانکه جسم و جوهر که هر يك به نفس خویش کلی اند و [در] زیر [هر] یکی کثرت افتد. چنانکه مثلاً جوهر لفظی باشد که بر حمله معلومات غیر باری تعالی دلالت کند و جوهر نیز بدو قسم است نامی و غیر نامی. نامی نیز بدو قسم است حیوان و غیر حیوان و حیوان نیز بدو قسم است مطلق و غیر مطلق. اکنون اینجا گاه جنسی می توان یافت که بالائے آن نوع نوعی دیگر نیست و آن حیوان مطلق است. و آن دیگر انواع متوسط اند و انواع متوسط هر ایک نسبت با بالائے خویش نوع اند [و نسبت با زیر خویش جنس اند] و بدان جای که نوع اند جزو می اند مرکل خویش را پس از ایشان هر یکی هم کل اند و هم جزو. چنانکه مثلاً جوهر که جنس است مرنوع خویش را [نوع او حیوان و غیر حیوان بود و حیوان که جنس است مرنوع خویش را نوع او] مطلق و غیر مطلق است. اکنون بدان که جوهر کلی باشد [که هر] جنسی که موجود است همه جزو او باشد و فصل کلی باشد که بقوت او جنس را از جنس و نوع را از نوع جدا توان کرد [چنانکه مثلاً حیوان لفظی محل است و انواع او مطلق است و غیر مطلق. غیر مطلق و مطلق فصل انسان باشد که به مطلق وی را از دیگر حیوان جدا توان کرد] و دیگر چیزها هم برین قیاس.

وخاصه عرضے باشد کہ وی را نہ بوجہ ونہ عقل از جوہر خویش جدا توان کردن۔ چنانکہ مثلاً تری از آب کہ اگر تری از آب جدا کنی نہ آب بود۔ وگرمی از آتش و خشکی از خاک و لطافت از ہوا و آنچه بدین ماند۔

و عرض عام بہ نہ قسم است کہیت و کیفیت و اخافت و این و منی و وضع (و ملک) و ان یفعل و ان یفعل و این محلہ اعراض اند۔ کہیت چندی باشد و کیفیت چگونگی باشد و اخافت نسبت۔ (کارے بہ کارے باشد۔ و این کجائی باشد و منی کئی باشد وضع نہادگی و ملک اورای باشد و ان یفعل کردگی باشد و ان یفعل کنندگی باشد)

(ہ) بدان کہ کلوا کہ از مردم برون آید از دو چیز برون نیست و ہر دو عرض است اما حال باشد اما ماکہ حال آن باشد کہ در مردے از تغییرے یا از سرشہوے یا از سردروی حرکاتے و سکناتے پیدا آید و این از دو برون نیست یا پسندیدہ یا ناپسندیدہ۔ چنانکہ مثلاً خشم و حلد کہ ہر دو ناپسندیدہ باشند۔ یا شفقت و محبت کہ ہر دو پسندیدہ باشند و ہرچہ در رسید و زویدہ شد آن را حال خوانند۔ و ہرچہ دیرتر ماند آن را ملکہ خوانند۔ چنانکہ بخوانند و دیرتر کہ فراموش کنند تا صفات پسندیدہ یا ناپسندیدہ کہ با مردم ماند۔ ولیکن چون معدوم شد آن ممکن بود ہم عرض باشد بشرف مردم هیچ تعلقی ندارد.....) (در اثبات مائع عظمت کبر یاؤہ باید دانست کہ ہرچہ مردم در آن اندیشہ توان برد از سہ برون نیست یا واجب باشد یا ممکن یا متع۔ اما واجب چیزے باشد کہ نشاید کہ نہ باشد و شاید کہ باشد و ممکن آن باشد کہ وجود او شاید کہ باشد و شاید کہ نباشد و چون ممکن را اثبات کردی بضرورت متع لازم شود۔ از ہر آنکہ چون بگفتی چیزے هست بتوہم خلق کہ وجود او متع است۔ پس این چہ کہ بوجود او ہمہ طریقہا واجب است باری عزائمہ باشد۔ و آنچه وجود او ممکن باشد ہرچہ موجود است بجز ذات باری تعالی و آنچه متع است وجود ممکن نباشد واللہ اعلم۔)

(و) بدانکہ موجودات بر دو قسم است۔ یکے واجب الوجود است۔ و آن باری تعالی است و دیگر ممکن الوجود است و آن دو نوع است یکے جوہر و آن ہر آن موجودے کہ از موضوع مستغنی بود۔ و دوم عرض و آن ہر آن موجودے بود کہ از موضوع مستغنی نباشد۔ و جوہر

بد و قسم است بکے جسم و دیگر غیر جسم و اجسام در جسمیت برابر اند و متساوی۔ و آثار اجسام مختلف است بعضے سرد است بعضے گرم و بعضے نبات است و بعضے معدن است۔ و روا نبود کہ مقتضی آن آثار مختلف جسمیت مشترک بود کہ بری است از اثبات صور و قوی در جسم۔ تا بسبب اختلاف در آن آثار پیدا شود۔ و حکما بعضے از ان صور را خاصیت نام نہادہ اند (ہرچ گوئہ عجیب ندارد۔) (چہ همچنانکہ سنگ ملطاطیس آہن ہی رہا بد۔ و آتش را قویست کہ از یک شمعہ از وے صد ہزار چندان کہ پیدای شود و در آن آتش ہرچ نقصان پیدا ناید۔ و اگر نہ آن اسنے کہ آتش دیدہ باشد و بسبب کثرت دیدن آن غریب و تعجب زائل گشتہ است و اگر نہ جرم آتش از ہمہ غریب تر و عجیب تر است۔ و همچنان کہ مردم از آتش آن فعل عجیب ندارد و داند کہ در آتش قویست کہ موجب احتراق و تسخین است همچنان باید کہ تصور کنند کہ در جسم ملطاطیس قویست کہ فعل او آہن ز بودن است۔ و ہر آن کس کہ این معنی بحقیقت تصور کند از بسیار اشکالات خلاص یابد)

[فصل سوم]

(ع) بدان کہ کسانے کہ طالبان شناخت خداوند سبحانہ و تعالی اند چہار گر و ہند۔ اول متکلمات اند کہ ایشان بجدل و حجتاے اقصای را ضعیف شدہ اند و بدانند قدر پسند کردند در معرفت خداوند تعالی (باری عز اسمہ)۔ دوم فلاسفہ و حکما اند کہ ایشان با دلہ عقل صرف در قوانین منطقی طلب شناخت کردند و هیچگونہ بہ ادلہ اقصای قناعت نکردند۔ لیکن ایشان نیز بشرابطہ منطقی وفا نتوانستند بردن از آن عاجز آمدند۔ سوم اصحاب ایمان اند و تعلیمان کہ ایشان گفتند کہ طریق معرفت (جز اخبار خبر صادق نیست چہ در ادلہ معرفت) صانع و ذات و صفات وے اشکالات بسیار است و ادلہ متعارض و عقول دران متعجب و عاجز۔ پس اولی تر آن باشد کہ از قول صادق طلبند۔ چہارم اہل تصوف اند کہ ایشان بہ فکر و اندیشہ طلب معرفت نکردند بلکہ بتصفیہ باطن و تہذیب اخلاق نفس ناطقہ را از کمورت طبیعت و ہیأت بدنی منزہ کردند۔ جو آن جوہر صاف گشت و در مقابلہ ملکوت افتاد صورتاے آن بحقیقت ظاہر شود۔ بے شک و شبہے۔ و این طریقہ از ہمہ بہتر است چہ معلوم بندہ است کہ ہرچ کمال

بهر از حضرت خداوند نیست و آنست جایگاه منع و حجاب نیست بکس ،
 هر آنچه آدمی را (تبود) از جهت کدورت طبیعت باشد . چه اگر حجب زائل
 شود و حائل و مانع دور گردد حقایق چیزها چنانکه باشد ظاهر و معلوم می شود
 و سید کائنات (علیه الفضل الصلوة والتحیه) بدین اشارت کرده است و گفته
 ان لربکم فی ايام دهر کم تفحات الا فتمرقوها .

تمت الرسالة بمحمد و حسن توفیقہ

[First Section] (1). Know that whatever exists, save the Godhood, is one Genus (*Jin*), and that is an Essence (*Jowhar*). Essence is of two kinds: Body (*Jism*) and Spirit (*Basit*). Of the words which stand for the "Universal," the first word is Essence and when you differentiate it into two, one word is the Body and the other the Spirit. The Universal Existences have no other names than these three, namely, the Essence, the Body and the Spirit, because save Godhood Existence is this much only. One kind of the universal is separable and the other inseparable. The separable is the Body and the inseparable the Spirit. The separable and the inseparable are antagonistic in status. The Spirit (*Basit*) in view of the difference in gradation is of two universal kinds one is called Intellect (*'Aql*) and the other Mind (*Nafs*). Each of these have ten stata. The Cosmic Mind has no limit as to its individual parts. The first is the Creator's Intellect, which is the first effect of the Necessary Existence and the primary cause of Existences thereunder, and ordainer of Cosmic Existences. The Second Intellect is the ordainer of the Highest Sphere, the third of Sphere of Spheres, the fourth of Saturn's Sphere, the fifth of Jupiter's Sphere, the sixth of the Sphere of Mars, the seventh of Sun's Sphere, the eighth of the Sphere of Venus, the ninth of Mercury's Sphere and the tenth of Moon's Sphere. Each of these Intellects has also its Mind, because there cannot be an Intellect without a Mind, nor a Mind without an Intellect. These Intellects and Minds which are the ordainers of the Spheres each move the celestial orbs pertaining to their sphere. The Mind acts as a Lover and the Intellect as the Beloved. Because the Intellect is higher in status and nobler than the Mind, and hence nearer to the necessary existence.

(2). It must be understood, we say, that the Mind moves Ether like a Lover and Intelligence moves the Mind as a Beloved, because the Mind simulates and tries to pene-

trate into Intellect, and as a result of the Mind's endeavours to fulfil its longings for the Intellect, motions in Ether are evinced. These motions impart numbers to parts of Ether. Number is a Universal, the complete number is Infinite as a Universal; because a finite number is only a part, since it may be either odd or even, if odd, it is exceeded by even and even by odd, odd and even are parts of the number. Hence it rightly follows that no Universal has a limit and the Whole Number (Infinite) is doubtless among the Universals.

Now be it known that Universal existences which are perpetual, being the effects of the Necessary Existence are first the Creative Intellect, then the Cosmic Mind and then the Cosmic Body. The Body is of three kinds: Ether, Elements and Creations. Each of these admit subdivision and their parts come into being and cease to be without an end. The Ether and Stars have no creation or destruction as regards the parts. Thereunder come the Elements, Fire, Air, Water, Earth and then the Creations, *viz.*, the Mineral, the Vegetable and the Animal. Among the Genus of Animal is Man, but he is the final kind and being rational, superior to other animals.

The sequence of Beings is like the sequence of the letters of the Alphabet, each letter being derived from the one previous to it. Alif is not derived from any other letter and is the first cause of all letters of the alphabet, because it has no precedent but has a subsequent. Hence if any one asks us the question as to what the least number is, we shall reply "Two," since "One" is no number; because a number must have a precedent and a subsequent. Thus they say one into one is one, one into two is two, one into three is three, and so on. But two into two is four because one precedes two and three succeeds it, three and one make four. The same is the case with all numbers. Hence Necessary Existence is one *not as a Number* because one is no number, as it has no precedent; but the Necessary Existence is One as being the Primal Cause. The effect thereof is the Intellect, and effect of Intellect the Mind, the effect of Mind the Ether, the effects of Ether the Elements, the effect of Elements the creatures, and each of these are the causes of what comes as an effect under them. That which is an effect is undoubtedly the cause of another. This is called a causal chain. A man is rightly a man if he understands the causal chain and knows that the above-mentioned are only medial entities, and because the Ether, the Elements and creations are the causes and effects of his existence, but not of his Genus, as he hails from Lord Almighty!

Now that we have found the noblest thing in Intellect and Mind in the end, we know that the beginning also was the same. The man who knows the beginning and the end understands rightly that his individual Intellect and Mind are of the same Genus as the cosmic Intellect and cosmic Mind and these other entities are alien from him, and he an alien to them. Hence he should endeavour to attain his Genus, so that he may not remain far apart from his kindred souls; because perdition is a static condition. We know that a Body has no relation to the Spirit (Basit); and the Man's Self is in reality a Spirit; incapable of subdivision and the Body is capable of subdivision. Body is thus defined: it has length, breadth and thickness and other incidences, such as lines and surfaces which can be laid thereon. The Spirit (Basit) is thus defined: it has no dimensions such as length, breadth, etc.; it understands all things, and is capable of recording impressions of knowledge; it is neither a point, nor a line, nor a body, nor has any other incidences, such as the why, the how, the whose, the where the when, shape, qualities, activity or passivity. On the other hand, Man's soul is an Essence, self-existing. The proof of the fact that Man's soul is an Essence is this: it records the impressions of knowledge. Now, knowledge is incidental and an incidental cannot stand on an incidental but on its Essence. Really the Man's soul is not a bodily Essence, because body is divisible and the soul understands the divisibility, and is not divisible; what is divisible cannot understand the divisibility. Hence this Essence (Man's self) should be kept pure from the qualities of the bodies. By qualities is meant the consequence of proximity which it has with the bodies—a proximity which it should not have lest it lead to its distraction. (God knows!).

[*Second Section*] (3). Know that the Intellect ('Aql) is busy with its Mind (Nafs) in understanding the objects and the Mind needs the Intellect for knowing reality of the objects. The benefit and advantage is attached to the Mind. Hence the Mind always resembles the Intellect. The proof of this is that no Mind ever envies the Intellect at the time of understanding, because the Mind counts its ability more than that of the Intellect at the time of understanding. But its ability to understand is only discursive and by no means definite. This semblance of the Mind with the Intellect is in its very nature, the effects of it become evident in the feelings (Mahsusat). Hence the Mind, which is higher than the body, is not without egotism, and whatever be the condition of the

body, it is not free from egotism. Body is composed of Matter and Form, and has conditions. Its condition is given by the Mind in the Universals, and in the individuals by the bodily cause to its effect. And what we say here about the details requires explanation. Thus the Cosmic Mind imparts mind to the individual, Ether imparts Elements to the creation and to Man who is a part of the creation. Conditions in Man's constitution are given by the Mind, the Ether, the Elements and creations. Hence the egotism of Man is greater than of those other things.

(4). Know that the ancients have not pondered on the individuals because the individuals come and go and are transitory. The ancients have dealt with the Universals because the Universals remain, and knowledge founded on them is durable. Whoever knows the Universals will necessarily understand the individuals.

Know now the Universals are of five kinds; *Genus* (*Jins*), *Species* (*Naw'*), *Kind* (*Fayl*) *Special quality* (*Khāṣa*), *Incidence* (*'Arḍ*). Each of these is a universal by itself. Thus *Genus* is a universal comprising many universals. Thus *Body* and *Essence* (*Jowhar*) are each itself universal comprising many individuals. *Essence* (*Jowhar*) is a word implying all knowable objects, save Godhood. *Essence* is of two kinds, with a name and nameless. That which has a name is of two kinds, animate and inanimate. The animate is of two kinds, the rational and irrational. Now the *Genus* is found, i.e., the rational animal, because to its species there is no other superior. The other species are intermediate. The intermediate species are only kinds to the species above them and *Genus* to the kinds below them. When they are "kinds," they are parts of their universal. Hence each of them is a whole as well as a part. Thus, *Essence* is a *Genus* to its species and its species are *Animate* and *Inanimate*, the *Animate* is a *Genus* to its specie and its species are *Rational* and *Irrational*. Now *Essence* is a *Universal*, so that every *Genus* that exists is its part. The "*Kind*" is a universal which has the power of separating a *Genus* from *Genus* and *Species* from *Species*. Thus, *Animal* is a word comprising *Rational* and *Irrational*. *Rational* and *Irrational* are the kinds by which Man is distinguished, because it is rationality which can distinguish a Man from other animals. Similarly for other things.

Special Quality is an incidence which cannot be separated from its *Essence* either by imagination or by reason; for

example wetness from water, heat from fire, dryness from earth, fineness from air and so on.

The *Incidences* ('Arḍ) are generally of nine kinds, Quality, Quantity, Relation, Place, Time, Position, Propriety, Activity, and Passivity.

(5). The actions which emanate from Man are of two kinds: the Present (Hal), and the Habitual (Malika'). The present action (Hal) means the movement or repose produced in a man as result of a change or emotion or desire. These are of two kinds: agreeable and disagreeable; for example, anger and malice are both disagreeable; affection and love are both agreeable. Whatever comes and soon disappears is present action (Hal), whatever remains for a longer time is habitual (Malika'). Thus one reads a book and remembers it for a long time. These agreeable and disagreeable qualities remain in Man. But when they disappear, they become also incidental and have no relation to the nobility of Man.....

We should know that whatever one can think of, is one of the three kinds: Necessary, Possible and Impossible. The necessary thing is one that cannot but exist. The Possible is that which may or may not exist..... "Non-existent" is merely a word in the imagination of folk. Whatever exists necessarily is, the Lord: His name be praised! Whatever has a possible existence are all beings (excepting the Lord). The Impossible cannot exist at all!

(6). Know that Existences are of two kinds: the necessary and that is Lord Almighty, and other possible existences, i.e., the Essence which is free from all incidents and the Incidental which is never free from incidents. The Essence is of two kinds. Body and non-Body. Some bodies are homogeneous in formation. Their effects are different, some are hot, some cold, some vegetable, some mineral. The effects of heterogeneous bodies are mixed.....

Philosophers call these effects as Properties. Thus a magnet attracts iron, and fire has the power of producing hundred thousand sparks from a single spark without diminution in the fire. Fire is visible and consequently has lost its wonder, otherwise the atom of fire is the most wonderful of all. Anyhow, a man does not think fire wonderful and knows that fire has the power of ignition and heat, similarly, he should think that in the Body of the Magnet there is a power which

acts in attracting iron. Whoever knows this, will solve many cases.

[Third Section] (7).

Translation of this portion has already been given in Section viii of this Introduction (p. XLVII).

(f) 'Omar Khayyam's Arabic verses.

We have only five Qita's by 'Omar which are quoted by Qifti and Shahrzuri.

(1)

تدبى لي الدنيا بل السبعة العلي	بل الافق الاعلى اذا جاش خاطري
اصوم عن الفحشاء جهراً وخفية	غداً وانطاري بتقدري خاطري
وكم عصية ضلت عن الحق فاعتدت	بطرف الهدي من فيض المنقاطر
فان صراطى العظيم معابر	ضرب على وادي العدى كالمقاطر

(2)

I traverse through the world to even seven spheres,
I reach the Plane Supreme thus when my heart expands.
I fast from acts unchaste, refrain from evil thoughts,
And end my fast in peace on purest holy fare.
Many are lost in World, some few are saved by Faith,
Who in the Path are guided by ever helping Grace.
So by this Royal Road I march to reach my Goal,
I pass over this Bridge through Darkest Wilderness.

(3)

اذا فئت نفسي بمسور بقعة	يحصها بالكد كفى وساعدي
أنت تصاريف الحوادث كلها	فكن يا زمانى موعدى او مواعدي
رسمي اتخذت الشر بين منازل	وفوق مناط الفرقدين مصاعدي
ليس قضى الا فلان في دورها بان	تعهد الى نفس جميع الساعدي
فيا نفس صبراً في مقبلك انما	تقر ذراها بانقضاض القواعد
منى ما أدت ديارك كانت مصيبة	نواهجاً من ذالقرىب المبادئ
اذا كان محصول الحياة مبيته	فسيان حالاً كل ساع وقاعد

(2)

With mind contented, plenty comes in train,
To acquire which my hands I have to strain.

In peace I watch this ever whirling wheel,
What matters Times may bring me loss or gain?

Not East or West in centre firm I stand,
A guiding star in top of all remain,

His finger moveth all the skies and stars,
From Zenith down to Nadir they are laid.

So keep Thy balance, firmly stand, O soul!
If pillar slips this roof will crash in plain.

Why should ye pine for world and fall in woe?
From nearest bliss why wander wide in vain?

If by desires ye gain the gist of life,
Then race or rest: ye choose between the twain.

(3)

زجبت دهرأ طويلاً في القماس أخ برعى ودانى اذا ذو غلبة غنا

فكم آلت وكم آخيت غير أخ وكم تبدلت بالإخوان إخوانا

وقلت لنفسى لآ عز مطلبها بالله لا تأتى ما عشت إنسانا

(3)

For long I sought in world, perchance a friend to meet;
I treated them so kindly but they are wont to cheat;

So many friends I made but they have turned my foes,
For kith and kin of world—each other they would eat.

So when my mind is eager for friends I tell it so:
By God! so long thou be to none thou go to greet!

(3)

سبقت العالمین الی العالی بصائب فکره وعلو فیه
فلاح یحکمتی نورالهدی فی لیل الضلالۃ مدلیفہ
یرید الجاحدون لیطفئوها ویأی الله الا ان یتنہ

(4)

I soar above both Worlds to Highest Realm
With lofty courage and with sober thought.
The Guiding Light of Wisdom dawns in me,
The Darkness and Delusion are dispelled.
The foe may try to intercept the Light,
But Lord maintains it by His Grace Divine.

(5)

العقل یحجب فی تصرفه من علی الا یام یفکلی
فنوالها کالریح منقلب ونعمها کالظلم منقل

(5)

The Wise remaineth occupied with Him,
And stays sedate in peace thro' all the days.
Desires for him are only rolling winds,
And joys are phantoms moving further far.

(g) *Qita' of 'Omar Khayyām on World and Life.*

The following *Qita'* found ascribed to 'Omar in various anthologies summarises 'Omar's views on World and Life.

دوش با عقل در سخن بودم	کشف شد بر دلم مثالے چند
گفتم ای مایہ همه دانش	دارم الحق بتو سوالے چند
کیست این زندگانی دنیا	گفت خواہیست یا خیالے چند
گفتم ازو سے چه حاصل است بگو	گفت درد سرو و بالے چند
گفتم این قص کے شود راجم	گفت چون باقت گوشمالے چند
گفتم این بحث اهل دنیا چیست	گفت بہودہ قبل وقالے چند
گفتم اهل ستم چه طایفہ اند	گفت کرک و سگ و شغالے چند
گفتم اهل دول درون چه فن اند	گفت در بند جمع مالے چند
گفتمش چیست کتخدانی گفت	ہفتا عیش و لحد سالے چند
گفتم او دامثال دنیا چیست	گفت زالے کشیدہ خالے چند
گفتمش چیست گفتہ خیام	گفت بندہ نیست حسب حالے چند

Qita' of 'Omar Khayyām on World and Life.

A talk I had with Wisdom once,
And learnt some dainty metaphors.
I said "Thou store of all we know—
I ask some questions—tell me terse."

Ques. What is the life we live in world?

Ans. A dream or phantom, fancy worse!

Ques. Then what we gain or gather here?

Ans. A Plague or Sores with none to nurse!

Ques. So when this nag of lust is tamed?

Ans. When curbed by whip and constant spurs!

Ques. And what of doctrines discussed here?

Ans. Some empty jargons they rehearse!

Ques. And what you think of Tyrants here?

Ans. As wolves or hounds Death—compassors!

Ques. And how are wealthy here engaged?

Ans. The greedy storing rot in purse!

Ques. Does wedlock bring them bliss of life?

Ans. A week of joy and rest a curse!

Ques. But what you think of world so fine?

Ans. A hag in rouge and fashion firs!

Ques. So what is all now 'Omar said?

Ans. Precepts as meet some cases Sirs!

XIV.

THE QUATRAIN, THE TARĀNA', DO-BAITI AND KHAṢI.

The practice of expressing tender feelings, mystic experiences and philosophical ideas in a quatrain, a stanza of four lines, is as old as the Vedas where a series of connected quatrains form a Sūkta.

A collection of a hundred quatrains is called in Sanskrit a Śataka, such as the famous Nīti, Vairagya and Śringār Śatakas of Bhaṭṭarīhari (First Century A.C.). The Arabic Verse, the "bait" or "tent", which primarily consisted of two parts like the flaps of a tent, has also quatrains. The following two from 'Alī Murṭuḍā, the first Saint-Poet of Islām, the main fount of Islāmic Śūfism, unveil his Expansive heart.

ابن نفسى وكنيتى ادى من عجم كنت او من العرب
ان اتقى ابن يقول ها انا ذا ليس الذى ان يقول كلف ابي

I'm born of Soul, in Culture chose a name,
What matters Merv or Mecca whence I came;
For he is brave who says: "Lo! here I stand"
Not he who prates about his father's fame!

قد صار قلبي قابلي كل صورت فرعاً لتزلان وديراً لرحبان
ادين بدین الحب انى توجه ركائب ارسلت دينى وإيمانى

My heart embraces all creation great and small,
'Tis pasture for the deer and Mystic Temple Hall;
I chose the path of Love, and even as I glance,
Men welcome this my creed and follow at my call!

Though at first free, as in Sanskrit, from restriction to any particular metre, the Persian quatrain was confined about a century before 'Omar, to the Hejaz metre and called *Tarāna'*, a Song. Each line of the *Tarāna'* commences and ends with a spondee, has twenty "*Mātrās*" and falls into 24 varieties. The Persian and Sanskrit have remained close in origin and geographic domicile, and thus naturally the *Tarāna'* resembles in name, metre and use, with the *Āryā Gītī*, *Āryan Song* of Sanskrit.

The Rhyme.

In the early stages all four lines of the *Tarāna* rhymed, so it was called a "*Dō baifi*." The form without rhyme in the third line had become common in the time of Rashīd ud Dīn Waṭwāt (d.1182), who in his work on Persian Prosody *Ḥadāiq us Saḥar* defines it as follows:—"A *Dō Baifi* without a rhyme in the third line is called a *Khaṣṭ* (Castated)."

In a paper read at The All India Oriental Conference held at Baroda in (1935), Dr. Muḥammad Iqbāl showed that the term *Rubāʿī* was applied to the *Tarāna* after the rhyme in the third line had been completely discarded. In his opinion the rhyme from the third line may have been dropped in the fifth century Hijrī, and "in a genuine collection of 'Omar Khayyām's quatrains the four-rhymers should outnumber the three-rhymers."

I feel that we are not justified in drawing the above conclusion because the following 'Omarian quatrains which indicate the poet's age at the time of their composition are all three-rhymers.

After 30th year: 102: X. 35: Bad nāmi.

After about 40th year: 485: IX. 30: Fardā.

After 50th year: 893: IX. 131: Andāz'ī.

It is thus clear that in 'Omar's time, if not earlier, the four-rhymers were getting out of fashion, and that he preferred the three-rhymer quatrain. The fact however remains that the available MSS. record many four-rhymers as 'Omarian. Thus more than 25% of the total "known" 'Omarian quatrains are four rhymers. Their index numbers are given below. The quatrains which are vagrant are prefixed with letter 'V.

Index Nos.—14, 17, V19, 21, V28, V36, V40, 43, V49, 58, 62, 71, 73, 74, V77, 84, 88, 98, 102, V118, 121, 123, V130, V131, 133, 134, V144, 145, V147, V153, 155, 157, 159, 161, 162, 169, V178, 181, V185, 186, 221, V223, V224, 228, 232, V242, 245, 247, 250, V254, 257, V259, 263, 270, 271, 275, 278, V279, 286, 288, V289, V292, 296, V298, 308, 317, V322, 323, 313, 343, V346, V370, V373, V381, V385, V387, V397, V405, 417, 419, V442, V448, 457, 461, V465, V473, V477, V481, 484, 486, V487, V488, V489, 496, V502, 514, 520, 528, V538, V539, 544, V546, 571, V577, 586, 588, 595, V596, 601, 603, 610, V614, V617, V618, V620, V623, 624, 625, 626, 630, 636, V640, V643, V644, 645, 648, 650, 651, V651, 660, 664, V671, 682, V685, 687, V688, V689, V693, 697, 709, V711, V714, V718, 733, 744, 747, 748, V750, 753, 755, 757, V758, 762, 771, V777, 784, V785, 788, 787, 788, 796, V800, V812, 828, V836, 839, 844, V848, V851, 854, V852, V853, V857, 858, 859, 863, 865, 866, V873, 878, 878, 890, 892, 898, 905, 909, V912, 917, 921, V924, 944, V946, 954, 958, V963, 978, 983, 995, V998, V999, 1003, 1005, V1008, 1002, V1018, 1020, V1028, 1030, V1033, V1041, 1042, V1046, 1048, 1052, 1053, 1055, 1057, 1058, 1064.

It is also probable that some 'Omarian quatrains which were originally four rhymers were made three rhymers subsequently.

The following are instances:—

(a) Qn. No. 153: V. 15 as quoted by Najmud Din Rāzi in his *Mirpād ul 'Ibād* had the third line rhyming with other lines thus:—

Gar nek āyad shikastan az bahr-i chirāst

but we find it in MS. Hy. as follows:

Gar nek āyad shikastan az bahr-i chi' būd.

(b) Qn. No. 131: VII. 53 must have had third lines rhyming with the others as follows:

In yak nufasē ki dar tanat 'āriyafist.

The reading was changed 'āriyat ast.

(c) Qn. No. 442: V. 39 must have had the third line rhyming with the others thus:—

Tā charkh-i athīr u akhtarān khwāhad bud.

khwāhad bud was changed to sair kunad.

As the poets who came after 'Omar usually wrote three-rhymers only, *prima facie* a four-rhymer in the collections of 'Omarian quatrains cannot be rightly alleged to belong to any later poet.

XV.

'OMAR KHAYYAM'S QUATRAINS SUNG IN ŠUFI CIRCLES.

Sages who soar higher than the common-place are welcomed by the select few. Such was the case with 'Omar. His quatrains banned by the common folk of his time, as Qifti says, for being "a biting criticism on *Shara'* and a jumble of entanglements" were yet welcomed by Šufis who "understood the purport of his poems and interpreted it to be in accordance with their own doctrines and discoursed on them in their *Open assemblies* and *Inner circles*." Thus says 'Omar in Qn. No. 446: X. 42.

رندان مجرد که ملوک زمند در میکدها بنام من باده زند

I desired to verify the above statement of Qifti. Hakīm Sanāi (d. 1151) an admitted Šufi, a disciple of Abū Ḥamid Nāṣir ud Dīn Muḥammad bin Maṣṣūr (under whom according to Tabrizi, 'Omar had received his early education) called my attention. Sanāi in one ghazal says:—

[p. 75 Bombay Edition]:—

بِسرا خیز تا صبح کنیم داح را هفتین روح کنیم
باده نوشیم بے ریا از آنک یا ریا تو به نصح کنیم
حال با شعر لونی آرم دقش بر شعر بوالفتوح کنیم

The last verse means:—

With Farrukhi's poems we go in trance

With Bul Futūḥ's poems we lead the dance!

Bul Futūḥ or Abū'l Fataḥ is a clear reference to 'Omar Khayyām, the *only one* poet of that Kunniyat *before* Sanāi.

It is thus clear that 'Omar's quatrains were sung in Šufi circles during Sanāi's time. There is no doubt that Sanāi was an admirer of 'Omar and the above ghazal confirms Qifti's statement.

In the following ghazal (p. 23 Bombay Edition) Sanāi explains the terms *Bāda'* (Wine), *Muṭrib* (Songster) and *Sāqī* (Cup-bearer).

ای مستان خیزد که هنگام صبح است
 مردم که درین حال زنی دامن قوح است
 یک مطربان غل و دگر مطرب عشق است
 یک ساقیان حور و دگر ساقی روح است
 باده که درین وقت زنی باده مباح است
 توبه که درین وقت کنی توبه نصوح است
 طوفان غم از ازیس و از راست برآید
 در باده گریز که آن کشتی نوح است

Arise O Mystics! this is matin time,
 Each breath now lifts us up to conquest height.
 One Songstress is Wisdom the other Songster Love,
 One Cup-bearer is Fairy, the other is Soul,
 The "Wine" you drink now is Wine allowed,
 The Vow you make now is Morning Vow,
 If the Tempest of grief overtakes you all around
 Take Shelter under Word your Noah's Ark.

The last verse echoes the 'Omarian Qn. No. 264: IX, 101.

طوفان غم اردر آید از پیش و نیست
 در باده گریز کشتی نوح تو اوست

In the following ghazal (p. 28 Bombay Edition) San'āi praises "*Kharābāt*" and "*Mai Khāna*."

هر صکو بخرابات مرا داء نماید
 زانکه غم و نیاز ز جهانم بر داید
 هر کو بکشايد در میخانه بمن بر
 ایزد در فردوس پرو بر بکشايد
 گویند ساقی را شود شرم به یکبار
 رفتن بخرابات و را شرم نباید
 دایم بخرابات مراد رفتن از آنست
 کلا بخرابات مرا دل نکشايد

The man who directs me in Tavern way
Removes my rusting Grief and Pangs of life.
To him who admits me in Mystic Shrine
The Lord will open gates of Paradise.
Thus whisper folk: "O fie on Sanli!
Has he no shame to wend in Tavern way?"
I will to Tavern ever go because
My heart expandeth there and there alone!

It will be evident from the first two verses above that none could go to the "*Khardbāt*", the Tavern, unless the manners and etiquettes prevailing there were first shown to him; and none could enter the "*Maikhāna*", the Mystic Shrine unless the door was opened to him and he was initiated. The "*Khardbāt*" was thus the open assembly and the "*Maikhāna*", the "Inner Circle" of the *Ṣūfīs*, as distinguished by *Qiftī*. The very first 'Omarian quatrain of MSS. arranged according to rhymes, (Qn. No. 1: IX. 1) draws this distinction clearly.

آمد سحرے ندا ز میخانه ما
کای رند خرابات دیوانه ما

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—

The poet was called into the "*Maikhāna*," i.e., "The Mystic Shrine," after he had pined for some time in the "*Khardbāt*", i.e., "The Tavern."

Here again 'Omar says:—516: IX. 6.

مارا ز خرابات خراب آوردند در میخانه بردند و شراب آوردند
گفتم که شراب را کجا بے باید دلا همه بردند و کیاب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

As regards the Tavern etiquette 'Omar says:—Qn. 183.
VIII. 2.

وقم بغرابات بایمان درست ز نار معان را بجان بستم چست
شاگرد خرابات زبدهای من رخم بدر انگند و خرابات بستم

El*

I went to Tavern-door as some divine,
 With flowing gown and cowl and girdled fine;
 The Warden scanned my face, and with disgust,
 He threw my baggage out, and washed the shrine.

Qn. 1059: VIII. 2.

هان تا بخرابات مجازی نائی تا کار قلندری نسازی نائی
 این ره مردان سرافرازانست ز تبار درین کوچه بازی نائی

Beware ye dally not with Love in vain,
 Till ye could be its victims and be slain;
 This path's reserved for lofty hearted souls,
 Beware ye trespass not this risky lane!

Qn. 998: VIII. 11.

جز راه قلندر بخرابات مپوے جز باده و جز سماح و جز یاربوی
 بر کف قدح باده و بر دوش سبوے می نوش کن ای نگار بپوده مگوی

Step not in Tavern save thro' Mystic Gate,
 And Seek for none but love and Song and Mate;
 In hand His cup, on shoulder water-pot,
 Just love and mind your own and never prate.

In the "Kharābāt" or open assembly there was music.
 The "Wine" of the Inner Circle, *Maikhāna* is defined by
 'Omar as follows:—Qn. 171: IX. 3.

در میخانه ذکر باده چل اسم من ست رقصی و پرستیدن می قسم من است
 من جان جهانم اندرین دیر مغان این صورت کون جلگی جسم من است

In Mystic Shrine, the Name is styled as Wine,
 To love and be in trance I most incline;

I am the soul of world in Holy shrine,
 The world is body for my soul Divine.

The ideas in 'Omarian quatrains are found in Sanā'ī's
 odes, expressed almost in the same words, for example:—

1. (a) *Sanā'ī* p. 10.

هر آن روزی که باشم در خرابات همی نام جو موسی در مناجات

1. (b) *O. K.* qn. 603 VIII. 1.

با توبه خرابات اگر گویم راز به زانکه کنم بے توبه عراب غار

2. (a) *Sanāi* p. 64.

چاک ز د جان پدردست صبا دامن گل

2. (b) 'Omar Qn. 904: III. 17.

پنجر ز صبا دامن گل چاک شد

3. (a) *Sanāi* p. 23.

سانا وقت گل چو گل می ده وقت گل توبه کس نه فرمودست

3. (b) 'Omar: 390: IX. 68.

گل جامه دران و بلبلان نعره زنان در وقت چنین توبه روا کے باشد

Some times we feel that *Sanāi* in his odes is explaining 'Omarian quatrains.

4. (a) *Sanāi* p. 12.

بر در کعبه طامات چه لیک ز نیم کہ بہ میخاکہ نیایم می جائے نشست

4. (b) 'Omar Qn. 260: IX. 57.

میخاکہ و کعبہ خانہ بند آہست

5. (a) *Sanāi* p. 27.

چارہ تا کے جوی از درمان درد دل ہے روبرک جان بگودردت همه درمان بود

5. (b) 'Omar Qn. 35: II. 55.

درمان طلبی درد تو افزون گردد با درد بساز هیچ درمان مطلب

6. (a) *Sanāi* p. 32.

ای نکتہ خوبی و نکوی بہ همه وقت گردند عشق تو چو پرکارم پرکار

6. (b) 'Omar Qn. 743: I. 46.

جانا من و تو نمونہ پرکارم

7. (a) *Sanāi Qasida* p. 40.

چون دل و جان زیر بابت نطع شد باے بکوب

چون دو کون اندر دو نشست جمع شد دستے زن

7. (b) 'Omar Qn. 727: VIII. 125.

بر خیز و بکوب باے تا دست ز نیم

The readers will easily recognise 'Omarian ideas in the following verses of Sanāi.

Sanāi p. 71.

خیز تا می خوریم و غم نخوریم انده روز ناله نخوریم

Sanāi p. 85.

چند روزی درین جهان بودم بر سر خاک بیدار بودم
بدویدم ایسے دیدم رنج یک شب از آرزویش لغویدم
چو دانستم که گردانست عالم نیاید مرد را بیدار حکم
پس آن بهتر که تا دروے ملیم شبان و روز باشم مست و خرم

Here the readers will recognise a beautiful parody of the famous 'Omarian Qn. No. 899: XI. 59 *Al Sökhta*¹.

ای ز آب زندگانی آتشی فروخته
واندر او ایمان و کفر عاشقان را سوخته
ای ز آب روئے خویش اندر دیوستان عشق
نخست هر سانی شسته از آموخته

Nizāmi Ganjawi [d. 596 H.] has described The "*Kharābāt*" thus:—

دوش رقم بخرابات و سرا راه نبود
میزدم ناله و فریاد کس از من نشنود
یا نه بد هیچ کس از باده فروشان بیدار
یا که من هیچ کسم هیچ کسم در نکشود
بایسے از شب بگذشت بیشترک یا کمتر
رندے از غمزه برون کرد سرو رخ بنمود
گفت خیر است درین وقت کرا میخواست
بے عمل آمدنت بر در ما هر چه بود
گفتش در بکشا گفت برو هرزه مگوی
کاتدرین وقت کسے هر کسے در نکشود
ایست نه مسجد که هر لحظه درش بکشاید
که تو ذیر آئی و اندر صف پیش استی زود

این خرابات مغایرست درو رندانند
 شاعر و شمع و شراب و شکر و نای و سرود
 هر چه در جمله آفاق درین جا حاضر
 مومن و برهمن و کبر و نصارا و یهود
 گر تو خواهی که دم از صحبت ایشان بزی
 خاک با منی همه شوی که یابی مقصود

ای نظامی چه زنی حلقه این در شب و روز
 که ازین آتش گردان تو نه بینی جز دود
 Last night I sought the "Tavern" but had no guide
 to lead,
 I cried and shouted loud but none would care or
 heed.
 Perhaps the "Vintners" there had fallen deep in
 sleep,
 Perhaps my name and fame none happened there
 to read.
 So thus I moaned for hours as hours past at night,
 A "Reveller" peeped from window—I got a chance
 to plead!
 Said he: "All hail! O Sir whom have you come
 to seek?
 To call untimely here, are you in urgent need?"
 Said I: "Now open door!" Said he: "Silence avaunt!"
 "To admit you at night has any one agreed?
 "This place is not a mosque which opens at your call,
 "So that you enter late and yet in ranks precede,
 "This is a 'Magi's Tavern' and there are 'Revel-
 lers' here
 "With 'Beauty', 'Wine' and 'Lights' with
 Sweets and Song and Reed,
 "The Muslim, Brahmin, Christian, the Zartusht
 and the Jew
 "In 'Tavern' you will find the man of every creed.

- "And if you wish to profit with their discourses
here,
"Be dust of feet of all, so then you may succeed.
"How long would thou Nizāmī be knocking at
this door?
"O fool! This love is fire which gives thee smoke
indeed."

From the above description, it would appear that in Nizāmī Ganjawi's time the term "*Kharābāt*" was applied to Sūfi gatherings where seekers after the Truth, without distinction of creeds discoursed. Poems were read and sung.

"*Kharābāt*" was also termed "*Dair-i-Fanā*," the place of annihilation. Thus Ahlī Shirāzī [d. 942 H. 1535] in the preface to his compilation, called "*Šāqī Nāma*," says as follows:—

[HSL. MS. No. 817 Dawlūwīn].

پوشیده نماند که رندان دیر فنا که صوفیان صومعه قدس اند و صوفی زنگان
مجلس انس و به یمن و صفائی صحبت ایشان و برکت نگهت افلاس این جگر
پریشان غنچه دلمای خسته و غده کارهای بسته کشادمی باید
و این طائفه را در یقین عبارت و معین اشارت بآن رمز نیست و این
رمز هم زبان ایشان داند باجمال پرده کتبشان معنی. و چون ذکر ساقی می کنند
مراد سالکان راه حقیقت و شریعت و طریقت است و بآدمی چون کنند
مقصودشان زلال علم و معرفت است تا بوسیله آن کم شدگان بادی خلالت
و تکه لبان پیابان جهالت بزلال مسرت شریعت و طریقت بکعبه حقیقت
رسند و این درویش میخانه عشق بازی اهل شیرازی طهر الله او را
رباعی چند در مستی محبت این جماعت رونموده بود درین اوراق پریشان جمع
کرده نامش ساقی نامه کرد. امید که به نظر صاحب دلان ملحوظ و
از نظر عیب جوین محفوظ ماند.

Ahlī Shirāzī defines the *Rindan-i Dair-i Fanā*, i.e., Revellers of the Tavern as Sūfis, "*Šāqī*" a seeker after Truth, "*Wine*" the Knowledge. His collection of *Šāqī Nāma* in the above MS. contains 96 quatrains addressed to "*Šāqī*" which are found in the MSS. of 'Omarian quatrains. Various poets have composed *Šāqī Nāmas* in the form of *Mathnawīs* [See Bibliography IV item 40], but not in quatrains.

XVI

ECHOES IN 'OMARIAN QUATRAINS OF EPIGRAMS AND
MAXIMS IN HITOPDESH (PANCH TANTRA) AND
BHARTRIHARI'S SHATAKAS.

As noticed above Sanāi took 'Omar's wine-quatrains in a Mystic sense. There are many 'Omarian quatrains, purely philosophic and didactic, free from any scent of "Wine." We have already noticed instances in Nāṣir Khusraw's poems of similarity of thoughts and their mode of expression with 'Omar—a similarity which led us fairly to conclude that some 'Omarian quatrains were influenced by Nāṣir Khusraw's poems. The same similarity is noticeable in pessimistic and didactic maxims in Hitopdeśh, (a redaction of Panchtantra), and Bhartṛihari's epigrams. Panchtantra versions were, we know, translated in Pehlavī, Persian and Arabic before 'Omar. Bhartṛihari is said to have lived in the first century B.C. It is probable that his epigrams, which had a wide currency, might have travelled into Persia. It is noteworthy that line for line ideas and modes of expression are identical. Here are some examples:

1. Hitopdeśh:

परोऽपि हिंसान् बन्धुबन्धुवद्विहः परः ।

बहिषो देहो व्यभिहितमाग्यभेषजम् ॥

'Omar: 115: VII. 17.

یہ گاہ اگر وفا کند خویش من ست و درخویش جفا کند بداندیش من ست
گر زهر موافقت کند تر باقی ست و ز نوش مخالفت کند نبی من ست

A faithful alien as a kin I take,

A faithless kin is foe I would forsake;

A poison acts as nectar, saves our life,

A morsel not digested kills as snake.

2. Hitopdeśh:

उत्पातोन्मत्तं बौद्धं बहुभन्नुपासकम् ।

वरणव्याधिसोक्तानां विमलं निमित्तमिति ॥

'Omar: 159: VII. 1.

در خواب بدم مرا خردمندے گفت کز خواب کسی را کجی شادی نشکفت
کازے چہ کنی کہ با اجل باشد جفت بر خیز کہ زیر خاک میاید خفت

In sleep I was—A sage then told me so,
 "In darkness fruit of bliss will never grow;
 Arise and fight with Death, avoid his blow
 Ere long ye sleep within The Pit below.

3. *Hitōpdēsh*:

अनिष्टादिष्टलाभेऽपि न कतिमान्ते मृताः ।

कचालि विचालयोः मृतं तदपि मृतमे ॥

'Omar: 283: II. 54.

هشدار که روزگار شود انگیز است این منشی که تیغ دوران تیز است
 در کام تو گر زمانه لوزینه نهد ز نهاد فرو مهر که زهر آمیز است

Beware! the Time is raising great uproar;
 His flourishing sword is sharp besmeared with gore.
 The kissing comfit which a siren gives
 Is soaked in poison, eats you in the core.

4. *Hitōpdēsh*:

दुर्लभं हि किञ्चित् किं सुखं हि किं स्वादलाभे मृतः

कासो हि व्यसनप्रवादिभ्यो मृतमि दूरायति ।

'Omar: 28: IV. 34.

عاقب بچه امید درین شوم سرا بر دولت او نهد دل از بهر خدا
 هرگاه که خواهد بنشیند از پا بگوید اجلش دست که بالاً بنا

What hope this fatal Inn hath for the wise?
 And why he hankers after annas pies?
 For when he hoards, and thinks of settling down,
 His hand is pulled by death with "Hie arise!"

5. *Hitōpdēsh*:

अदीरस्य मृतायां च दूरत्वान्तमंतरम् ।

अदीरं च क्षणध्वंसि कल्पान्तध्वानिनी मृताः ॥

'Omar: 45: VII. 14.

روزیکه جزای هر صفت خواهد بود قدر تو بقدر معرفت خواهد بود
 در حسن صفت کوش که در روز جزا حشر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
 They know your worth, and thus you will be fee'd.
 Acquire some merits—be in saintly folds,
 For as your merits even so your need.

The qualities acquired by Man adhere to his self and always remain.

The same idea is beautifully developed by 'Omar in qna. V. 18 to V. 23.

6. *Hitōpdēśh*:

अन्यथापि हि मरते कि कश्चिन्नरो विनायकृष्यादि ।

कश्चिद्दुःखं दुःखतयाः शरीरात्ता मृष्यान्नाम् ॥

'Omar: 499: II. 16.

گرچه غم و دنج من دوازی دارد عیش و طرب تو سرفرازی دارد
بر دهر مکن تکیه که دوران فلک در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

7. *Hitōpdēśh*:

अन्यथा केषामप्युते कि न दुःखतः परम् ।

इच्छा संशयं चालि नन्वेच्छा न विमर्शे ॥

'Omar: 21: IV. 36.

زین دهر که بود مدتی منزل ما نماند بجز از بلا و غم حاصل ما
افسوس که حل نگشت یک مشکلی ما در غیم و هزار حسرت اندر دل ما

We halt on earth a whilom in our course,
And lo! we gather naught but plague and sores;
Alas! not one in hundred doubts is solved,
We go with heavy hearts and deep remorse.

8. *Hitōpdēśh*:

The Sanskrit epigram was spoken by a bird on the scene of battle after the Great War ended.

न च ततः दृष्टिरीपाताः सर्वत्रस्तवाहताः ।

विजयेनानिच्छो देशं दृष्टिराति लिप्यति ॥

'Omar: 645: IV. 28.

مراغی دیدم نکسته بر باره طوس در پیش نهاده کفّه کوکبکوس
با کفّه می گفت که افسوس افسوس کو بانگِ جرسها و بکا ناله کوس

I saw a quail amidst the battlefield,
 It nestled safe beneath a broken shield;
 It spake to royal skulls in great disdain:
 "Where is the pomp ye wield, what is the yield?"

9. *Hitōpdēsh*:

बाहः संविहितमायः संखः परमावसाः ।
 कलावसाः कावसाः सर्वमृषादि संदृष्टम् ॥

'Omar: 284: IV. 46.

هیأت که این جسم مجسم هیچ ست وین دایره و سطح تخیم هیچ ست
 در باب که در کشاکش موت و حیات و اینست یک دم و آنهم هیچ ست

Alas! this buxom body is but frail,
 This Dome and Candle are a fairy tale;
 When life and death are playing tug-of-war,
 The rope, our breath, would snap at last and fail.

10. *Hitōpdēsh*:

सर्वमिदं संकल्पे देहे संवत्सं न तुल्यते ।
 सत् सत् सोमियुवासे भीरु का परिदेवता ॥

'Omar: 618: VII. 141.

بودی که نبود بخور و خواب نیاز کردند نیازمند این چار نیاز
 هر يك بشو آنچه داد بنسازد باز تا باز چنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
 Four elements gave their stores for thee to keep;
 But each will wrest from thee what once it gave,
 Denuded thus they cast thee in the deep.

11. *Hitōpdēsh*:

हर्षति न निवर्तति श्रोतानि वपितां वया ।
 आदुरादाय कर्मानां तथा राघवहरी वया ॥

'Omar: 93-a: II. 57.

این يك دوسه روز نوبت مهر گذشت بگذشت چنانکه بگذرد باد بدشت

The first, the second, third—they sneak away
 These urchin days of life as wind in play.

12. *Hitōpdeśh:*

कवेरि एषि प्रथमाश्रुतिं सर्वे निवासं नखीर कोकः ।

ततःप्रभुसखलितप्रधानः स जगद् कलुषधीपमेति ॥

'Omar: 653-a: XII. 30.

بادل گفتم کہ ای دل کافر کیش از مرگ بیندیش و صلاح آودیش
دل با من مستمند حیران می گفت دوز می مردم که از ادم از ماد ز خویش

I censured thus my heart: "Thou heathen knave!
Think of the Death, and never misbehave."

I felt so stupefied with heart's retort:

"When I was born I died and found my grave."

13. *Bhartrihari:*

सुखति तावदसौवर्ण्यकारं सुखदलमसंकरसं सुखः ।

तदपि तत्त्वमसि करोति वेद्यद् कष्टमसि तदा विवेकः ॥

'Omar: 659: V. 1.

جاميست که غل آفرين ميزندش صد بوسه ز مهر بر جبين ميزندش
اين کوزه گر دهر چنين جام لطيف ميسازد و باز بر زمين ميزندش

Such graceful cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;

But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

14. *Bhartrihari:*

यस्य विचिन्तोः हृदि विराजयमानः सप्रकाशः

तस्य कर्तोः स्मृत्यमवधारयितुं नय नयः ।

यस्य विचिन्तकविद् बुधवत्तत्त्वज्ञानवत्

तस्य कृत्तुः समीति जगद् इव करोति व्यपगतः ॥

'Omar: 379: IX. 184.

تا بود دلم ز عشق محروم نشد کم بود ز اسرار که مفهوم نشد
اکنون که می بنگرم از روی نبرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow,

But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

15. *Bhartrihari*:

समयेकः कश्चिदपि गृहे तत्र तिष्ठत्यप्येको
 समयेकस्तस्य बहुस्तत्र बान्धो न वैकः ।
 इत्थं केचि एतन्निमित्तो लोकान् प्राणिनां
 कालः काला बहु बहुकालः कीदृति प्राणिनाम् ॥

'Omar: 69: VI. 1.

از هر زه هر در می باید تاخت بانیک و بد زمانه می باید ساخت
 از طاسک چرخ و لعبین تقدیر هر نقش که پیدا شود آن باید باخت

From door to corner we should run the course,
 With good or bad of time we bear of course ;

Where Time and Fate are mates and die is cast—
 Then heads or tails, 'tis we who march perforce !

16. *Bhartrihari*:

धीमा न भूमा कथमेव भूमा-
 ह्यनी न कथं कथमेव कथाः ।
 कालो न वातो कथमेव वाता-
 स्तृणा न जीवा कथमेव जीवाः ॥

'Omar: 714: II. 13.

افسوس که بیفایده فرسوده شدیم وز طاس سپهر رنگون سوده شدیم
 دردا و فداها که تا چشم زدیم نابوده بکام خویش نابوده شدیم

Alas! without a gain we all are worn,
 And by this Wheel of Time are tossed and torn ;

Before a wink of time we cease to see,
 Our greed not ended, but we end and mourn.

17. *Bhartrihari*:

निवृत्ता मोक्षेष्वा पुनश्चतुर्मासीऽति यत्किन्तः
 सप्ताहाः स्वर्गीयाः सप्तदि सुदुर्गो जीवितकथाः ।
 सर्वदेवैश्चतुर्मासं कथयित्विरह्ये न सत्ये
 अहो धृष्टः कालस्तस्मिन् मरणात्तावदधिकः ॥

'Omar: 649: IV. 5.

ایام شباب رفت و خیل و حشمش تلخست مرا عیش و لیس می چشمش
 این قامتِ مچو تیرِ من گشته کمان زه کرده ام از عصا و خوش می کشمش

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;

My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

18. *Bhartrihari*:

प्राप्ताः भिन्नः कृष्णकालमुद्यच्छतः किं
वत् पदं विरसि विद्रिक्तां ततः किम् ।
कामानिष्टाः हनयिष्ये विषयैस्ततः किं
कलं किलं तनुभूतां तनुभित्ततः किम् ॥

'Omar: 916: VIL. 45.

دنیا ہر اذ رائدہ گیر آخر چہ وین نامہ عمر خواندہ گیر آخر چہ
گیرم کہ یکام دل بماندی صد سال صد سال ذکر بماندہ گیر آخر چہ

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?

Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

19. *Bhartrihari*:

महाया विवशालपर्युक्तिरितं स्तोत्रं मनुष्ये भव
लक्ष्मणेति मयस्मरते : नि निर्यां मेरी ततो वाचिकम् ।
तदीये भव निरवतु कृष्णं वृत्तिं वृत्ता मा कृत्वा
कृते पश्य तन्मोक्षिष्यामि यतो वृत्तिरितं तुल्यं वचम् ॥

'Omar: 335: VI. 12.

از دفته قلم هیچ ذکر کون نشود یک ذره از آنچه هست اقرون نشود
هان تا جگر خویش بغم خون نکشی کز خوردنِ غم بجز جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;

Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

20. *Bhartrihari*:

भारता देशमनेकदुर्दैविकम् प्राणं न विचिह्म कल
लक्ष्मणा वाचिकुलामिमानमुक्तिं सेवा कृता विप्रकला ।
भूतं मानविचिह्म परपुष्टेष्वाशंकया काकवत्
दुग्धे कुम्भति पापकर्मविशुद्धे वाचाति संतुष्यति ॥

'Omar: 112: IV. 12.

بسیار دویدیم بگرد و رو داشت يك كز من از دور جهان راست نگشت
وز تا خوشي زمانه باری محرم گر خوش بگوششت بکدم خوش نگذشت

I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
'Twas when in woes I felt as ever bound.

The above are only a few instances out of many. I have shown in the preface of my Marāthī translation of 'Omar Khayyām's quatrains, the similarity of thought in Nārada Bhakti Sūtra (Aphorisms on Mysticism) and 'Omarian Mystic quatrains. Space prevents my dealing with this question in detail here. As mysticism is the birthright of humanity, the same thoughts are likely to be revealed to all mystics. But when same thoughts are expressed in the same mode, as in the case of the epigrams of Panchatantra and Bhartṛihari there is some reason to infer that 'Omar may have had access to their translations either in Arabic or in Persian literature.

XVII.

TRANSLATIONS OF 'OMARIAN QUATRAINS.

The allegorical expression of Mystic ideas was no innovation of 'Omar. The Muse served the Mystic Wine to the Şafis before Bāyazīd Bustāmī. Thus Dārā Shikōh in his "Shaṭṭahāt" a collection of Rare Şūfī sayings compiled in 1062 H. [H.S.L. 52/180] quotes Bāyazīd as follows:—

"عارف بری از بدنامی بایزید بسطامی گفته است تخم ناک معرفت در
عهد آدم علیه السلام در زمین کردند و در وقت نوح علیه السلام از زمین
بر آوردند. و در زمان ابراهیم علیه السلام بمرتبه کلی رسانیدند. و در هنگام
موسی علیه السلام انکور نمودند و در آوان سرود کائنات خلاصه موجودات
محمد مصطفی صلی الله علیه وعلی آله وسلم شراب صفائی کشیدند و دندان این
امت می ناب قدحها نوشیدند و بیخود شدند...."

Translation:

"Bā Yazīd Bustāmī, a sage free from any blemish has said:—

The seed of the Vine of Knowledge was sown in earth during the time of Adam, it sprouted in Noah's time, blossomed in Abraham's time, bore grape in the time of Moses and was drawn into *Pure Wine* in the time of the Leader of both Worlds and the Essence of Being, Muhammad Muṣṭafā (Peace be on Him, etc!). The *Revellers* who follow his creed have drunk *Pure Wine* by *Jerr* and have lost their *Self*."

'Omar adopted the same allegorical expression which prevailed in his time. Some of his quatrains extolled the *Kharābāt*, and he was nicknamed "*Kharābātī*," (Taverner). But by "wine" he meant something else and not the "juice of grape," as will be seen from the following quatrain.

Qn. 3: VIII. 137.

از آتش ما دود بجا بود آنجا وز مایه ماسود بجا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابات بجا بود آنجا

No smoke is *there* of fires we kindle *here*

No gain is *there* from goods we bundle *here*

They call me "Taverner, a Ruin-wreck"

No ruin *there* is seen; they swindle *here*.

By tradition his quatrains have been generally treated as Mystic in the East. Thus Raja Makkhanlal of Hyderabad, Deccan, in the preface to his Urdu translation of 330 'Omarian quatrains, done in 1260 H. (1818), [HSL. MS. No. 850-17770] speaks of 'Omar as a Şüfi Saint.

In Europe, Joseph von Hammer Purgstall (1818) gave in German 25 qns., Garain de Tacey (1857) in French 10 qns., Prof. Cowell (1858) in English 30 qns. J. B. Nicolas in his Persian-French edition (Paris 1867) of 464 qns. opined that 'Omar Khayyām's wine should be taken in a mystic sense.

Fitzgerald, who in his first anonymous 75 quatrains (1859) showed 'Omar as a material epicurean, later in the preface to the second edition of 110 qns. (1868), leaves to the readers the option to interpret the quatrains in a mystic or material sense, and was content to believe that "the wine 'Omar celebrates is simply the juice of Grape, he bragged more of it than he drank it." Fitzgerald's last and authorised edition contains 101 quatrains. Haron Allen after a careful study of Fitzgerald's quatrains came to the following conclusion:—

"Out of Fitzgerald's quatrains forty-nine are fairful and beautiful paraphrases of single quatrains to be found in the Ousley or Calcutta MSS. or both. Forty-four are traceable to more than one quatrain, any may be termed composite quatrains. Two are inspired by quatrains found by Fitzgerald only in Nicolas' Text. Two are reflecting the whole spirit of the original poem. Two are traceable exclusively to the influence of *Mantiq ul 'Ajr* of Farid ud Din 'Attār. Two quatrains primarily inspired by 'Omar, were influenced by the odes of Ḥāfiẓ."

Whinfield, who has given us a Text of 'Omarian quatrains arranged alphabetically in Persian, with their translation in English verse, says in his later book on the same subject [Quatrains of 'Omar Khayyām, London 1920]:—

"In his quatrains we constantly come across recognitions of the limitations of Science, of its inability to fathom the beginning and end of Kosmos. It is absurd to charge 'Omar with Materialism (p. vii).... 'Omar's revolt was only against what he regarded as the excrescences and misconceptions of religion. At bottom he was essentially religious (p. xiv).... A man who passed a life of study and had

mastered all the theology, and the philosophy and Science of the time, could hardly have been the mere sot, which a hasty reading of his bacchanalian effusions might lead one to suppose (p. xv.) Some times he uses language which would imply entire concurrence with the rest of the Şūfī doctrine namely the spiritual intuition, the ecstasy and communion of the Soul with the One. [p. xx]."

Out of other varying opinions, I quote one more. Richard Le Gallienne, who paraphrased in English verse the quatrains of 'Omar Khayyām from several literal prose translations and thus composed his "Yellow Rose" from 'Omar's wine-scented Rose petals, says, " 'Omar is always ready to curse God with one cup and love Him with the next.' " That 'Omar some times made use of wine and women as symbols of his mystical philosophy is doubtless true; but that he more often made a simple use of them is happily still more certain (?), for 'Omar was, emphatically, a poet who found his ideal in the real."

Richard Le Gallienne defines "Wine" as follows in his qn. 139:—

"True wine has many meanings more than wine,
True wine will even warn us against wine—
Any intoxication of the Soul,
Yea! or the senses, is the Angel Wine."

So the question still remained as to in which sense we should interpret "wine" in a particular quatrain.

The diversity of opinions hinges not only on the interpretation of "Wine," but also on the sequence of quatrains adopted by the translators. A subjectional arrangement was necessary, and was attempted at since 867 H. (1462). Thus Yār Aḥmad Tabrizī divides his selection into ten sections, but in none of the MSS. of his compilation the sections have been marked except in the case of MS. Sd., which are as follows:—

1. Praise of God and Prayers qns. 1-25.
2. Philosophical questions and objections qns. 26-76.
3. Didactic and, those related therewith qns. 77-133.
4. Contentment under Present condition of World and Times qns. 134-163.
5. Wine and Lyrical qns. 164-334.

6. The seasons and those connected therewith qns. 335-337.
7. Wit and Humour qns. 338-340.
8. Gift quatrains on reading of *Rûshdî Nâma* of Nâsir Khusraw qns. 341-343.
9. Drunkenness and Satires qn. 344-363.
10. Ten stories and occasional qns. 364-373.

Whinfield divides his translation of 395 qns. into 7 sections:—[Quatrains of 'Omar Khayyâm London 1920].

I Complaints (1-85); II Sceptical and Rebellious (86-129); III *Carpe Diem* (130-207); IV Mystical and Religious (208-295); V Love Poems; (296-318); VI Satires (319-344); VII Didactic and Gnostic (345-395).

MS. Hd. arranges 575 qns. into 32 Subjects, MS. Pc. gives *Kûza' Nama*, and MS. Hz. *Sâqî Nama* of 'Omarian quatrains compiled by Ahlî Shîrâzî as separate from other quatrains. We cannot ignore the fact that a majority of 'Omarian quatrains are free from any craving for or praise of wine. The best way to understand him is to separate the latter, and classify the whole lot according to the Predicate, the Subject, the Mood and general trend of the quatrain. The task is not easy, but I submit the result of my attempts.

Among quatrains free from any craving for or praise of wine, first there are those addressed to God, which naturally fall into two classes according to the Mood, viz., Praise (chapter I) and Prayers, (chapter XI); Pessimistic Philosophic reflections on the Wheel of Time, (chapter II) Death and Decay (chapter IV), Matter and Form (chapter V) and Fate (chapter VI) fall into separate classes. Injunctions in the Imperative Mood are Didactic for the chastening of the seeker after God (chapter VII). Quatrains which begin with the words "*Ānān kī*" (Those that) are satires on the people of his time holding certain creeds; quatrains containing the words "*Goyand*" (They say), "*Āi ān kī*" (O! you that say), etc., intend to refute certain notions advanced by men of his time; quatrains containing words "*Māyēm*," and the like are reflexions on poet's experiences; all these fall into the class of Personal and Polemic (chapter X). As regards the quatrains with a craving for or praise of "Wine," quatrain 240 X. 38 gives us a clue that they were sung in three assemblies.

کر بادہ نمخورم آستان خانی ست ورنیز مدام می خورم بدانی ست
 می شاه و حکیم ورنند میاید خورد ورنیز سستغورد که دشمن کامی ست

If wine I shun, ill-bred as boor I go,
 By drinking oft in world would slander grow;
 A prince or sage or saint should drink his wine,
 If thou be none of three, 'tis deadly foe!

We should not forget that 'Omar, in his early years, was a *Nadīm* to King Malik Shāh. Quatrain 1034: III. 1 addressed to the King speaks of a garden party on the occasion of 'Id Festival. Such quatrains, therefore, as speak about the Nowrūz Festival, the 'Id after the Ramadān, and the beauties of the Garden and Spring have been taken to chapter III Youth. Quatrains which seemed to me to pertain to the Open Assemblies and the Inner Circle of the Ṣūfis and Philosophers have been taken under chapter VIII the Tavern (*Kharābāt*) and Chapter IX the Mystic Shrine (*Maikhāna'*) respectively. The points of distinction between the two have already been noticed in Section xv above. Under *Kharābāt* there are many quatrains addressed to the *Sāqī*, an advanced soul, for dispensing "Wine" i.e., a Trance or Initiation or some advice.

The result of the above classification is as follows:—

	No. of qns.
I. Praise of God	59
II. The Wheel of Time	62
III. The Youth (Lyrical)	66
IV. Decay and Death	60
V. The Clay and Cup (Matter and Form) ..	37
VI. The Fate	22
VII. The Chastening	193
VIII. The <i>Kharābāt</i> (Tavern Open Ṣūfi assembly)	138
IX. The <i>Maikhāna'</i> (Mystic Shrine) ..	186
X. Personal and Polemic	167
XI. Prayers	59
XII. Miscellaneous	47
Total ..	1096

The Miscellaneous Chapter includes quatrains which have so far not appeared in any published text.

"Omar has applied the word "Wine" to various objects. In some places he actually mentions the object. Thus:—

(1) *The Wine of Grief* Qn. 840: II. 27.

دام ز جفائے فک آینه کوب وز گردش روزگوار غمی پروردون
از دیده رخسار همچو پیاله پر اشک وز سینه دلے همچو صراحی پر خون
"My eyes are flowing cups for fancy fries
And heart's a jar of blood for what's a lie"

(2) *The Wine of Existence* Qn. 417: II. 62.

خام اگر چه خورک پر خیم کبود ز دخیل و دژ بست لب گفت و شنود
چون شکلی حباب باد در جام وجود ساق ازل هزار خام دیود
Khayyām, who pitched his tent on top spheres,
And closed the doors for speech, his lips and ears;
A bubble of Wine was he in Being's cup
Countless Khayyāms Eternal Sāqi clears,

(3) *Grape Juice, and Pious Pride*, Qn. 866: II. 61.

نار بیوی آب انگور شدن به ز آنکه بزه خویش مغرور شدن
"Tis better we should reel with smell of Wine
Than strut with pious pride and sell His name"

(4) *The Wine of Life*: Qn. 557: IV. 18.

بودند یک شراب در مجلس عمر دور می دوسه پیشتر ز ماست شدند
In feast of life they drank the Wine with me
A round or two before me they are done!

(5) *The Wine of Ignorance (Jahl)* Qn. 962: VII.
109.

ای دل ز شراب جهل مستی تا کی وی نیست شونده لایق هستی تا کی
"How long you rave in ignorance, O Mind!"

(6) *The Wine of Knowledge (Ma'rifat)* Qn. 299:
VII. 114.

آنانکه شراب معرفت نوش کنند از هر چه بجز دوست فراموش کنند
"When He reveals His face to servants' meek,
They forget all and Him alone they seek"

Qn. 214: VIII. 51.

ساقی بی معرفت مرا مکرمت ست دژ مشرب ہے معرفتان معصیت ست

(7) *The Wine from the Sufi Fount* Qn. 963: III. 66.

گر پیرو احمدی خودی جام شراب زان حوض کہ مرغاضاں باشد ساقی

"Go after Prophet drink a cup of mead
From Fount dispensed by Murteḍa the Guide.

In Chapter VIII *Kharābāt*, (The Tavern) there are many quatrains, craving for Wine, addressed to the *Šāqī* the Dispenser of "Wine," an advanced Soul or Guide. And Wine is defined as "Pure Wine" (*Mai Nāb*, *Bāda-i-nāb*, *Sharāb-i nāb*), Lucent Wine (*Mai la'l*, *Bāda-i-la'l*), often compared to Ruby, Emerald, Pearl.

We must bear one fact in mind, i.e., the "Wine" in the "*Kharābāt*" was not easily procurable, or procured as if it were a mere variety of the juice of grape. The seeker craved for it from the *Šāqī*, and until he was wholly purged of all his baser self, he was not admitted to the *Mai Khāna'*. In the *Mai Khāna'*, the Guide offers the Holy Grace to the seeker and invites him to partake it. *Khayyām* has defined "Wine" in Qn. 171: IX. 3.

In Mystic Shrine the Name is styled as Wine,
To Love and be in trance I most incline;
I am the Soul of World in Holy Shrine
The world is body for my Soul Divine.

In another place he defines it thus: Qn. 930: IX. 186.

آدم جو صراسی بود و روح جو مے قالب چوں نے بود صدای دف و نئے

دانی چه بود آدم خاکی خنام فانوس خیالی و چراغی دزو مے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyām! The Man of clay is Chinese lamp,
A flimsy film, through which His Light can shine.

My venerable teacher in the Nizām College, the late Prof. Muḥammad 'Abdul 'Alī Wālā, a scholar of great repute used to recite the following quatrain as a *key* to many 'Omārian quatrains. 57: IX. 56.

آن لعل کرانها ز کانِ دگرست وین دُرِ یگانه را نشانِ دگرست
 اندیشه این و آن خیالِ من و توست افسانه عشق را زبانِ دگرست

*That Ruby hails from other heights of old
 This pearl unique would other rays unfold*

*Tho' I and thou may guess for this and that
 A tale of love in other words is told.*

Thus when 'Omar spoke of "The Ruby" or "The Ruby Wine" or "Wine" he meant Love Divine in many quatrains. See quatrains which follow IX. 35.

In another place qn. 402: IX. 36. 'Omar speaks "Love" as being the "Key" to open the Treasure of Gems of Hidden Secrets.

چون عشق ازل بود مرا افشا کرد بر من ز نخست درس عشق املا کرد
 و انگه قراضه زر قلب مرا مفتاح خرایبِ دُرِ معنی کرد

*Eternal Love had drawn me first on board,
 He taught me first to Love. On Love I pored,
 He made my chip of heart a brazen key—
 Which prizes open gems from Secret Hoard.*

IX. 36.

In polemic quatrains 'Omar has served his "Wine" to his foes so as to confound them! Such quatrains are cryptic; 'Omar means right while his adversaries may judge him wrong.

14: X. 41.

بر دست یگانه تیغ جواب است مرا کز و می همه سال فتح با بخت مرا
 پیوسته دلِ خصم کبابیت مرا و ز کله او جام شراب است مرا

*I wield a Sword, an answer Sharp utmost
 With this I conquer all who taunt and boast;*

*A broiling heart my foe has for my meat,
 His skull is full of rum—So rum my toast.*

9: X. 43.

ای خواجہ یکے کام روا کی مارا دم درکش و درکار خدا کی مارا
ماراست دوم لیک تو کیج بینی رو چارہ دیدہ کی رها کی مارا

O Rector! Grant a boon I beg of thee:—
Suspend thy speech, let God look after me,
My path is right, but seest thou perverse,
Ah! heal thy eyes, avaunt! and set me free.

760: X. 70.

دنیا جو فاست من بجزین لکنم بر یاد تسلط وی روشن لکنم
کویند خدا ترا زی توبہ نہاد او خود نہد و کر دہد من لکنم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid Wine,

They say, "May He avert thee from thy Wine,"
He won't!—and if He would, then I resign.

"*Man na kunam*" in the fourth line rightly interpreted means "*man yad na kunam*," i.e., I will refrain from thinking of love and lucid wine, but an adverse critic is apt to interpret that 'Omar will disobey God's command!

The following quatrain is a rebuke to a person who had perhaps gone drunk in the presence of 'Omar.

1044: X. 123.

کر ز انکه بدست الخدا زی دومنے ی خور تو بهر محل و هر انجمنے
کالکس که چنان کرد قراغت دارد از سبیل چو نکرے و دین چومنے

Could you but find a cask of Wine somewhere,
Then drink you may at every public fair,

For he who thus behaves would never care
For whiskers which you rear or beard I wear!

The following is a sample of 'Omar's joke:

776: X. 100.

گفتم که ذکر بادہ گلگون بخورم ی خون و زانست دگر خون بخورم
بر خورم گفت بجد ی گوئی گفتم که مزاج میکنم چون بخورم

I said, "I would not drink red wine again,
'Tis blood of Vine—from murders I refrain."

The Rector said, "You say this by His word!"
I said, "I joked, for ever I abstain!"

The object of translation is to convey the ideas of the original into another language. One may translate, from one language into another, History, Geography, Physics, Chemistry and the like, by retaining the same or adopting a similar terminology. But the translation of works dealing with Religion, Philosophy, Psychology and the like is not so easy. Translation of Poems dealing with mystic experiences is still more difficult. In translating Persian Poetry into English one has to be careful, because the Persian Poetry uses a special terminology which is not in vogue in English. It is incorrect to translate "*Mai*" and "*Bâde*" as merely "Wine" and "Whisky" when the Poet does not mean so.

I have attempted to translate the ideas conveyed in the quatrains as closely as possible. It is for the readers to judge how far I have succeeded in my attempts.

XVIII

WANDERING QUATRAINS OR VAGRANTS: RESEARCHES OF
DR. ZHUKOVSKI, DR. CHRISTENSEN, DR. ROSEN AND
DR. REMPIS.

Dr. Zhukovski: Out of 456 quatrains in the Text of J. B. Nicolas (Paris, 1867), Zhukovski found 82 ascribed elsewhere to other various poets. These he called "wandering quatrains" and surmised that the differences of opinion regarding 'Omar Khayyâm are not to be traced to 'Omar himself but to the collection of what we call his quatrains, which is given to us in rare MSS. and numerous oriental and occidental editions [*Al Muṣaffarīa*, St. Petersburg, 1897. E. D. Ross, JRAS., 1898].

Dr. Christensen: Some Western Orientalists were inclined to think all such "Wandering quatrains" (which I call "vagrants") as "Spurious." Thus Dr. Christensen says [*Critical Studies in the Rubā'iyāt of 'Umar-i Khayyām*. KOBENHAVN (1927)]. "In my book '*Recherches Sur les Rubā'iyāt de 'Omar Khayyām*' [Heidelberg, 1904], I re-examined the question, I added a series of "wandering quatrains to those enumerated by Zhukovski making the number amount to 101. (Note: Later on I have found seven more). I considered it most likely that either all or the greater part of these "wandering quatrains" were not composed by 'Umar, the copyers being inclined to increase the collection going in the name of that rubā'iyāt '*par excellence*' by inserting quatrains taken from everywhere." He further said "Only twelve quatrains, in which the name of the poet is mentioned could be considered as probably genuine, such verses being less liable to wander."

Dr. Fr. Rosen: In the preface to a new text of 'Omar Khayyâm's quatrains, Dr. Fr. Rosen has hit it home that a "wandering quatrain" cannot be rejected as spurious because it is equally likely that it may have been wrongly copied into the collection of other poets. Thus two quatrains (76: III. 63, and 525: X. 112) which were found by Zhukovski in the poems of Tālib-i Amulī (d. 1004 H., 1695) were already recorded as 'Omarian two centuries earlier in MS. BDa.

written in 865 H. (1460); out of 16 quatrains found by Zhukovski as "wandering" in the poems of Hāfiẓ only two were found in a *Diwān* of Hāfiẓ dated 1639, and none at all in a *Diwān* dated 1500. Similarly the "wandering quatrains" traced by Zhukovski in the later texts of Rūmī were not found in the earlier texts of that poet. Dr. Fr. Rosen opined that five Arabic Qita's quoted by Qiftī and Shahrzūrī in their notices regarding 'Omar Khayyām and the following 23 quatrains may be taken as the basis for determining 'Omārian Philosophy.

6 qns. with Khayyām's name:

121: X. 77, 150: IV. 60, 151: XI. 58, 152: X. 167,
661: VIII. 158, 687: VI. 22.

2 qns. quoted by Najm ud Dīn Rāzī in *Mir'ād ul 'Ibād*:

181: II. 1, 153: V. 15.

2 qns. quoted in the Persian version of Shahrzūrī's *Tārīkh-i Hukamā*:

506: X. 76, 378: VIII. 10.

2 qns. quoted in *Firdaus ul Tawarīkh*:

276: V. 22, and 669: X. 164.

11 qns. out of 13 quoted by Badr-i Jājarī in his anthology *Mūnir ul Aḥrār*.

477: VII. 133, 400: VII. 38, 636: IX. 116, 748: X. 46,
134: III. 33, 977: V. 31, 561: VII. 138, 87-a: II. 7,
611: X. 109, 877: II. 53, 949: VII. 143.

Dr. Christensen: Dr. Christensen took up the question again in his '*Critical Studies in the Rubā'iyāt of 'Umar-i Khayyām*,' and devised a test to consider a quatrain as genuine. He selected 16 MSS., conceived them into 18 units according to the arrangement or its want, the readings and the stock of quatrains, and placed them into 3 groups:—

Group A-1.—1: BNa.

" A-2.—6: BNb, Ra, BDa, BNd(a). CALc. II., BNe.

" A-3.—1: BNd(b).

" B.—9: BDb, CALc. I., BERa, BMc, MA., BMa.,
BMb, BNc, Rb.

" C.—1: Rc.

In his opinion "a quatrain is genuine if it is found:

- (1) in at least five texts of Group B or four in case of those rhyming in letters which are wholly or partially, unrepresented in BERA. and MA.,
and
- (2) in two texts of group A-2 plus BNa., or BNd(b). or Rc.; or in one text of group A-2 plus two texts out of BNa., BNd(b).; and Rc. or four texts of group A-2."

In brief he considers a quatrain as genuine if it is found in five or four texts of group B and three or four other texts. Out of 1213 quatrains which he found in the above texts he obtained 121 quatrains which satisfied his conditions, so he says: "By so doing we obtain a collection of 121 quatrains. Of course it is possible and even likely that there are genuine quatrains among those not included in this collection, but a line must be drawn somewhere, and I do not think it safe to go below the indicated minimum. I consider as decidedly spurious all quatrains which occur only in one of our texts, even if they are found in the collection of Nicolas, Whinfield and the Lucknow edition and other modern printed or lithographed texts."

Out of 121 selected by Dr. Christensen we find that 33 per cent. or 40 quatrains given below are vagrants.

Vagrants found in 121 quatrains selected by Dr. Christensen
(Cr.=Christensen Selection).

- (1) Cr. 4: 507; X. 85. (2) Cr. 10: 305; III. 43. (3) Cr. 12: 334; VIII. 73.
- (4) Cr. 14: 408; IX. 9. (5) Cr. 17: 477; VII. 133. (6) Cr. 18: 999; X. 90.
- (7) Cr. 23: 103; III. 28. (8) Cr. 24: 717; II. 29. (9) Cr. 26: 718; III. 34.
- (10) Cr. 27: 949; VII. 143. (11) Cr. 30: 425; IX. 177. (12) Cr. 34: 1039; II. 25.
- (13) Cr. 35: 877; II. 53. (14) Cr. 37: 93-a; II. 37. (15) Cr. 38: 89; V. 19.
- (16) Cr. 40: 749; X. 158. (17) Cr. 41: 30; IX. 12. (18) Cr. 42: 533; IX. 108.
- (19) Cr. 44: 53; IV. 25. (20) Cr. 50: 16; IX. 93. (21) Cr. 58: 242; VII. 171.
- (22) Cr. 70: 386; IX. 67. (23) Cr. 72: 628; IX. 89. (24) Cr. 77: 125; V. 16.
- (25) Cr. 78: 79; II. 37. (26) Cr. 81: 277; V. 20. (27) Cr. 82: 131; VII. 33.
- (28) Cr. 87: 282; II. 47. (29) Cr. 84: 261; IX. 64. (30) Cr. 85: 153; V. 13.
- (31) Cr. 86: 119; II. 48. (32) Cr. 89: 60; III. 34. (33) Cr. 92: 235; XI. 38.
- (34) Cr. 93: 295; VII. 55. (35) Cr. 97: 359; VIII. 93. (36) Cr. 104: 629; XI. 28.
- (37) Cr. 108: 812; X. 131. (38) Cr. 110: 818; VII. 144. (39) Cr. 114: 870; II. 9.
- (40) Cr. 115: 869; IV. 27.

The poet and the place of vagrancy in each case is indicated in the concordance of the respective quatrain. Thus we find

that this "mechanical" test as Dr. Christensen terms it, excludes some genuine quatrains but admits a good number of vagrants as genuine.

Dr. C. H. Rempis: Another test is evolved by Dr. C. H. Rempis in his work "*Omar Chajjām und Seine Vierzeiler*" [Tubingen, 1935]. He assigns marks to each quatrain as it appears in MSS. of various dates.

- | | | |
|----|---|-----------------|
| 1. | 1st century after 'Omar's demise (1122-1220). | 4 marks. |
| 2. | 2nd do (1221-1315). | 3 " |
| 3. | 3rd do (1316-1410). | 2 " |
| 4. | 4th do (1411-1505). | 1 " |
| 5. | 5th do (1506-1600). | $\frac{1}{2}$ " |

After adding the marks each quatrain thus obtains, he takes as genuine a quatrain with $3\frac{1}{2}$ marks or more. Translation of 255 quatrains selected by him appears in the above work. We find that he has relaxed this test in the case of the following 47 quatrains, evidently because he considers them 'Omarian in spirit.

Rempis Nos. 3, 14, 15, 22, 58, 61, 65, 68, 69, 75, 79, 84, 96, 97, 101, 114, 116, 123, 126, 127, 131, 133, 134, 145, 146, 147, 183, 188, 204, 205, 207, 209, 216, 217, 218, 224, 226, 229, 238, 239, 243, 244, 245, 247, 248, 254, 255. Of the above Nos. 133, 239 and 248 appear in a single MS. and must therefore be treated as "unknown." We further find that the following 94 quatrains or 37 per cent. of this selection are vagrants.

94 Vagrants among 255 qns. Selected and translated by
Dr. Rempis.

(R.—Rempis).

- | | | |
|----------------------------|----------------------------|----------------------------|
| (1) R. 1: 95: II. 37. | (2) R. 2: 342: IV. 3. | (3) R. 3: 345: 138. |
| (4) R. 5: 277: V. 20. | (5) R. 6: 147: V. 28. | (6) R. 7: 276: V. 22. |
| (7) R. 8: 119: II. 48. | (8) R. 9: 89: V. 19. | (9) R. 11: 871: V. 6. |
| (10) R. 13: 414: V. 7. | (11) R. 15: 322: X. 23. | (12) R. 16: 557: IV. 18. |
| (13) R. 17: 714: II. 13. | (14) R. 23: 90: IV. 33. | (15) R. 24: 53: IV. 23. |
| (16) R. 28: 575: VII. 62. | (17) R. 29: 718: III. 54. | (18) R. 30: 399: VIII. 99. |
| (19) R. 31: 295: VII. 33. | (20) R. 36: 394: VIII. 73. | (21) R. 51: 126: VII. 19. |
| (22) R. 57: 877: II. 13. | (23) R. 68: 875: VI. 19. | (24) R. 63: 1008: VII. 50. |
| (25) R. 64: 289: II. 54. | (26) R. 65: 130: VII. 169. | (27) R. 68: 79: II. 37. |
| (28) R. 70: 176: VII. 133. | (29) R. 72: 379: IX. 184. | (30) R. 77: 666: IV. 41. |
| (31) R. 79: 818: VII. 144. | (32) R. 80: 493: X. 9. | (33) R. 81: 242: VII. 171. |
| (34) R. 85: 717: II. 29. | (35) R. 86: 133: V. 13. | (36) R. 86: 870: II. 9. |

- (37) R. 90: 1099: II. 25, (38) R. 96: 609: XI. 7, (39) R. 100: 687: XLI. 37,
 (40) R. 101: 724: XLI. 14, (41) R. 102: 255: XLI. 38, (42) R. 104: 46: VIII. 9,
 (43) R. 107: 507: X. 65, (44) R. 109: 511: X. 95, (45) R. 111: 812: X. 131,
 (46) R. 114: 780: X. 62, (47) R. 116: 928: VIII. 121, (48) R. 126: 857: X. 6,
 (49) R. 127: 321: X. 24, (50) R. 128: 327: X. 18, (51) R. 131: 488: X. 13,
 (52) R. 134: 320: X. 25, (53) R. 136: 49: VII. 28, (54) R. 141: 780: X. 133,
 (55) R. 143: 660: V. 35, (56) R. 149: 125: V. 16, (57) R. 150: 506: X. 76,
 (58) R. 156: 60: III. 34, (59) R. 159: 999: X. 90, (60) R. 160: 617: III. 31,
 (61) R. 163: 16: IX. 91, (62) R. 164: 100: III. 25, (63) R. 166: 76: III. 69,
 (64) R. 167: 131: VII. 33, (65) R. 168: 289: III. 35, (66) R. 169: 305: III. 43,
 (67) R. 172: 946: VII. 140, (68) R. 174: 370: VII. 133, (69) R. 175: 465: IX. 104,
 (70) R. 181: 580: IX. 144, (71) R. 183: 448: III. 38, (72) R. 185: 386: IX. 67,
 (73) R. 189: 333: IX. 108, (74) R. 190: 560: VIII. 26, (75) R. 199: 261: IX. 64,
 (76) R. 226: 749: X. 158, (77) R. 210: 504: X. 137, (78) R. 214: 629: XLI. 28,
 (79) R. 216: 642: XLI. 42, (80) R. 217: 816: XLI. 53, (81) R. 218: 925: XLI. 17,
 (82) R. 219: 678: XLI. 55, (83) R. 220: 673: XLI. 12, (84) R. 221: 513: X. 146,
 (85) R. 222: 338: I. 30, (86) R. 224: 988: VII. 123, (87) R. 233: 811: VII. 153,
 (88) R. 235: 832: VII. 46, (89) R. 241: 656: VII. 66, (90) R. 242: 450: VII. 14,
 (91) R. 249: 280: IX. 57, (92) R. 244: 68: VII. 161, (93) R. 250: 282: II. 47,
 (94) R. 252: 130: IV. 60.

The total number of quatrains which satisfy the above test has been stated to be 704 instead of 255 which had been selected for translation [p. 84 *Beiträge zur Khayyām Forschung*]. I find that out of these 704 quatrains no less than 257 or 37 per cent. are vagrants. It is thus clear that these tests neither eliminate the vagrants nor reduce their percentage—at best they are arbitrary tests to consider even the vagrants as genuine.

The number of vagrants goes on increasing as we examine the Bayāḍēs, Anthologies and modern editions of other poets. Zhukovski found 82, Dr. Christensen added 26 more bringing the total to 108. Sayyid Sulaimān Nadwi and other scholars noticed some more. Dr. Rempis in his *Beiträge zur Khayyām Forschung* records 239 vagrants including those found by previous scholars. I have marked 521 vagrants among the "known" and 235 among the "unknown" quatrains. Others may doubtless find more!

One reason why the 'Omarian quatrains were mixed with those of other poets is that, being considered *par excellence*, they were taken as objects of parodies, echoes and replies by subsequent poets. The poet 'Alī Rūmī d. 1008 H. (1593), has given (MS. Az.) 53 'Omarian quatrains and thereunder parodies composed by him. In the *Dīwāns* of other poets also we may at times find a 'Omarian quatrain and thereunder its parody by the poet. Thus kullīyat Khāqānī [MSS. SMHL.

No. 55 and 73] has the famous 'Omarian quatrain 292: IV. 45:

Bingar zi jūhān chi farf barbastam hēch,
and thereunder Khāqānī's parody:

Hēch ast wajūd u zīndagānī hama' hēch.

Such parodies are liable to be treated as cases of vagrancy. For instance Dr. Rempis in his *Beiträge zur Khayyām Forschung* (p. 132, item 2) treats as vagrant in Sarmad the 'Omarian quatrain 11: IX. 2:

Bāz ā bāz ā har ānchi haufi bāz ā.

But Sarmad's quatrain (No. 13, Delhi Edition 1901) runs

Bāz ā bāz ā zi fākr-i bāpīl bāz ā.

and is thus a parody of the 'Omarian quatrain. There are thus chances that among the so-called vagrants, which have been reported by scholars, we may, on closer examination, find some parodies or variations of 'Omarian quatrains and not actual vagrants. I have noted in the concordances some instances of parodies and variations of 'Omarian quatrains found in anthologies and *Tadhkirāt* ascribed to other poets by abbreviations: *par.*—parody, *var.*—variation.

XIX.

THE SOURCES OF THE QUATRAINS AND THEIR ANALYSIS.

The Hyderabad Edition (Hw.) of 1893 by Muḥammad Faiyyād ud Dīn contains 1030 quatrains, while Dr. Christensen selected in 1927, out of 1213 quatrains he counts in 16 MSS., only 121 quatrains. After all the number of quatrains in an edition depends upon the editor's sources and choice. As to the sources of the quatrains, we find that there are more MSS. of 'Omarian Quatrains than enlisted in the catalogues of libraries. Ambrose George Potter in his *'Omariana*, a Bibliography of 'Omar's Quatrains (London, 1929), has recorded over a hundred items of MSS. and editions. Since then many MSS. were unearthed. Thus in India, I found 26 MSS. in Hyderabad, 3 in Rampur, 2 in Patna, 1 in Lucknow, 1 in 'Aligarh and 2 in Habibgunj. Several others were found in Stambul by Dr. Rempis who in his book *'Omar Chajjām und Seine Vierzeiler* (1935) records 183 items of MSS. and editions. Even these are not all.

In order to ascertain the stock of well-known 'Omarian quatrains and prepare a double alphabetical index, I examined the important editions.

The published editions of 'Omarian quatrains, which I could acquire, are described in the Bibliographical Appendix III.

The following struck me as independent publications which could be taken as the basis for preparing the nucleus of an Index.

- | | | | |
|-------|-----|--------------------------------------|-----------|
| 1867. | N. | Nicolas, Paris. | 464 qns. |
| 1883. | W. | Whinfield, London. | 500 qns. |
| 1893. | Hw. | Faiyyād ud Dīn, Hyderabad, Dn. | 1030 qns. |
| 1907. | A. | Imād ud Dīn, Gujrati, Amritsar. | 913 qns. |
| 1924. | L. | Lucknow, Nawal Kishore, 7th edition. | 770 qns. |
| 1924. | J. | Jeodat Bey, Stambul. | 576 qns. |
| 1928. | Ra. | Fredie Rosen. | 330 qns. |
| | Rb. | Do | 63 qns. |
| | Rc. | Do | 13 qns. |

1460. BDa. Fac-simile by Haron Allen. 158 qns.
 1732. LE. Fac-simile in *Life's Echoes*. 91 qns.

The quatrains in other editions are included in one or other of the above editions.

Thus the 2nd Lucknow Nawal Kishore edition (1878) of 762 qns. is included in the fifth and later editions. The following are included in the Lucknow Nawal Kishore 7th edition of 770 qns. (marked L.): Bombay editions (1890) 755 qns., (save one qn.), (1906) 745 qns., (1928) 736 qns., (1935) 756 qns., Delhi edition (1924) 764 qns., and Lahore edition (1922) 766 qns. The Allahabad edition (1925) 908 qns. follows Amritsar edition (marked A.) (1907) 913 qns. The recent Tehrân editions, viz., *Mūsā Khwāwar* (1932) 368 qns., *Khiyābān Nāṣiriā* (1933) 368 qns., *Sa'ādat-i Akhūnā* (1933) 412 qns., *Nuzhat-i Sharq* (1933), 443 qns. may be considered as abridgements of the text edited by Nicolas (marked N.) (1867) 464 qns. *Mūsā Khwāwar* adds three new "unknown" qns. one of which is retained in the Allahabad edition by Mahesh Pershad (1933) 366 qns. The Stambul edition by Hussain Dānish (1922) 396 qns., the Damascus edition by Sayyid Aḥmad Šāfi Naḥāfi (1931) 351 qns. and the Tehrân edition by Šādiq Hidāyat (1934) 143 qns. are short selections by the editors.

The quatrains in the above publications were indexed as "Known" quatrains in which class came such quatrains as are witnessed by two or more texts or cited as 'Omāriān by a known authority. When the MSS. were taken up for concordance with the indexed quatrains, such quatrains which were recorded in a single MS. were marked with 'x' and taken to the index of "Unknown" quatrains. Both these indexes had to be made elastic. A quatrain at first taken as "unknown" when found later in a second MS. was interpolated into the index of "Known" quatrains.

Statement I (pp. 365-366) gives the analysis of the texts (MSS. and editions) taken up for concordance. These texts have been placed serially in chronological order.

Col. 2 shows the Hijri year as per colophon and in its absence, as can be inferred from the owner's seal or the dates of other books with which the MS. was bound.

Col. 3 gives the Christian year (inferred according to the handwriting when the MS. bore no date).

Col. 4 indicates the notation of MS. adopted in the concordances.

Col. 5 shows the total number of quatrains in the text.

Col. 6 shows the number of repetitions of the same quatrain in the text, either word for word or with slight alterations. In order to obtain a correct idea of the stock of independent quatrains in a text it is necessary to discount such repetitions.

Col. 7 enters the number of "Known" quatrains which have already appeared in an older text.

Col. 8 records the number of quatrains uttered by each text which appear in one or other of later texts.

Col. 9 gives the number of quatrains which are not witnessed by any other text.

Col. 10 indicates the class of the MS.:

- D. Single alphabetical or *Dihads*,
- F. Double alphabetical or *Fihrist*,
- S. Selections or *Safinā* made by choice of compiler which do not come into either of the above classes.

The "Known" quatrains fall in rhyming letters as follows:

a. 39, b. 14, t. 295, j. 2, ch. 3, h. 2, kh. 2, d. 333, r. 58, z. 40, s. 13, sh. 58, 'a. 1, f. 2, q. 2, l. 21, m. 147, n. 74, w. 27, h. 65, y. 172: Total 1360.

The "Unknown" quatrains fall in rhyming letters as follows:—

a. 50, b. 8, t. 159, h. 1, kh. 1, d. 241, r. 37, z. 15, s. 11, sh. 13, q. 1, k. 4, g. 4, l. 17, m. 83, n. 64, w. 18, h. 33, y. 93: Total 853.

The index numbers of "Known" and "Unknown" quatrains according to dates when they are first recorded in the texts of statement No. I are given in the statements No. II and III pp. 367-376 and pp. 377-383 respectively.

Col. 2 gives the Christian year of the MS. which first records the quatrains.

Col. 3 the notation of the MS. which utters the quatrain.

Col. 4 the total number of quatrains uttered by each MS. as found in 8 and 9 of statement I in the case of "Known" and "Unknown" quatrains.

Col. 5 gives the index numbers of the "Known" quatrains in statement II and of "Unknown" quatrains in statement III. Quatrains prefixed with letter "v" have been found vagrant in one poet, and those prefixed with letter "w" in more than one poet.

The progressive total of the stock of independent quatrains runs as follows in the various centuries in the texts examined:

	"Known"	"Unknown"
By the end of 786 H. (1384)	751	3
" 892 H. (1487)	947	114
" 994 H. (1586)	1236	527
" 1100 H. (1688)	1281	619
" 1200 H. (1785)	1319	811
" (1933)	1358	853
The present edition	1360	853

Sundry 'Omārian quatrains have been, however, found quoted earlier than the texts in which we find them actually recorded. The following are a few instances.

125: V. 16: *Tarkīb*—quoted in *Jahan Gushai* (1260) found texted in BDa. (1460).

153: V. 15: *Dārīnde*—quoted in *Mirjād ul 'Ibād* (1233) found texted in Hy. (1384).

181: II. 1: *Dowrē ki*—quoted in *Mirjād ul 'Ibād* (1233) found texted in Rc. (1341).

276: V. 22: *Har dharra'*—quoted in *Tārikh-i gučida'* (1330) found texted in J. (1926).

302: VII. 135: *Ān rā*—quoted in *Kalīla Damna'* (1145) found texted in J. (1926).

882-a: XII. 33: *Āi dīl*—quoted in *Qābūs Nāma'* (1083) found texted in BMb. (1624).

Similarly the following two quatrains have been texted in this edition.

663: X. 164: *Sār āmadam*—quoted in *Firdowst Tamārīkh*

1046-a: XII. 47: *Gar 'ilm*—quoted in *Kashkōl Bahā*.

The number of quatrains in a MS. depends firstly upon the discretion of the scribe who intended perhaps to have a certain number only and secondly upon the condition whole or part in which the MS. has now reached us.

Thus MSS. marked S. in statement I are selections of a limited number. The present condition of the MS. when fragment or abridged has been noted there. There are three ways by which we may conceive relationship between the MSS.:

- (a) the arrangement or order in which quatrains appear in the MSS.
- (b) the readings of important quatrains.
- (c) the rare quatrains found in only a few MSS.

Consideration of arrangement has *prima facie* made the classes, the Alphabetical (D.) the Double Alphabetical (F.) and neither of these, i.e., Selections (S.).

Class D. includes:—

MSS.: Hy., Se., BNd., Pa., MA., Rh., BMa., Wbcd., BDd., BNL, Hk., BMb., BERa., Hl., BMc., Hm., He., Hi., HGb., Hn., Hb., Hr., BMf., LE., Hv., Hc., Bb., Cb., BERb., RPe., Ia., Ib., BNN., ALI., Hp., CALc.

Editions: Hw., A. & L.

Class F. includes:—

MSS.: BDa., Hb., Ba., Pb., Hg., Hf. and Ho.

Editions: N., W. & J.

Class S. includes:—

MSS.: Sl., Rc., TK., Ka., Kb., ENf., Wa., Sa., Sb., Ha., Sd., BNh., U., Sc., BERf., BNa., Ra., BNi., Sf., Hz., ENbi., BNbi., BNc., BMd., Hga., LN., Wd., Sg., BNe., Hj., BNk., Ht., Hu., RPa., Hx., Hs., Pc. and Hd.

Edition: *Khiyābān-i 'Irfān*.

Among MSS. of class D. firstly there are those which contain the quatrain 838: XI. 59 *Āi Sākhṭa'* at the end, these MSS. may be considered as older in origin, the earliest of which is Hy. (1384). Secondly there are those which contain the above quatrain with the story of 'Omar's ghost appearing to his mother in the commencement. The earliest of these is Se. (1472).

اگر شادی از چشمه در میان
 کار خود ملک را می خست
 در این مملکت و در این شهر
 پیدا و صحبت که عجب دانی
 بکام پیروز و توفیق
 و این که بر این ملک
 می گویند که اینست
 که هر کس که گفت تو خیری
 ای که در این شهر
 پیدا و صحبت که عجب دانی
 کار خود ملک را می خست
 در این مملکت و در این شهر
 پیدا و صحبت که عجب دانی
 بکام پیروز و توفیق
 و این که بر این ملک
 می گویند که اینست
 که هر کس که گفت تو خیری

است و این است که
 در این مملکت و در این شهر
 پیدا و صحبت که عجب دانی
 بکام پیروز و توفیق
 و این که بر این ملک
 می گویند که اینست
 که هر کس که گفت تو خیری
 ای که در این شهر
 پیدا و صحبت که عجب دانی
 کار خود ملک را می خست
 در این مملکت و در این شهر
 پیدا و صحبت که عجب دانی
 بکام پیروز و توفیق
 و این که بر این ملک
 می گویند که اینست
 که هر کس که گفت تو خیری

کتابخانه
 دارالکتاب

MS. Hy., the earliest in class D. was first copied by 'Abd al lāh bin 'Alī al Bussāmī on 1st Dhu'l Q'adā 786 H. (1384), and copied therefrom on 18 Dhūlḥajj 1171 H. by Ibn Muḥammad Ḥussain Muḥammad Rabī' al Tabrizī. The first owner of this MS. Rai Vikālatrām Aṣif Jāhī (scal 1199 H.) was Superintendent of the Ports in the service of H.H. the Nizām ul Mulk Bahadur. This collection is 80 years earlier than BDa., which according to the date, Šafar 863 H. (1460) is the earliest extant text of class F. MSS. Hb., Pb. and Ba. which bear no date and according to handwriting may be placed in the 10th century Hijrat must have been however compiled two centuries earlier, i.e., before 800 H. because the verses in the rhyme *dal* have been given in these MSS. separately for *dal* and *dhal* [see p. 68 *Beiträge* of Dr. Rempis]. MSS. Pb. and Ba. are now only fragments and hence have been pooled in statement I with Hb. which also contains a small lacuna.

The earliest MS. of class S. is Si. an anthology named *Nuḡḥat ul Majālis* dated 25 Shawwāl 731 H. (1331). Some quatrains from this have been translated into German by Dr. C. H. Rempis in his *'Omar Chajjam und Seine Vierzeiler* (1936).

MSS. Ha., Sd., BNh. and Sc. are of Tabrizī type, where the compiler desired to arrange the quatrains subsectionally. As noticed above excepting in Sd. the division of subjects is not marked. MSS. Hz., BMd., HGa. and LN. record 'Omarian quatrains in the interspaces of the odes of Ḥāfiḡ.

MS. Pc. arranges the quatrains alphabetically by their beginning lines. MS. Hd. marks the quatrains into 28 subjects.

It is out of place here to enter into details of the relations of various MSS.

A few observations on this question based on the sequence of some well-known quatrains will be found in *Beiträge zur Khayyām Forschung* by Dr. Rempis. Of course MSS. in class D. and F. are connected *inter se*. The MS. in class S. may be conceived into various groups.

The old date of a MS. attaches some importance to it, but "every thing is not good because it is merely old," so says Kālidās. The short selections are not comprehensive, but merely because of being short, they cannot be passed as careful. We expect that a text should be sufficiently comprehensive

and careful. Comprehensiveness can be measured by the number of "Known" quatrains it contains and the carefulness by the absence of the "Unknown" quatrains. Judging by this standard the following may be passed as careful compilations because they contain less than 1 per cent. of Unknown quatrains. MSS.: Hy., Ka., BDa., Ha., Sd., BNh., U., Ra., BERf., Pa., MA., Rb., BNb., Hz., Hb., Pb., Ba., BNk., BNl., Hg., Hk., BMb., Hl., BMc., Hc., Hf., Hh., HGb., Hn., Bb., Ia., Ib., CALc., ALl., Ho., Hd., Bc. and editions Hw., L. and J.

The MSS. wherein the proportion of "Unknown" quatrains exceeds 5 per cent. may be considered as not having been carefully copied, and we may suspect that the scribe has perhaps admitted as 'Omarian quatrains of other poets. These are for example, MSS.: Si., Kb., Sb., Sc., BNa., BMa., BNc., HGa., LN., Hj., BNj., RPb., Hx., BERa., Hi., HS., BMf. and RPe.

From statement I it is evident that MSS. which record poems of *more than one poet* contain a large proportion of "Unknown" Quatrains:

Anthology Sl.	..	8/31	26 per cent.
<i>Bayd̄</i> Kb.	..	35/80	40 "
Anthology BNe.	..	32/75	43 "
" BNj.	..	32/60	53 "
" RPb.	..	59/127	45 "
Hāfiṣ Type HGa.	..	91/410	22 "
" LN.	..	109/413	25 "

The reason is obvious. A *Bayd̄*, generally the first step to an anthology, contains gems from many poets. Like stars in the sky, these gems adorn the pages of a *Bayd̄*, the lines running in all directions. The quatrains of several poets appear in one page. Even when separate pages are allotted to each poet, the quatrains of one poet may run on the margin of quatrains of other poets. The scribe of the *Bayd̄* mentions the authorship in one place, for the first quatrain, and indicates it by words signifying "ibid." or ditto. Such words are generally written in a different ink, gold, crimson or blue. The omission of these details and the careless jumbling of quatrains of various poets on the same page causes confusion to the future scribe of a *Bayd̄* or an anthology, who by guess ascribes quatrains of one poet to another. When he is unable to hazard a guess he throws such quatrains into a special

chapter named "*Lā Adri*" or "*Lā 'Ālam*." In this chapter he may add odd quatrains which he has heard but not seen in any MS. "*Lā Adri*" has been aptly noticed in *Tadhkirā' Husaini* 1163 H. (1749) as follows:—

"Great Protectors of Gems of Thought *Mullā Lā Adri* and *Mullā Lā 'Ālam* sons of *Mullā Farāmōsh*, the son of *Mullā Sahāī*, reside in the Province of Nowhere. Few *Bayāḍes* fail to record their verses. Many scholars declare their verses to be composed by some authors, and some poems really composed by other poets are ascribed by scholars to these *Mullās*. The date of their demise is yet to be proclaimed by the Resurrection Trumpet!"

Such mistakes are liable to occur even now.

(i) The Anthology Berlin OR. (2) 246 (BERb.) was described to contain 380 'Omarian quatrains on fols. 794b to 808b. On examination of the photographs, I find only 196 'Omarian quatrains on fols. 794b to 802b, and 184 qns. by *Sahāī* on fols. 803a to 808b. The omission in the head-line of fol. 803a of *Sahāī's* name led to the inclusion of subsequent 184 quatrains under 'Omarian authorship.

(ii) In the Anthology BN. Suppl. Persian 823 (BNb.) the scribe gives the head-line *Rubā'iyāt-i 'Omar Khayyām* on fol. 93b and writes 349 quatrains up to fol. 113a. On fol. 114b he gives a second head-line *Rubā'iyāt-i Ṭayyib* (Fine quatrains) and writes 154 more quatrains to fol. 124a which contains also his colophon: "Finished the quatrains in the middle of Jamādī Thāni 934." The incorrect interpretation of the head-line "Fine quatrains" on fol. 114b led to the exclusion of the subsequent 154 quatrains from the 'Omarian authorship in the description given in the catalogue. In statement I, I have shown these two parts as BNbi. and BNbi.

Similar head-lines may have led the previous scribes to mix these *Rubā'iyāt-i Ṭayyib* "Fine quatrains" with those of *Afḍal Kāshī* or other poets. The fact that some 'Omarian quatrains were being mixed with those of other poets seems to have dawned as early as 867 H. (1462), when Yār Aḥmad Tabrizī compiled his *Deh Faḥl* (Ha.). Such quatrains were called in his days *Mouqūfāt* or "Public gifts" [see § xi d].

Tadhkirās or Biographies of Authors based on Anthologies and *Bayāḍes* contain naturally many vagrants. Thus Dīghastānī Wāli d. 1161 H. (1748) in his *Riyāḍ us Shō'arā* points out instances of vagrants found by him in other *Tadhkirās*.

XX.

EXCLUSION OF UNKNOWN AND SPURIOUS
QUATRAINS.

Instead of devising some rule of thumb—some sieve to shift pearls, which in no way discriminates the genuines from the cultured—it seems proper to adopt the more laborious, but less erring, æsthetic method of examining the *sense* of each quatrain. We have already gained some idea of 'Omarian Philosophy and his inclination to mysticism from his prose tracts and Qita's reproduced in Section XIII, and also noticed instances of 'Omarian quatrains echoing, often in same words, the ideas found in Nāṣir Khusraw's poems (§ xi d), and in Panchatantra and Bhartrihari (§ xvii). We have also noticed Sanāi's appreciation in the mystic sense of 'Omarian "wine" quatrains. For inclusion in the text, I consider a quatrain as genuine when:—

(a) it is in accord with 'Omarian philosophy as found in his prose Arabic and Persian Tracts or events of his life;

(b) it is parallel in thought to

(i) Nāṣir Khusraw's poems,

(ii) Panchatantra and Hitōpdēśh,

(iii) Epigrams of Bhartrihari,

(iv) Nārad Bhakti Sūtra;

(c) it is quoted or commented upon by later poets such as Sanāi;

(d) its parodies or echoes are found in later poets.

As regards the vagrants in the texted quatrains which are examined in the next section, it is possible, that some quatrains, though 'Omarian in spirit, were composed by others. I think it justifiable to retain in the text such vagrants as are found recorded for 'Omar earlier than for other authors, or four rhymers which are cited for junior poets, and quatrains recorded 'Omarian in numerous manuscripts which are vagrants in some Anthologies and Tadhkirās only.

We are justified in doubting the genuineness of a quatrain recorded in a single MS. by a compiler of unknown scholar-

ship, because such quatrain has not been accepted as 'Omarian by any other compiler of 'Omarian quatrains. I have thus excluded from the main text 853 such quatrains and given their first lines in the Index of "Unknown" quatrains with the MSS. wherein they are recorded and the vagrancies if any. I however include in the text and treat as genuine the following eleven quatrains, although they are cited by a single authority because they are either 'Omarian in spirit or accord with the events of his life:

87-a: II. 7, 276: V. 22, 302: VII. 135, 451: X. 75-561: VII. 138, 669: X. 164, 681: I. 37, 716: I. 48, 783: VI. 6, 1046-a: XII. 47, 1051: VI. 21.

The "Unknown" quatrains comprise quatrains of other well-known poets and parodies and echoes of 'Omarian quatrains by unknown persons inadvertently included by the scribes.

The following are examples of parodies found in the "Unknown" quatrains:—

- | | |
|-------------------------------|--------------------------|
| 1. Bda.6, qn. 16: IX.99. | Par. Bda.14, qn. x 17. |
| 2. Bdd.16, qn. 171: IX.3. | Par. Bdd.86, qn. x 69. |
| 3. BERA.72, qn. 257: X.79. | Par. BERA.172, qn. x 93. |
| 4. Pb.292, qn. 673: VIII.1. | Par. Pb.120, qn. x 129. |
| 5. Pb.31, qn. 329: VII.139. | Par. Pb.120, qn. x 233. |
| 6. Ba.109, qn. 386: IX.67. | Par. Ba.100, qn. x 235. |
| 7. BNd.100, qn. 325: X.112. | Par. BNd.100, qn. x 286. |
| 8. HGa.189, qn. 199: VIII.99. | Par. HGa.387, qn. x 332. |
| 9. Bda.192, qn. 563: VIII.26. | Par. Bda.193, qn. x 471. |
| 10. Bda.35, qn. 73: IX.95. | Par. Bda.190, qn. x 484. |
| 11. Hb.30, qn. 698: IX.112. | Par. Hb.34, qn. x 570. |
| 12. BNa.17, qn. 746: X.58. | Par. BNa.18, qn. x 622. |
| 13. BNa.11, qn. 645: IV.28. | Par. BNa.10, qn. x 896. |

So long as the parody appears in a single text it falls into the category of "Unknown" and gets automatically excluded. But when other scribes include such parodies into the text they compile, it becomes "Known." The following are examples:—

- | | |
|----------------------|---|
| 1. Qn. 57: IX.56. | Par. qn. 70 (a) in Sb., RPh., BNa. |
| 2. Qn. 103: III.28. | Par. qn. 107 (a) in Pb., Hb., Hg. |
| 3. Qn. 199: VII.1. | Par. qn. 199 (a) in Pb., Hb., Hg., Pb. |
| 4. Qn. 162: VII.137. | Par. qn. 97 (a) in Kb., BNa., Hb., Pb., Hd. |
| 5. Qn. 223: VI.14. | Par. qn. 126 (b) in Kb., Wood. |
| 6. Qn. 244: X.54. | Par. qn. 222 (b) in Hb., and Pb. |
| 7. Qn. 323: X.246. | Par. qn. 124 (a) in Hb., BERA., BNa. |
| 8. Qn. 445: X.51. | Par. qn. 199 (a) in Bdd. and A. |

9. Qn. 448: III.58. Par. qn. 153 (a) in Sb. and BN₁.
 10. Qn. 472: VI.5. Par. qn. 227 (a) in Sb. and B⁴va.
 11. Qn. 513: VIII.1. Par. qn. 604 (a) in Kb. and BN₁.
 12. Qn. 517: III.31. Par. qn. 628 (a) in Ch. and A.
 13. Qn. 521: XII.8. Par. qn. 628 (a) in BMB. and Po.
 14. Qn. 545: IV.28. Par. qn. 1033 in BN₁, BN₂, Ph., Ba., and Hb.
 15. Qn. 770: IX.166. Par. qn. 761 (b) in Ph., Ba., and Hb.
 16. Qn. 774: X.136. Par. qn. 750 (a) in Ph., Ba., and Hb.

Out of 1340 "Known" quatrains, 246 quatrains have been excluded from the text because they are either inferior and meaningless or parodies, echoes, replies, etc. These have been marked with a dagger (†) in the Index of Known Quatrains.

It may be of interest to the critical scholar to note how various MSS. are linked by these spurious quatrains.

1. Sl, LN: 796 (a).
2. Hy, BMB, HL, BMB, Ha., Sb., RPh, A: 867 (meaningless).
3. Kb, Sc: 382 (b).
 Kb, BN₁: 604 (a).
 Kb, BN₂, Hb., Po., H₁: 97 (a).
 Kb, Wood: 126 (b).
4. BN₁, Ph., Ba., Hb.: 401 (a).
 BN₁, Wood, BDB, Ha., BN₂, Hg: 967 (a).
5. Wa, Sa, Ph., Ba., Hb., BMB: 809 (a).
6. Sa, Sb: 432 (a).
 Sa, BN₁: 284 (a).
 Sa, BN₁, Ph., Ba., Hb., Hg: 368 (a).
7. BDB, BN₁, Po: 444 (a).
8. Sb, BN₁: 822 (c).
 Sb, Sc: 222 (a).
 Sb, BERM: 270 (a), 311 (b), 344 (b), 377 (a), 460 (a), 563 (a), 608 (a), 673 (a),
 675 (a), 761 (a), 825 (a), 829 (a), 960 (a).
 Sb, BERM, Ha: 984 (a).
 Sb, BERM, BERA: 313 (a).
 Sb, BERM, BN₁: 711 (a), 793 (a).
 Sb, BN₂, BN₁, H₁: 630 (a).
 Sb, BN₂, Po: 871 (a).
 Sb, BMB: 238 (a), 372 (a).
 Sb, BMB, BN₁: 13 (b).
 Sb, Ph., Ba., Hb.: 942 (b).
 Sb, RPh: 1048 (a).
 Sb, RPh, BN₁: 70 (a).
 Sb, BERA: 63 (a), 143 (a).
 Sb, BMB: 903 (c).
 Sb, BN₁: 10 (a), 34 (a), 36 (a), 41 (a), 113 (a), 126 (a), 143 (a), 153 (a),
 168 (a), 227 (a), 481 (a), 590 (a).
 Sb, A: 558 (a).
9. Ha, Sl, BN₂, BN₁, Sc, BN₂, LN, BMB, Wood, Ph., Hb., Hg, BMB,
 Ha, Hc, Po, Ch, BERM, Ha: 78 (a). (meaningless).

10. Sc, Bbda, BDb, BNL: 91 (a).
 Sc, Bbda, BNL: 687 (b).
 Sc, BDb, BNL: 303 (b).
 Sc, LE: 463 (a).
11. U, BBRf, BNB, RPa: 333 (a).
 U, Bbda, Ha, A: 516 (a).
12. BNd, BNC, Pb, Ba, Hb: 1033.
 BNd, Pb: 513 (a).
13. Sc, Sf, Ld, Pb, Ba, Hb, RPa: 387 (a).
 Sc, Bbda, Pb, Ba: 748 (a).
 Sc, Pb, Ba, Hb: 842 (a).
 Sc, RPa: 1005 (a).
14. BBRf, U, Pa, BNB, RPa: 333 (a).
 BBRf, BNa, Hq, A: 79 (b).
 BBRf, Hq: 1030 (a).
 BBRf, Hq, BBRa, Pa: 408 (a).
 BBRf, Hd: 498 (b).
15. BNa, Sf, Pb, Hb: 94 (a), 1040 (b).
 BNa, Bbda, Hd, A: 924 (a).
 BNa, Bbda, A: 853 (a), 854 (b).
 BNa, BNB: 482 (a).
16. Pa, MA, Bbda, Hf, Bbdf, Pb, Hp, Ho, NJ: 588 (a).
17. MA, Bbda: 612 (a).
18. Sf, BNB, Bbda, Hd: 685 (a).
 Sf, BNB, Hd: 890 (b).
19. BNB, Pb, Ba, Hb: 642 (a).
 BNB, Ha, Hd: 928 (a).
 BNB, RPa, Hd: 896 (a).
 BNB, HCL: 763 (a).
 BNB, Hb, Hd: 322 (a).
 BNB, Pa: 848 (a), 871 (b).
 BNB, Pb, Hd: 856 (a).
 BNB, BNa, Hd: 371 (a), 603 (b).
 BNB, Hd: 96 (a), 122 (a), 182 (a), 382 (a), 383 (a), 391 (a), 684 (a), 713 (a),
 783 (b), 873 (a), 883 (a), 884 (b), 918 (b), 924 (b), 969 (b), 1007 (a), 1008 (a),
 1009 (a).
 BNB, Hd, A: 1018 (b).
20. Ha, Bbda, Hq: 1040 (c).
 Ha, Bbda, BBRa, A: 470 (a).
 Ha, Bbda, A: 514 (a), 909 (a).
 Ha, Ch, Hd, A: 834 (a), 834 (b), 834 (c), 834 (d), 834 (e), 883 (a), 918 (a),
 Sagt quadrata.
 Ha, Ch, A: 460 (a), 460 (b), 460 (c), 460 (d), 460 (e), 460 (f), 460 (g), 460 (h),
 700 (a), 700 (b), 764 (a), 764 (b), 764 (c), 764 (d), 764 (e), 764 (f), 764 (g),
 764 (h), 764 (i), 764 (j), 764 (k), 764 (l), 764 (m), 764 (n), 764 (o), 764 (p),
 764 (q), 764 (r), 834 (f), 834 (g). Sagt qua.
 Ha, A: 922 (a), 460 (b), 460 (c), 460 (d), 460 (e), 460 (f), 460 (g), 460 (h),
 460 (i), 460 (m), 460 (n), 883 (a). Sagt qua.
21. Bbda, Hb, Hp: 107 (a).
 Bbda, BBRa: 20 (a).

22. BNo, Bbbl, Pc: 969 (a).
 23. Bbbl, BERSa, A: 323 (a).
 Bbbl, A: 339 (a), 383 (a).
 24. HGa, Hr: 708 (a).
 25. LN, Hr: 503 (a).
 26. HJ, Pc: 791 (a), 909 (a).
 HJ, Hd: 889 (a).
 27. Wood, Pb, BERSa: 46 (a).
 Wood, Hb, Hs, Hg, HGb, ALL: 311 (a).
 Wood, RPa: 1040 (a).
 Wood, Hr: 641 (a).
 28. Hb, Ba, Pb: 423 (a), 441 (a), 513 (b), 583 (a), 687 (a), 703 (a), 739 (a),
 753 (a), 761 (b), 923 (b), 928 (b), 986 (a), 1001 (a), Pb, Hb: 123 (a),
 249 (b), Ba, Hb: 490 (a).
 Hb, Ba, Pb, RPa, HGb, Pc: 923 (a).
 Hb, Ba, Pb, Hg: 107 (a), 162 (a), 496 (a), 583 (b).
 Hb, Pb, Hg, Pc: 139 (a).
 Hb, Pb, Hd: 128 (a).
 29. ENJ, RPh: 70 (b).
 ENJ, Hr: 667 (a).
 30. RPh, Hr, ENa: 439 (a).
 RPh, Pc: 370 (b), 416 (a), 923 (a).
 31. Hb, Bbbl, BERSa, Pc: 236 (a).
 Hb, Bbbl, BERSa: 114 (a), 124 (a), 204 (a).
 32. Hb, ENa, Pc: 35 (a).
 33. Hb, BERSa: 162 (a).
 34. Bbbl, Hr: 763 (a).
 Bbbl, Hr, Pc: 444 (b).
 Bbbl, Pc: 628 (a), 643 (a), 822 (b), 833 (a), 890 (a), 890 (b), 903 (a).
 35. Hb, ENJ: 980 (a).
 36. Hb, CALa, Ia, Bc: 1063 (a).
 37. Ch, A: 460 (d), 460 (e), 460 (f), 530 (a), 530 (b), 530 (c), 626 (a), 644 (b),
 644 (c), 644 (d), 667 (b), 676 (a), 700 (c). Sāqī qas.
 38. Ia, CALa: 314 (a).
 39. Hd, A: 664 (a), 1018 (b), 1033 (a), 1033 (b).
 40. N, W, Hr, J: 712, 713. Dialogue between 'Omar and the Prophet
 N, W, J: 921. Not in proper metre.

Besides 246 spurious quatrains which are rejected there are 18 obvious variants as follows:—

- I. 43: 947: Ai in ki dawāi dard mandān dāni.
 „ Var: 1004-a: Hāle man-i khasta'ē gadā me dāni.
 II. 23: 1039: Gar āmadanam ba man budē nāmādamē.
 „ Var: 1047-a: Gar man ba murīd-i ikhtiyārē khodemē.
 II. 37: 93: In yak du ā rōz noubast 'umar gadhasht.
 „ Var: 93 (a): Chūn āb ba jōhār u chūn bād ba dashht.
 III. 13: 769: 'Id ast biyā tā mai gulrang kashim.
 „ Var: 728 (a) Bar khir u biyā tā mai gulrang kashim.

- III. 22: 766: *Shah-hā guđharad ki dida' barham na zanēm.*
 " *Var: 768 (a): 'Ālam ki dar ō yak dam-i bēgham naranēm.*
- IV. 39: 140: *Chūn kār na bar murād-i mā khwāhad raft.*
 " *Var: 404: Chūn kār na bar murād-i mā khwāhad bād.*
- VII. 21: 884: *Sirr az hama' nākasn nihān dāri tū.*
 " *Var: 218: Sirr az hama' nākasn nihān bāyad diht.*
- VII. 84: 31: *Gar mai na khurī ta'na' mazen martān rā.*
 " *Var: 15 (a): Tā bitawānī ta'na' mazen martān rā.*
- VII. 133: 477: *'Ālam agar az bahr-i tu mē āriyand.*
 " *Var: 370: Bar chashm-i tu garchi 'āqilān yak āriyand.*
- VIII. 6: 1059: *Hān tā ba kharābat majlū nāl.*
 " *Var: 1091: Zihār darīn rāh majlū nāl.*
- VIII. 102: 740: *Tā kal waraq' 'umr ba gham dar shikanam.*
 " *Var: 795: Mān gar waraq' 'umr ba gham dar shikanam.*
- VIII. 122: 907: *Har toba' ki kardēm shikastēm hama'.*
 " *Var: 603: Har toba' ki kardēm shikastēm digar.*
- IX. 27: 706: *Ān bīh ki nī jān u bāda' dīl shād kurēm.*
 " *Var: 932: Ān bīh ki nī jān u bāda' dīl shād kurī.*
- IX. 79: 715: *Imrōs ki nist dar sarīb tākām.*
 " *Var: 763 (b): Zahr ast ghamē jhān u mai tiryakām.*
- IX. 112: 564: *Ān mai ki hayāt-i jawidānist bi khur.*
 " *Var: 646: Ān mai ki hayāt-i jawidānist bi sōh.*
- X. 89: 886: *Mā tm kharidār-i mayē kuhna' u nou.*
 " *Var: 876 (a): Ai munda' ba tadhwir-i farābīnda girou.*
- X. 143: 101 (a): *Bā har bad u nēk rāz natawīnam guft.*
 " *Var: 826: Bā har bad u nēk rāz na twān guftan.*
- XII. 22: 538 (a): *Nā karda damē ānchi tura farmudand.*
 " *Var: 382 (c): Tā chand har kiftāb gil andudand.*

The MSS. which adopt the variants have been mentioned in the concordances. These as well as the groups of manuscripts which include the spurious quatrains mentioned above, will be of interest to the critical scholar for determining the relations between various manuscripts.

Many MSS. contain copying errors. I avoid recording them and give in the text the best reading of each quatrain supported by the oldest MS. Deducting 246 spurious and 18 obvious variants from the total 1360 known quatrains there remains a balance of 1096 independent quatrains which are given as mentioned above in 12 chapters. The first 11 chapters arranged subsectionally include quatrains which have appeared in one or other of the published texts. Chapter XII includes 47 Miscellaneous quatrains which have remained so far in the MSS. alone. As they appear 'Omarian in spirit I thought it fit to rescue them from oblivion.

XXI.

THE VAGRANCIES EXAMINED.

The number of vagrants so far traced is as follows:—

	Tested quatrains.	Spurious quatrains.	Unknown quatrains.
Total quatrains ..	1,114	246	853
Simple vagrants (V) ..	315	55	211
Complex vagrants (W) ..	135	16	24
Total vagrants ..	450	71	235
		Total ..	756

In dealing with the question of vagrancy it is necessary to know the date when the vagrant quatrain is recorded for 'Omar; this can be found from col. 2 of Statements II and III described in Section XIX above.

The names of authors to whom the vagrants are cited, as well as the anthologies, etc., which cite them are noted in the concordances of the quatrains. Statement IV exhibits the names of 143 authors (arranged according to Persian alphabet) and the Index numbers of the vagrant quatrains which are cited to each of them. It will be noticed that in this statement 1001 items, instead of 756, are distributed among the 143 authors because the complex vagrants are shown under each author to whom they are cited. In order that a complex vagrant may be reckoned once only it is prefixed with letter (W) under the author to whom it is cited at the earliest date and shown in a bracket () under the authors to whom it is cited on a later date.

Most of these 143 authors are known in name only. The dates of their demise, in some cases unknown, in some uncertain, are given so far as could be ascertained.

As regards the vagrants among the "Unknown" and the "Spurious" quatrains, the places of vagrancies have been indicated in the Indexes of the Quatrains, so that the critical reader, if so minded, may carry his researches further. The particulars of vagrancies of the tested quatrains are given

under the concordances of the quatrains which have been, as mentioned above, arranged subsectionally. As a help to the general reader, 450 vagrants among the texted quatrains have been enlisted in the order of their Index Numbers in Statement No. V. In this list the date of the earliest source recording the quatrain as 'Omarian and the date of the anthology which cites it vagrant for another author are given side by side. The names of the authors have been mentioned by their well-known *Takhalluṣ* (nom de plume) and sometimes by abbreviations such as KI—Kamāl Isma'īl, Afḍal—Afḍal Kāshī. The places of vagrancies have been indicated in square brackets after the names of the authors. The index number of complex vagrant is prefixed with letter (W) and is shown with the author and place which cites for him first.

The places of vagrancies fall mainly into three categories:—

- (a) *Diwāns* and works going in the name of the authors
- (b) *Anthologies*
- (c) *Histories and Biographies.*

These, to summarise the result of Statement V, have contributed to vagrancy as follows:—

- (a) *Diwāns and compilations in the names of authors.*

	Vagr.
1. Abū Sa'īd, <i>Rubā'iyat</i> , Ed. by K. M. Mitra ..	4
2. Afḍal-i Kāshī, <i>Rubā'iyat</i> . Ed. by Sa'īd Nafīlī.	60
3. 'Abdulla Ansārī, <i>Mandjāt</i> , Bombay 1308 H. ..	1
4. Anwarī, <i>Kullīyat</i> , Cawnpore (1897) ..	2
5. Hāfiṣ (various MSS. and editions) ..	18
6. Khāqānī ..	2
7. Khayyām's editions of quatrains ..	3
8. Rūmī, <i>Diwān</i> ..	2
9. Sarmad, <i>Quatrains of</i> , Delhi (1901) ..	1
10. K. I. Kamāl Isma'īl's <i>Diwān</i> ..	15
11. M. 'I. <i>Mirpād ul 'Ibād</i> by Najmud Dīn Rāzī (1220) ..	9
12. M. N. Mukhtār Nāma', <i>Kullīyat</i> 'Aṭṭār, Lucknow (1872) ..	44
13. Nāṣir Khusrow <i>Kullīyat</i> , Tehrān ..	1
14. Nī'amat ul lah Wall. Ed. Tehran ..	1
Total ..	163

(b) *Anthologies.*

			Vags.
15.	Sl. (1331) <i>Nuḥḥat ul Majālis</i>	.. ..	16
16.	Hx. OUL. MS. 52/112 (1648)	.. ..	30
17.	Hl. HSL. <i>Dawḥah</i> 167 (1649)	.. ..	1
18.	Hj. HSL. <i>Dawḥah</i> 373 (1550)	.. ..	37
19.	Hv. Nawāb Akhtar Yār Jung's Library	.. ..	71
20.	Various anthologies in European Libraries mentioned by Dr. Rempis in his Beiträge	.. ..	47
Total			202

(c) *Histories and Biographies, etc.*

21.	['Awfi] <i>Lubāb ul Albāb</i> (1212)	.. ..	8
22.	[J. G.] <i>Jahān Gushāy</i> (1260)	.. ..	2
23.	[T. G.] <i>Tārīkh-i Guzida'</i> (1330)	.. ..	4
24.	[N. U.] <i>Nafḥāt-i uns</i> by Jāmi (1478)	.. ..	3
25.	[Dowlāt] <i>Tadhkira'</i> by Dowlātshah (1487)	.. ..	5
26.	[H. L.] <i>Haft Iqlīm</i> (1594)	.. ..	18
27.	[M. Kh.] <i>Mir'āt ul Khayāl</i> (1691)	.. ..	1
28.	[R. S.] <i>Riyāḍ us sho'ara</i> (1747)	.. ..	27
29.	[A. K.] <i>Ātash kada'</i> (1765)	.. ..	12
30.	[M. F.] <i>Majmu'al Fuṣaḥa</i> (1878)	.. ..	5
Total			85
Grand Total			450

With regard to the text of *Afḍal Kāshī* by Sa'īd Nafīsī, I find that out of 483 qns. included in that compilation only 7 from *Al Muḥid*, 2 from *Jāwidān Nāma'* and 6 from *Afḍal Kāshī's* letters total 15 have an early authority. The remaining quatrains are cited to *Afḍal* in *Anthologies*, *Tadhkiras* and *Modern MSS.* When the date of the MSS. is not discernible I have assumed the date of the publication of the text as the date of vagrancy.

The quatrains cited in [M. 'I] *Mir'ād ul 'Ibād* are not necessarily composed by Najmud Din Rāzī Dāyā who only

quotes them. The fact that 'Omarian quatrains appear in this work proves their oldness. The same remark applies to 'Omarian quatrains appearing in *Mukhtār Nāma*' which as its name implies is a selection by 'Aṭṭār. At any rate the whole lot as found in the *Kullīyat* of 'Aṭṭār published by Nawal-kishore Press cannot be considered as a *composition* by Aṭṭār.

We cannot rely absolutely upon the Anthologies and Tadhkiras and modern Dīwāns of poets because we find that they have cited such quatrains to authors, which long before the advent of those authors are recorded 'Omarian in earlier MSS. The following are examples:—

Recorded 'Omarian in Hy. (1384) and subsequent MSS.

- | | |
|-----------------------------------|---|
| 1. 68: VII. 161: <i>As Manzil</i> | ..Cited in Hy. to Nī'amatullah Wali d. 827 H. (1424). |
| 2. 487: IX. 10: <i>Qadrat gal</i> | ..Cited in Tehrān Print (1839) to Nī'amatullah Wali d. 827 H. (1424). |
| 3. 76: III. 63: <i>Imrōs</i> | ..Cited in AK. to Talib Anuli d. 1035 H. (1626). |
| 4. 326: X. 112: <i>Man mal</i> | .. " " " |
| 5. 574: VII. 61: <i>Al dil</i> | ..Cited in AK. to Shāhī d. 857 H. (1453). |
| 6. 575: VII. 62: <i>Al dil</i> | ..Cited in HI. to " " |
| 7. 642: XI. 41: <i>Al Wāqif</i> | ..Cited in HI. to Bairam Khan d. 968 (1560). |
| 8. 338: I. 30: <i>As Wāqa'at</i> | ..Cited in Hy. to Sulṭān Bībar d. 861 H. (1457). |
| 9. 849: IX. 92: <i>Dōsh az</i> | ..Cited in Hy. to Shāhī d. 857 H. (1453). |
| Do do | ..Cited in Dowlat to Lutfullah Nishāpūrī d. 810 H. (1407). |
| 10. 878: XI. 37: <i>Nikarda'</i> | ..Cited to Sarmad d. 1070 H. (1660) in Delhi Text. |

∴ Thus quatrains cited to other poets in the anthology Si. (1331) and Tadhkiras by 'Awfi and others are recorded as 'Omarian in the early MS. such as Hy. (1384) and supported by scores of later MSS. Such quatrains must be considered as 'Omarian.

Moreover the early MSS. of the *Dīwān* of well-known poets do not record the 'Omarian Vagrants ascribed to them in later Anthologies and Tadhkiras. This fact as mentioned above in Section xvii has been brought to light by Dr. Rosen

with regard to Rūmī and Ḥāfiẓ. I too did not find 'Omarian Vagrants in the *Divāns* of the following poets.

Tālib Āmulī: HSL. MS. No. 395 (1680).

Ibn-i Yamīn: HSL. MS. 923.

Athīr Akhīskatī: SMHL. MS. 87. 810 H. (1407).

Awḥad Kīrmānī: HSL. MS. 1043 d. (1438).

Ḥāfiẓ: HSL. MS. 508 (1415). SMHL. MS. 87 (1407).

Arzaql: HSL. 943. wr. 1279 H.

Saifud Din Isfarangī: HSL. 839.

Baqāi d. 948 H. (1541): SMHL. No. 170.

Khāqānī: HSL. MS. No. 35 (16th Century).

Ṣaḥābī d. 1009 H. (1601): OUL. 52/112.

Salmān Sāwojī: HSL. 1198. wr. 855 H. (1451). SMHS.

MS. 87. wr. 810 H. (1407).

Adīb-i Ṣābir: HSL. MS. No. 936.

It is evident from the list of vagrants that, leaving out of consideration the quatrains quoted in *Mirʿād ul 'Ibād* and *Mukhtār nāma* major portions are recorded for 'Omar in regular MSS. long before they are cited for other poets. There are only the few quatrains marked with a starlet (*) which are cited for other poets earlier than for 'Omar. Out of these the following may not be passed as 'Omarian on further consideration.

Obscene: 47: X. 117 Āmad Ramaḍān.

Replies to 'Omarian qns: 347: X. 113 a reply to 525:
X. 112;

and 901: X. 140, a reply to
925a: X. 139.

Found in earlier Divāns of Ḥāfiẓ: 403. III. 19, and
938: VIII. 32.

With less MSS. authority: 244-a XII. 13. 458: XI. 30,
594: IV. 4. 616: VIII. 117,
716: I. 48, 758: X. 55.

But whether these quatrains were really composed by the other poets to whom they are cited is still a moot point with which we are not here concerned.

§ XXXI. CONCLUSION.

In conclusion I beg to draw the attention of the reader to a few quatrains which indicate 'Omar's bent of mind.

'Omar was a true believer of Islām, thus of God he says:

He is, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithfully glow.

L. 1

He addresses the Ever-Present Being with great reverence and intense love.

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
Thy glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

L. 2

No heart is here but saddens for Thy sake,
No sight is here but maddens for Thy sake;
Thou carest not for either great or small—
No thought is here but gladdens for Thy sake.

L. 3

Time and Space and the world they make have engaged the attention of men through all ages. Their speculations have brought forth a host of secular sciences. 'Omar's reflections on this subject are neither scientific nor metaphysical. He calls the *Charkh-i Falak*, the Wheel of Time as a *Fanūs-i Khayālī*, an Imaginary Lantern.

Methinks this Wheel at which we gaze and stare,
Is chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

II. 1

Science fails to solve the mystery of the cosmos.

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

II. 2

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! worldly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.

II. 13

Time is only a tyrant causing universal change and trouble.
My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

II. 16

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

II. 17

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

II. 24

'Omar is at war with the Sphere and wishes to annihilate it.

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II. 41

But the final solution is that the tyrant Sphere has no real existence, hence we avoid all trouble by being content.

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

II. 43

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

II. 44

'Omar was not blind to the joys which the Spring and New Year festivals brought in youth. The *Carpe diem* quatrains which were sung probably at the garden parties of Malîk Shâh, although lyrical, are essentially pessimistic, and capable of interpretation in the material as well as mystic sense.

Tomorrow's hours are not in our store!
 Tomorrow's cares would make us only sore.
 Why waste a single breath if you be sane?
 For balance of this life you cannot score.

III. 12

'Omar warns the youth to keep aloof from evil company.

From mean and snappish sots, bereft of sense,
 Aloof you stay, and thus avoid offence;
 At song or talk they wrangle, even fight,
 Excuse your self and seek your exit thence.

III. 39

Thought of Death freed 'Omar from cares of world's affairs. Prince or pauper must all die, what avails the worldly wealth?

Your age is hundred, perhaps more in tale,
 They lift you from this Inn, a helpless bale;
 Be Pharaoh or a pauper with no pail,
 They sell in lots at final clearance sale.

IV. 1

This rosy garden soon will run to waste,
 And cotton seeds will vie with pearls so chaste;
 Rejoice, this mortar-mill of rolling world
 Will grind our name and fame to finest paste.

IV. 14

It is folly to fight for any domain.

I saw a quail amidst the battlefield,
 It nestled safe beneath a broken shield;
 It spake to royal skulls in great disdain:
 "Where is the pomp ye wield, what is the yield?"

IV. 18

Man cannot realise his ambitions in his short life.

My deeds have brought no gain to please my heart,
 In working weal, my efforts play no part;
 And so I sit and ever weep and moan,
 For late I came but soon I must depart.

IV. 29

Hence he should not waste his life in vain pursuits, but ply his path to reach the Lord.

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 41

Happy is he who realises his death when still alive, and free is one who is not born.

Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

IV. 51

In the beautiful allegory of Clay and Cup 'Omar deals with the philosophical and ethical aspects of Man's body. Man cannot claim as his own the body he impersonates, every atom of his body may be the home of other beings.

Before thou peepst, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V. 8

The clay of his body may be used for any other purpose (without his previous consent!).

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V. 18

He has no choice as to the form to which the clay is shaped.
So when my clay the potters knead and mould,
A hundred wonderful apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V. 28

Man cannot take pride on his pedigree in the chain of evolution.

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V. 38

The qualities which man acquires cling to him and are not lost, although the matter which composed his body may assume other forms.

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V. 18

While warning the rustic potter against the disrespect to the clay of royal persons 'Omar satires the vanity of worldly power.

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They!*

V. 19

A man of clay should be meek, humble and kind to his fellow-beings.

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V. 20

The pot and potter, the buyer and seller, and so on, are only names for usage, every object on Earth is earth.

I looked at night in Potter's shop, methought
That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V. 21

Wonderful is the Divine magic which created human skulls which reveal the world and are full of fancies.

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

V. 22

Man should acquire true Knowledge before his dust returns to dust.

Why plan the days and months for work or game?
 A day or hundred years in world are same;
 Fill in our pans in full before we find
 The pans as empty pots which rustics frame.

V. 34

Worldly desires cause misery: by resignation in God man
 attains peace of mind.

I wish one way, He wills the other way,
 So my desires will surely lead astray;
 Since what He wills is wholly for my weal,
 Then my desires in woes alone will pay.

VI. 2

O mind! the world is but a mocking sight,
 You fancy some delights, and fret in fright;
 Resign your self to Him, and pine for Him,
 You cannot alter what is black on white.

VI. 11

An honest man, who plies his solemn beat,
 Greets all he meets as coming from His seat;
 And what we get is right a Royal treat,
 And world is blameless, going as is meet.

VI. 18

Ethics are shaped to attain the desired ideal. The materialist ideal of being "Superman" has led many to contemplation and conquest of matter and material world, to suppression and even destruction of Man. 'Omar exhorts Man to realise his soul and not waste in world.

O you who tour to see the World at play,
 But ponder not that there's the gloomy day;
 A breath you are, reflect and seek your Soul,
 For see how Time is sweeping all away.

VII. 3

You came to conquer, Oh! you came to rule!
 Then rule your Self and waste no days O fool!
 From naught of past you merge in future naught,
 So now know your course, then choose your school.

VII. 4

The object of life is to seek the Grace of God.

The man who has in him a grain of wit,
 With folded hands is never wont to sit;
 He either plies to gain the grace of God,
 Or keeps his heart in bliss, and thus is quit.

VII. 8

To receive the Divine Grace man must purify himself. The eye, the ear and the tongue are the most powerful organs which pollute the mind by contact with the world. Man should curb these.

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go.

VII. 13

Keep aloof from sensual pleasures.

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII. 14

Be content under all passing circumstances.

A fiend or nymph, and friend or foe—will pass;
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee to-day—
And even this as cometh so—will pass.

VII. 15

Mind should be kept free from any thoughts of the past or the future.

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII. 16

This whirling dome ye see an evil gnome.
The friends have passed and world's an empty home;
Be sole with soul awhile, forget the past,
And future too. In Ever-Present roam.

VII. 17

Be happy even with pain and poverty and free from greed and lust.

Prepare yourself for sores, this is the balm,
Wail not for pains and so obtain a calm;
And thank the Lord for poverty bestowed,
At last with grace you carry off the palm.

VII. 18

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.

VIL 71

Fail not to discharge your duties. Avoid doing forbidden acts.

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

VIL 80

Do not hurt.

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

VIL 89

Do not slander.

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

VIL 98

Relieve distress of others.

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.

VIL 108

Serve saintly souls.

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.

VIL 104

Be mute, covet not.

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.

VIL 119

Avoid renown and show.

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As Phoenix he will soar to Highest plane,
He won't in worldly ruins hoot and frown.

VII. 117

Go without pride.

O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

VII. 118

Man should free himself from contamination with the material world.

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

VII. 119

Freed from the impurities of greed, lust, pride, envy, jealousy, hatred, fear, hope and the like, soul of Man bears the Divine ensign.

I am the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

VII. 120

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

VII. 121

Seek the company of sages.

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII. 122

Khardbāt, otherwise called *Dār-i-Faxā* is the open assembly of Šufis where one is cleansed from his baser self and craves for Divine knowledge and love.

I speak to Thee in Tavern, what I feel,
 In shrines without Thee Lord! I would not kneel;
 Thou art the First Creator, Thou the Last,
 Aye! burn me please, or aye! Thy Grace reveal. VIII. 1

One cannot enter the *Kharābūt* with pomp and pride.
 I went to Tavern-door as some divine,
 With flowing gown and cowl and girdled fine;
 The Warden scanned my face, and with disgust,
 He threw my baggage out, and washed the shrine. VIII. 2

Here he pines for Divine love.
 The heart which maddens not with Master's spell
 And pineth not for Him, is bloody fell.
 The day you neither think of Lord nor Word
 A worse day you may not find in Hell. VIII. 3

He craves for *Mai Ma'rifat*, potion of Divine knowledge.
 O Guide! love findeth Thee and Holy Grace,
 Some forget this and fall in sin's embrace;
 Unless we know Thee we are out of count,
 For man was made to know Thee face to face. VIII. 4

Drunk with Divine knowledge he forgets the Creation and
 loses his baser self.

Let whole creation drown itself in sea,
 Entranced I sleep—I count it not a flea;
 Last night they pawned my soul at Tavern here,
 The Master said "Lo what a trust is he!" VIII. 5

He eagerly solicits admission into the *Mai Khāna'* Master's
 Shrine.

How long with cocharists and unctions, Sire?
 Fix me in Master's Shrine till I retire.
 The day I lie beneath the Master's Shrine
 Is my Ascension-day, I most desire. VIII. 6

And awaits sedately until the Grace calls him into the
 Shrine.

Khayyām! adore thy wine, remain sedate,
 Or sit with faces fine, remain sedate;
 As in the end the world will shrink to nought,
 So nought is being Thine remain sedate. VIII. 7

After he is purged from the baser self he is admitted into the *Mai Khāna'*, the shrine of Divine Love.

The keeper's call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

IX. 1

The Divine Name is the "Wine" here.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

IX. 2

With Word the Master frees him from all thought or cares.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX. 3

The experience here is transcendental, unspeakable.

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

IX. 13

Love is the key to the Secret Realms. God in all Love made man to love Him.

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX. 24

A lover has to ply his own path. Love is not the means to reach an object, but the object-end itself without an end.

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX. 39

Love is without fear of a punishment or hope of a reward.

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

IX. 41

True lover expects no favour.

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.

IX. 47

At last the lover reaches the stage where he is nought,
and all is Lord.

Walk ye to place where duals cannot be,
The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
Ye reach where ye are sought and all is He.

IX. 53

His Word is cure for all troubles.

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console;
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.

IX. 101

Love settles all feuds.

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX. 121

Love comes through the grace of mystics.

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.

IX. 142

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?

IX. 174

New Man's the Chalice, there the Soul is Wine,
 And heart with lute is singing songs divine;
 Khayyām! The man of clay is Chinese lamp,
 A flimsy film, through which His light can shine.

IX. 184

The Personal Quatrains collected in Chapter X, a few of which have been noticed in § xii above, throw a good deal of light on 'Omar's life. Some of these quatrains are piquant satires directed by 'Omar against his contemporaries, some are objections to their doctrines, and some replies to adverse critics. The polemic quatrains are of interest only when the controversy is still fresh but become cryptic, with remoteness of time, when the interest in the controversy is lost.

The following however are a clear exposition of his philosophy, viz., the purification of the Soul from the baser self.

As Self would melt, Existence I attain,
 With soaring pride I sink to lower plane;
 And more than this with wine of Existence,
 The more I wake, more drunken I remain.

X. 58

I fling this Self away, and joys I greet,
 I soared from dismal depths to Master's seat;
 Till cleansed at last from all my carnal grease,
 I cling as golden dust to Master's feet.

X. 60

'Omar craves for Divine Grace thus:

My sins, O Lord! if more than hundred crores,
 Have dashed my youth and life on rocky shores,
 Since I depend completely on Thy grace,
 Hence I repent, and sin again, of course.

XI. 3

We all are dolls by spell Thou cast on clay,
 A hundred phantasies Thou made us play;
 How could I ever play a better part
 Than what Thou hast assigned me for the day?

XI. 11

My service will not add to Thy domain,
 And by my sins no loss Thou wilt sustain;
 Forgive and do receive me Lord! Thou art
 So quick with giving bliss, but slow with bane.

XI. 24

Is there a sinless man on earth below?
 And how can we live here and sinless go?
 I sin and fail, but can Thy kindness fail?
 I'm evil, could Thy Grace be even so?

• XL 27

Thou, gracious Lord! are graceful in Thy grace,
 Why then Thy bliss is barred on sinner's face?
 If bliss is sold for virtue, sorry trade—
 For gracious grace my sins have made a case!

XL 28

For sins, O Khayyām! why should you bewail?
 This grief can bring no gain in bag or bale;
 For mercy will not greet the spotless swell,
 It graces sinful paupers.—Do not quail.

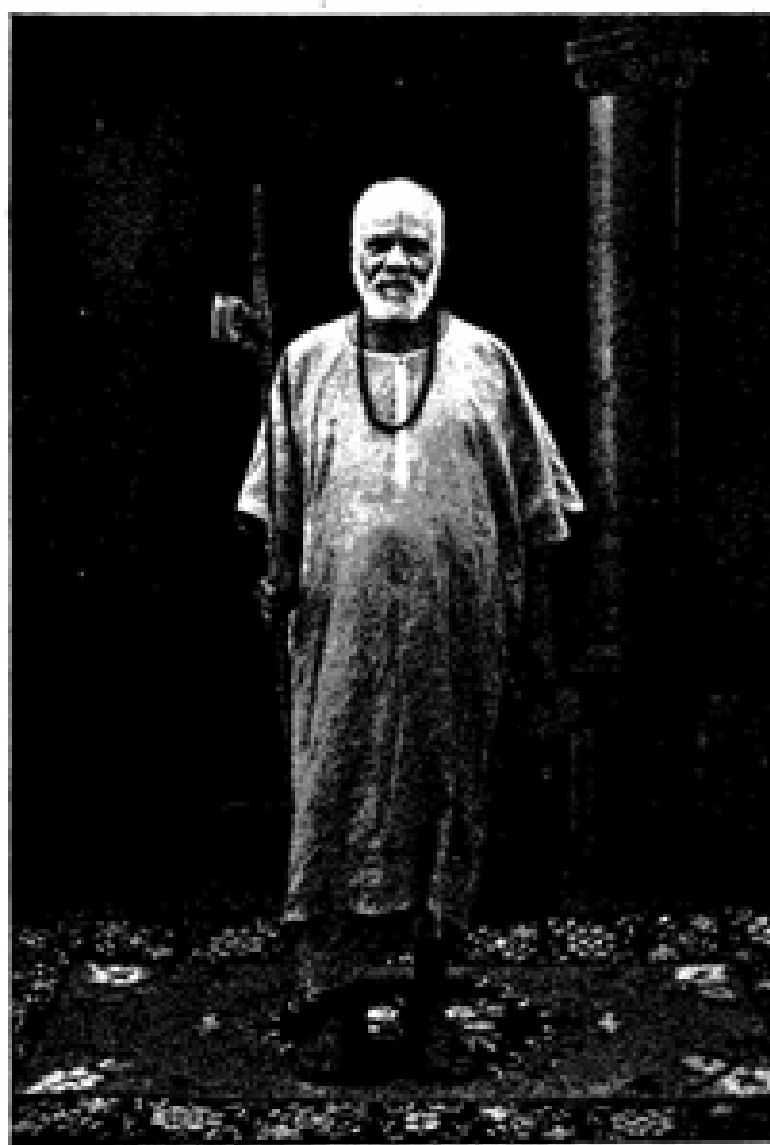
XL 29

The Lord is Gracious and Merciful.

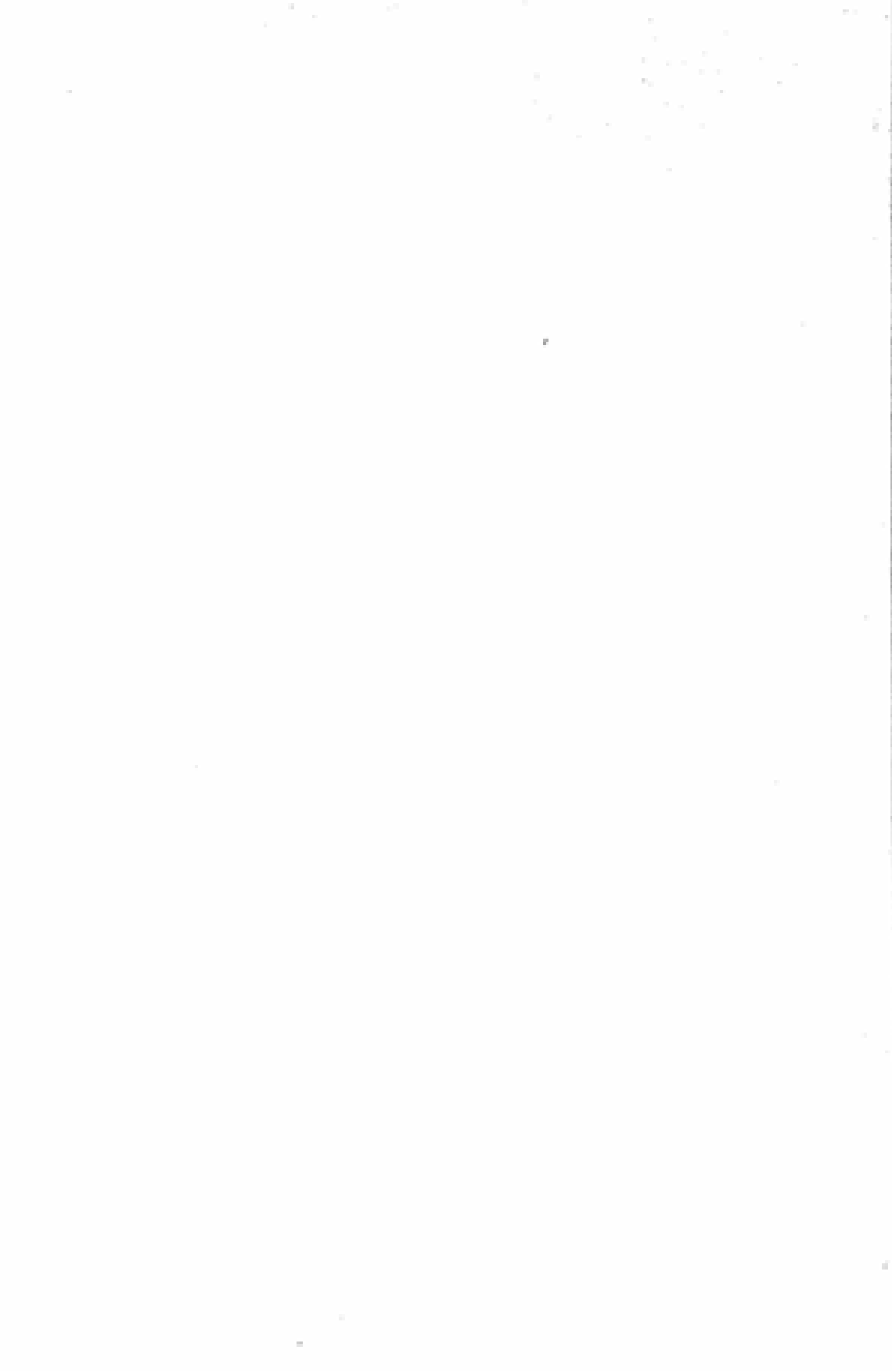
GOVINDA TIRTHA.

HYDERABAD-DECCAN,

1st July 1940.



SWAMI GOVINDA TERTHA
(V. M. DATAR)



Rubā'iyāt of 'Omar Khayyām

CHAPTER I.

PRAISE OF LORD AND PROPHET.

حمد و نعت و توحید

745.—Hs.403, Hp.403, Hw.471.

چو هست خدا نیست یقین میدانم سر از دفتر کائنات این می خوانم
چون دیده دل بنور حق بینا شد شد ظلمت کفر محو در ایمانم

HE IS, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

L. 1

2541.—BM.1, Ba.50, Hs.209, Hs.29, BM.279, Hs.183, Ch.108, Hs.20, Hw.969,
BNb.392, A.291, CR.945, Hs.1. Page: Addel [170].

ای ذات تو سر دفتر اسرار وجود مهم نقش صفت بر در و دیوار وجود
در پرده کبریا نهان گشته ز خلق بنشسته عیان بر سر بازار وجود

The Chief of Being's secrets that Thou art,
Thy traits depict to view the Being's chart;
Veiled in Thy Greatness from the creatures here
President Being Thou in open Mart.

L. 2

950.—Hs.471, Hs.1, Sd.1, BNb.1, U.1, Sc.1, Ba.290, BNb.3, HCs.1, LN.1,
BM.17, BNb.2, Ph.313, Ba.409, Hs.406, Sg.1, RP.1, Hs.187, Hs.446, Ps.60, Ss.440,
Ch.783, BNb.39, Hs.42, AL.162, Hs.386, Hw.420, A.842, J.304, N.391, W.403,
L.699, BER.1, Hs.7.

ای از حرم ذات تو عقل آگاه نی . و ز معصیت و طاعت ما مستغنی
ستم ز گناه و از دجا هشدارم آمد برحمت تو دارم یعنی

No wits can ever reach Thy holy place,
No sins or merits hinder, Lord! Thy ways;
A sot with sins, I go in sober hope,
Because I hope entirely for Thy grace.

L. 3

841.—BNs.390, Sd.22, Hs.182, Hs.4, Hw.568.

Page: (1) *Alfāḥ* [Hs.]. (2) *'Amr* [MN.].

نے عقل بغایت جلال تو رسد اور نہ فکر بگتہ لا یرال تو رسد
درکنہ کالت تو رسد هیچ کیسے کو طیر تو تا کنہ کجالت تو رسد

No understanding reached Thy height sublime,
For thoughts can only move in space or time;
No soul can grasp Thy perfections, O Lord!
And Thou alone could gauge Thy height, O Prime!

224.—Hs.97, Hs.11, Sd.11, BNs.11, Ss.28, U.2, Ss.8, Rn.57, Pn.18, BNs.13, BMs.74, HCs.8, LN.33, Hs.133, Sg.2, BDs.31, Hs.1, BNL31, Hs.45, RPa.311, Hs.7, Hs.93, Hs.53, Hs.44, Hs.44, Hs.28, LE.18, Hs.20, Hs.103, Ch.53, RPa.66, Is.30, Hs.24, Hs.43, ALL43, Hs.33, Hs.48, A.48, L.771, BER18, Hs.8.

Page: (1) *Fāḥr al-Dīn Rāzī* [MF.]. (2) *Rāmī* [Hs.].

کنہ خردم در خود اثبات تو نیست ۲۳۸ و اندیشہ من بجز مناجات تو نیست
من ذات ترا بواجبی کی دانم دانند ذات تو بجز ذات تو نیست

My soaring mind cannot approach Thy throne.
I kiss this ground and thus for sins atone.
O Wondrous Charmer! who can know Thy Being?
Perchance, Thy knower may be Thou alone.

1952.—Hs.477, Ws.477, BNs.25, BNL450, BNs.521, BMs.385, Hs.403, Hs.429, HCs.507, Hs.403, Hs.437, Pn.382, Bn.645, BERs.194, Is.486, Bn.340, ALL488, Hs.503, Hs.428, Hs.526, A.848, J.355, N.443, W.473, L.765, Hs.78.

کہ گشتہ نہان و رو بکس نہائی ۱۰۰۲ کہ در صورت کون و مکان یدائی
این جلوہ گری بچوشتن بنائی خود عین عیانی و خودی ینائی

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

326.—Hs.583, Hs.13, Sd.13, BNs.13, Ss.11, Rn.345, BNs.15, HCs.11, LN.11, BMs.22, Ws.434, Pn.437, Bn.385, Hs.523, Hs.114, BNL385, RPa.313, Hs.84, BMs.523, Hs.341, Hs.365, Hs.380, BMs.316, Pn.254, Bn.585, Ch.648, Is.410, Bn.283, Hs.8, ALL391, Hs.504, Hs.513, A.714, L.637, BER18, Hs.24.

Page: *Sana'i* [Rampā 178].

جانہا مرہ آب گشت و دلہا مرہ خون و سہر تا چیست حقیقت از پس پردہ درون
اے باعلیت خرد رد و گردون دون از تو دو جهان پرو تو از ہر دو برون

How many lives are lost and hearts have failed
Ere they could see Thee face to face unveiled!
To see Thee none beneath the sky has eyes,
Thou art aloof from world, this darkness baled.

881.—Hy.605, U.62, 3673, BM.478, Wbod.307, Pb.469, Ba.419, Hb.556, HJ.4, Hg.381, Ps.349, Bb.603, Ch.681, Hd.10, ALL.613, Hw.746, A.749, W.402, L.689, SER.147, Ha.6. Page: *Isma Sa'ad-ud-Din 'Umar bin Muhammad* [Aust].

در دیده تنگ بود نودست از تو در پای ضعیف بشه زودست از تو
ذات تو سزااست مر خداوندی را هر وصف که سزااست دودست از تو

Thou givest sight to tiny ant to see,
And strength to fly in limbs of puny flea;
Thou art the proper Person here to rule,
Improper attributes are far from Thee.

L. 8

876.—Hy.615, Wbod.310, Pb.457, Ba.407, Hb.544, HJ.3, Ps.135, Bb.609, Ch.674, 702, BNb.84, Hd.12, ALL.625, Hw.757, A.760, W.400, L.640, BER.46.

Page: (1) *As'had Kirmāni* [Ha.] [R.S.], (2) *'Amr* [Hr.], (3) *Abdal* [374], (4) *Taqi Hamadani* [Hr.], (5) *'Asis Farid Fakhreddin* [Rump. 202].

ای زندگی و تن توانم همه تو جان و دل ایدل و جانم همه تو
نوهستی من شدی از آنی همه من من نیست شدم در تو از آنم همه تو

My body, life and all my strength Thou art,
My heart and soul! Thou art my soul and heart;
Thou art my existence and sole refuge,
In Thee I vanish, Thou the whole and part!

L. 9

397.—BNb.479, Hb.206, Hd.11, Hw.582. Page: *Abdal* [R.S.].

چون بود من از بود تو آمد بوجد بے بود تو بود من بکا خواهد بود
تو بودی و بوده باشی و خواهی بود بے بود من از زوال کے خواهد بود

I seem alive, Thou art the whole essence;
And saving Thee, what am I? where and whence?
Thou wert and art and ever would remain—
Thus I am not save Thee, in every sense.

L. 10

872.—BNb.444, BNJ.53, Hd.3, Hw.320, Sa. 458.

Page: (1) *Abdal* [R.S.] (291), (2) *Nizamuddin Wali* [Hr.], (3) *'Amr* [M.N.].

کو دل که بداند حقے اسرارش کو گوش که بشنود دے گفتارش
معتوه جمال می نماید شب و روز کو دیده که تا بر خورد از دیدارش

O where's the heart which beats to Beloved's pace
Or ear which heeds the secret truth He says?
The Lord in glory ever shows His grace—
But where's eye which glances at His face?

L. 11

573.—BNa.23, BNa.1, Hb.204, Hc.238, Cb.347=407, H4.7, Hp.345, Hs.203, Hw.482, J.296, N.24, W.247, CR.1013, BNb.376.

Page: (1) Fakhri ud Din 'Irāqī (Hv.). (2) Varrāq Adal (Hj.). (3) Ashraf Mawāḥib (MF.), [A.K.].

ای در طلبِ تو عالمی پر شروشور همه در پیشِ تو ندویش و توانگر همه عود

ای با همه در حدیث و کوشِ همه کز وی با همه در حضور و چشمِ همه کور

In searching Thee the world has lost its mind,
The rich and poor to Thee are same in kind;
Thou teachest all, but strange that no one heeds,
Tho' Thou art ever present, we are blind!

L. 12

384.—BER.1347, Hj.302, Hb.232, Cb.358, H4.119, Hw.378.

تا دائرة حسنِ دخت پیدا شد مردم گردونِ بنظاره دخت بر پا شد
باروی تو صبح لافِ خوبی میزد در چشمِ جهانپا از آن رسوا شد

When Thou had deigned to show Thy lovely face,
To see Thee, sky arose to heights of space;
The morning tried to vie with Thee in grace,—
And hence was cast in open-day disgrace.

L. 13

283.—Hv.212, BDa.48, Hs.341, Sd.343, BNb.327, BN.164, Sc.469, Ra.80, BNb.183, LN.134, BM.446, Ba.20, Hb.173, Hj.310, RP.162, Hs.80, Fc.14, Bb.222, Cb.222, BNb.44, AL.128, Hw.245, A.244, W.103, L.228, BER.1113, Hs.278.

ای عارضِ تو نهاده بر نسیمی طرح ۲۹۳ روی تو فگنده بر بتان چیں طرح
وی غمزه تو داده شبِ بابل را اسپورخ و فیل یزدی و نرزی طرح

Thy cheek on heavenly Eagles cast the glow,
Thy face has stowed the idols out of show;
And through Thy glance the King of Babel got
His horse and men and castles all, I trow.

(cf. Bible)

L. 14

166.—Hv.163, Fb.37, Hb.95, BDa.71, BN.171, Hb.116=137, BMb.68, BER.88, BMa.33, Hs.83, H4.43, Hb.144, HCa.4, Hs.72, BM.44, Hs.33, Bb.172, Cb.137=168, RP.58, AL.182, Hp.97, Hs.43, Hw.182, A.182, J.53, N.43, W.48, L.128.

در عالمِ بیوقا که منزله است ۱۶۶ بسیار بجهتِ بقیاسی که مراست
چون رویِ تو ماه نیست روشن گفتم چون قد تو سرو نیست میگویم در است

I searched this faithless world where I was bred,
With all the learned lore of books I read:
"Thou art the Light,"—the light that ever dawned!
"Thou art the Truth,"—the truth I ever said!

L. 15

582.—BER1351, H1303, H4111, H43007.

بگذشت بطرفِ چمن آن بادِ صحر *ast* قدش چو بدید سرو در راه کرد
گفتا که بقدر من همین ناید دامت کفتم برو ای دراز و کوتاه نظر

He passed, as Zephyr through my verdant heart,
But there the cypress mind—a mere upstart—
Would vie with Him—I said, "Silence, O fool!
You see not He pervades thro' every part."

L 14

598.—Hy387, S4312, S465, P4377, B4234, H4374, H1133, P4462, S4398,
Ch436, BN465, H4122, AL1402, H4481, A466, L465, BER232, LE37,
Pag: Rumi [Hv.].

کوبت رخ نشت بت پرستی خوشتر *ast* و در باده بجام نشت مستی خوشتر
از هستی عشق تو ازان نیست شدم کلان نیستی از هزار هستی خوشتر

I will adore an Icon like to Thee,
And from Thy cup will drink to ecstasy;
I've lost my Self in love, for not to be
Is thousand times far sweeter than to be.

L 15

7.—Hy28, S49, P43, Wood8, P46, H46, BN43, SD412, BN112, H4A
BER413, H41, SM48, H411, H12, H47, H4119, BM138, H47, B421, Ch11,
BER48, RP436, AL123, H414, H42, H47, A28, J2, N2, L23.

ای آنکه گزیده جهانی تو مرا *ast* خوشتر ز دل و دیده و جانی تو مرا
از جان صنایع و تر چیز نیست صد بار عزیز تر از آبی تو مرا

In all this world Thou art my sole console,
And dearer than my heart, and eye, and soul.
Tho' naught is dearer than a spark of life,
A thousand lives I lay for Thee—my whole!

L 16

245.—Hy142, H1305, P4236, B4131, Ch144, AL1155, H4161, A171, L157,
BER1350.

کفتم که سر زلفِ نویس سر خورد است *ast* گفتا که تو تن به اگر سر خورد است
کفتم روزی ز قامت بر بخورم گفتا که ز سرو کی کسی بر خورد است

"O Lord! this mind has made me ever sore,"
"Do hold thy tongue, my lad! and leave thy core;"
"O Lord! some day, perchance, I taste Thy fruit,"
"My lad! no fruit nor flower cypress bore."

L 17

132:—BNa. 72, A.43, CR.827.

Answer Lucknow Test 1897.

چون آتش سودای تو جز دود نداشت ۱۳۲ مسکین تن من امید چیه نداشت
در جستن وصل تو بیهوشیدم چون بهشت نبود کوشش سود نداشت

Aloof from Thee, my life thus ends in smoke,
Without a ray of hope, my heart is broke.
I tried my best to get a glimpse of Thee,
But luck has brushed me off at single stroke.

L. 18

19:—Hq.23, Bk.23, ALI.25, Hw.23, A.30, J.4, L.25. *Pap.*: Amir Khurram
Delhawi [Hq.]. (2) *Add.* [12].

خواهی ز فراق در فغان دلم را ۱۹ خواهی ز وصال شادمان دار مرا
من با تو نگویم که چنان دار مرا زان سان که دلت خواست چنان دار مرا

To wail in grief, if so Thou wilt, is sweet.
With glee I stick to Thee as dust of feet.
I know not, Lord! what request I should make
Dispense as Thou desirest—that is meet.

L. 19

338:—Hq.237, Sa.121, Hs.68, Sd.68, BNs.67, U.200, Sa.49, BNs.44, Ra.93,
BNs.125, HCa.64, LN.62=259, BMd.284, Sa.44, Hs.197, Sp.107, BN.1217, Hs.181,
Rp.245, Hs.152, Hs.136, Hs.241, Hs.232, BM.197, Pa.77, Bk.241, Ch.264, Is.250,
Hd.117, ALI.258, Hq.259, Hw.276, A.315, J.186, W.250, L.254, BERN.271.*Pap.*: Sultan Babur [Hs.].

از واقعه ترا خبر خواهم کرد ۳۸م و آنرا بدو حرف مختصر خواهم کرد
با عشق تو در خاک فرو خواهم شد با مهر تو سر ز خاک بر خواهم کرد

O hear this fact, my Lord! I most entreat,
Two words describe my state and life complete.
"Through love I be as dust beneath Thy feet.
I'll raise my head when Thou wilt kindly greet."

L. 20

794:—BER.1355, Hq.554, Hs.134, Bk.357, Ch.375, Hd.112, ALI.564, Hw.662,
A.685, L.378.

من گوهر خود بقیمت کم ندم ۷۹۶ درد تو بصد هزارم ندم
خاک در تو بملکت بدم ندم يك موی ترا چهر دو عالم ندم

I will not part my gem for any price,
No balms for me, Thy love and pangs suffice.
I won't have crowns for dust beneath Thy door,
A thought of Thee excels the world and skies.

L. 21

883.—Hq.397, Sa.55, BNs.173, BMs.163, Bk.595, Ch.542, ALL.606, Hw.729, A.729, L.622, Ha.51. *Page: Real Days (M.L.); Ashad Kirmānī (Ha.).*

روزی که مقدسانِ خاکی مسکنِ من کردند سوار باز بر مرکبِ من
چون لاله بخونِ زره آغشته گفتم از خاکِ مرکبِ من تو برخیزم من

When saints, who purify this house of earth,
Would mount the steeds of body which they girth,
Arise I will with bleeding drowsy eyes
From Thy threshold, where I have booked my berth.

L. 31

551.—BNs.433, Hs.203, Pz.545, Hs.116, Hw.980.

Page: Ahdal (Hw.) [R.S.] [254].

هر که که دلم با نحتِ انبار شود صد دزدِ طلبِ بروی من باز شود
به زان نبرد که جان فدائی تو کنم بے تو جو غذائی باز و شهیار شود

When with Thy grief my heart is piled in heap,
A hundred doors will ope for me to leap;
But better that I slay myself for Thee,
Than sell my Self to fancy vultures cheap.

L. 32

488.—Hq.271, Sa.186, BNs.123, BMs.113, Wb.456, Pz.205, Bk.149, Hs.308, BNs.16, BN.181, BMs.278, EMs.272, Hw.236, Hq.208, Hs.403, HCh.150, Hs.207, Hs.217, Hs.40, BMs.208, Hs.232, Pz.396, Bk.290, Ch.411, RPs.270, Sa.246, Bk.146, BNs.36, ALL.394, Hq.298, Hw.302, A.350, J.206, L.289.

شب نیست که آم من به جوز از رسد و زگر به سبیل من بدو رسد
گفتی که بتو باده خورم پس فردا شاید که مرا عمر بفردا رسد

At nights the Gemini wake up as I sigh
And rivers reach the oceans when I cry;
To-morrow you have fixed to meet me, Lord!—
I know not if by then I live or die.

L. 34

768.—Hq.553, BNs.88, BMs.113, Bk.357, Ch.572, ALL.563, Hw.661, A.684, L.571.

آن آه که پیشِ هیچِ محرم نه زخم و آن دم که به پیشِ هیچِ هدم نه زخم
گر در بایم که جز تو کسی می شنود حقاً که بمریم از غم و دم نه زخم

No chums can hear the sighs for Thee I sigh;
No friends can know the deaths for Thee I die;
Excepting Thee if some who lists I find
In truth I'll die of grief, and never cry.

L. 35

1058.—Hk.499, Hk.498, Hw.328, J.561, N.433, W.482.

نے سوی وصال تو مرا دست دے ۱۰۵۸ نے طافت بھرانِ نو دایم نفسے
نے زہرہ کہ باز کویم این غم بکسے مشکل کارے طرفہ نفسے خوش ہوے

I have no means to reach Thy Holy place,
Nor strength, bereft of Thee, to pass my days;
Nor do I dare reveal my grief at all,
Sweet fancy, hardest task, Thy wondrous ways.

L. 34

481.—L.E.82.

ای ذاتِ نو بر جہ مملکت مالک ۶۸۱ وی راہِ روانِ کوئے عشقتِ سائک
من بدعِ نوازِ کلامِ حقِ می کویم انت الہائی وکل شیءِ مالک

Thou art, O Lord! Almighty King of Kings,
A lover, in Thy lane, Thy praises sing,
I'll speak Thy wonders in the words of Truth,
"Thou wilt remain—and lost are all the things."

L. 37

185.—Hj.54, Ss.40, Ps.30, BM.24, Wood.22, Ph.118, Hk.116, BEd.45, BN.45, Hk.57, BM.37, BE.Hs.38, Hw.40, Hk.51, Hg.86, Hk.123, Hk.56, Hk.57, Hk.38, BM.28, Hs.9, Bk.62, BP.53, Ls.43, Lk.54, BN.46, ALL.96, Hg.45, Hs.3, Hw.142, A.85, J.60, N.50, W.33, L.70.

Poet: (1) Durr Shikoh (D.M.). (2) Rumi (Rump. 48).

روزیکہ شود اذالِ سماءُ اشقت ۱۸۵ واندم کہ شود اذالِ نجومِ انکدوت
من دامنِ تو بگیوم اندر سُفت کویم صبا یبائی ذنبِ نُظت

When time is spent out, space will leave no mark;
When suns are blown out, light is turned to dark—
I'll grasp Thy skirts, my beloved Lord! and ask:
"Why did Thou make this all so stiff and stark?"

L. 38

834.—Hk.418, Hk.197, Sd.197, BN.195, Ss.143, Hs.178, BN.142, HCa.185, LN.158, BM.417, Ps.304, Hs.251, Hk.409, Hg.99, Hk.294, Hk.257, Ps.486, Bk.428, Ch.457, Hk.133, ALL.441, Hs.233, Hs.313, A.307, J.393, N.234, W.273, L.437, BERN.222, Hs.205. Poet: Hajj Othman Hariri (R.S.) ('A'v6).

مشتوقی کہ عرشِ جو نعم بادِ دواز ۸۳۴ امروز بنو تظنی کرد آغاز
بر چشمِ من انداخت دسے چشمِ و رفت یعنی کہ نکوئی کن و در آب انداز

That darling (long live He!) as long I moan,
To-day His graceful ways to you has shown;
He flung a glance at me awhile, and left—
He lends His grace, forgets to claim His loan.

L. 39

789.—BNs.425, Pls.402, Bs.499, Hd.138, Hw.584.

Page: Aḥḍ [Hq.], Aḥḍ Kirmānī [Hs.].

مشتوقه میان بود نمی دانستم و به با ما به میان بود نمی دانستم
گفتم ز طلب مگر بجای رسم چون تفرقه آن بود نمی دانستم

When He confronted me I could not see,
He was befriending, but I tried to flee;
And then I roamed around in quest of Him,
But how I missed Him never dawned on me.

L. 40

44.—Hq.193, Pa.79, Wbcd.192, BDs.104, RPs.19, BN.104, Hs.58, BMs.69, BSRs.136, BMs.69, Hs.58, Hs.3, Hs.58, Hs.103, Hs.73, Hs.36, Hs.118, Hs.92, Hs.28, Hs.203, Ch.201, Is.102, B.89, AL.133, Hq.126, Hw.212, A.22, W.118, L.208.

Page: (1) Aḥḍ [Hs.], (2) Shalīh Rukh [A.K.], (3) Hs. [R.S.], (4) Fakhr-al-Dīn Mubarrak Shāh [H.A.], (5) Abu Sa'īd [102]
(6) Mas'ūd Tīqar [A.K.].

از باد صبا دلم چو بوئے تو گرفت و مارا بگذاشت جستجوئے تو گرفت
اکنون ز منش هیچ نمی آید یاد بوئے تو گرفته بود خوئے تو گرفت

Thro' glowing dawn my heart received Thy ray,
It left me, in Thy search it went away;
And now my heart remembers naught of me—
It caught a ray, but now acquired Thy trait.

L. 41

45.—Hq.22, BN.46, Sa.10, Pa.6, Wbcd.9, BDs.13, BN.13, BSRs.16, Hs.12, Hq.3, Hq.2, Hs.24, Hs.8, Hs.9, BMs.12, Hs.8, B.22, Ch.12, RPs.37, Is.12, B.10, AL.24, Hq.10, Hs.3, Hs.8, A.28, J.3, N.3, W.2, L.24.

Page: 'Asir [MN.].

امشب بر ما مست که آورد ترا و ز پرده بدین دست که آورد ترا
ز دیک کسی که پیو در آتش بود چون باد بدین دشت که آورد ترا

O! Who could fetch Thee here to me this night?
And who can, but Thy grace, unveil Thy light—
To me, who burn without Thee in such plight,
Who brings Thy grace as breeze from mountain
brightness?

L. 42

77.—BNs.125, Hs.93, Hs.3, A.41, J.30, CR.796.

امشب که حضور یار جان فروز است و به بتم بخلاف دشمنان فیروز است
کو نفع بیرونه فرو شو که مرا آن شب که تو در کنار باشی روز است

To-night Thy presence leads my life away,
To heights of fortune now I wield a sway,
Let moons and minor lights now sink in shame,
With Thee in sight, I find eternal day.

L. 43

737.—BNb.463, H4.88, Hw.675, A.609. *Var:* *Aldd* [H.]; *Var:* *Aldd* [R.S.].

تاظن نبوی که ما ز آدم بودیم ۷۳۷ در خلوت خاص هر دو هدم بودیم
این خلوت ما با تو که امروز بود پیش از من و تو ما و تو با هم بودیم

Think not that we are wrought of Adam's clay,
Such friends, ere He had thought of night and day;
Our privacy is not of recent date,
Ere words were born we were in closest play.

L. 44

711.—BNb.482, H4.136, Hw.677. *Aldd* [H.] [303].

از دُرّے نوشاد شد دل نمکینم ۱۱۷ چون دُرّے را بر دگرے نگزینم
در تو نگرم صورت خودی بینم در خود نگرم همه را می بینم

Thy Light has filled my gloomy heart with glee,
No other faces do I care to see;
I glance at Thee and there I see my face,
I look in me and there I'm finding Thee.

L. 45

743.—Hy.483, Sb.311 H4.26, S4.26, BNb.26, Sc.19, Ra.218, BNb.28, HC4.24, LN.23, BM4.381, P4.374, Ba.319, BMb.371, RP4.299, H4.283, H4.406, B4.494, Ch.325, L4.387, H4.137, ALL499, H4.282, H4.393, A.612, J.381, N.283, W.323, L.304, BERf.14, H4.239.

Var: (1) *Saltas Nasrat ul Din Qali* *Ansab* ['Awf]. (2) *Sa'adat Din Hamawi* [Rump. 165].

جانا من و تو نمونہ بر کا دیم ۱۱۷ سر کر چه دو کرده ایم یک تن داریم
بر نقطه روانیم کنون دائره وار تا آخر کاد سر بهم باز آدیم

With hands in hands we whirl in merry ring,
What seems a duet, we as solo sing;
We compass whole, tho' spinning on a point,
And in the end, as each to each we cling.

L. 46

917.—Hy.625, H4.259, S4.259, BNb.266, Sc.320, U.171, Ra.277, BNb.271, BM4.214, HC4.248, BM4.163, W4.4259, P4.491, Ba.445, H4.582, BM4.353, BN4.414, BMb.471, H4.47, BM4.358, H4.368, H4.342, H4.393, H4.405, BMf.368, H4.358, P4.374, Ch.695, BERb.168, L4.03, B4.303, H4.313, ALL493, H4.336, H4.769, A.772, L490, L.691, H4.182.

روزی بینی مرا تو مست افتاده ۱۱۷ در حلقه زلف بت پرست افتاده
دستار ز سر قدح زدست افتاده در پای تو سر نهاده مست افتاده

You'll find me, Dear! perchance, the day we meet,
Dancing a round where mystic lovers greet;
My glass and turban rolling in the street,
I fall exhausted on Thy Holy feet.

L. 47

716.—*Khayyam* 118a. (1) *Kamal Khajandi* [Jamī]. (2) *Khawja Abul Wafa* (d. 833 H.) [R.S.].

ای آنکه توئی حیات جانی بجانم ۱۶ در وصف تو کز چه عاجز و حیرانم
بیانی چشم من توئی می بینم دانائی عقل من توئی می دانم

Life of my life! Thou ever loving flow,
Thy glory blinds my sight and wit, I trow;
Thou art my sight of eye—and thus I see;
Thou art the light of wisdom—thus I know.

L. 48

947 (a).—U.36, Ss.376, BNb.366, Hd.30, Hw.861.

Page: (1) *Fakhr-ud Din Inqi* [Hc.]. (2) *Afshar* [Hc.] [400]. (3) *Abu Sa'id* [307].

1004 (a).—Pb.363, Ba.516, Hb.534.

ای آنکه دوائی درد مستندان دانی ۲۰ در مان و علاج مستندان دانی
شرح دل ریش خویش گویم با تو تا گفته دوصد هزار چندان دانی

For grieving souls Thy hands a balm unfold,
Thou curest love-sick ones from heat and cold;
I tell Thee now the gnawings in my heart,
"Thou knowest thoughts untold ten thousand-fold."

L. 49

583.—BNb.430, Hb.202, Pa.547, Hd.5, Hw.579. *Afshar* [Hc.].

هفتاد و دو فرقه در زهد می یابند ۳۰ هر يك سخنان مختلف میجویند
سر رشته حق بدست يك مطایفه نیست تا حق بغوش آمدن سخن میگویند

These half a gross of sects that form a maze,
They roam in blind alleys and sit in daze;
As no one holds the correct clue in hand,
They clamour and at last they roar in craze.

L. 50

To the Prophet.

82.—BNb.375 Pb.1, Hd.22, Hw.937. Page: *Afshar* [45].

ای ذات تو محمود و محمد نامت ۲۰ وئی اهل دو کون بنده فرجامت
هرگز نچشد جرعه از جام فنا هر جان که چشید جرعه از جامت

O Thou most gracious, Thou Essence of Soul,
Thou holdest both the worlds in Thy control;
He never tastes the bitter cup of death,
Who sips but once the nectar from Thy bowl.

L. 51

182.—Hy.143, Pc.342, Bb.134, Cb.147, Hd.120, ALL159, Hw.164, A.174, W.120, L.165, BNb.463. *Vag. Afshar* [R.S.].

ده عقل ز نه رواق از هشت بهشت ۱۸۲ هفت اخترم از شش جهت این نامه نوشت
کز پنج حواس و چار ازگان و سه روح ایزد بدو عالم چو تو یک کس سرشت

Ten laws with stages nine and heavens eight,
With seven planes, six reasons thus relate:—
"Five senses, tenets four, triad of soul,
In pair of worlds have Thee as One in State."

L. 52

19.—Hy.3, Hj.137, Pc.1, Bb.3, Cb.61, Hd.118, ALL4, Hw.3, A.11, J.17, W.14, La. BCR134.

ای کرده ز لطف و مهر تو صبح خدا ۱۰ در عهد ازل بهشت و دوزخ برآ
بر می جو بهشت ست مرا جز نیست خوب است که در بهشت ده نیست مرا

O! with Thy grace and love did God array
A Heav'n, and Hell on first eternal day,
As Heaven is crowded, there I cannot stay—
'Tis well to heaven leadeth not my way.

L. 53

183.—BNb.370, Hj.3, BML1/279, Bb.189, Pc.137, Hd.21, Hw.373.
Vag. Afshar [Hr.].

ای ذات تو در دو کون مقصود وجود ^{۱۸۳} نام تو ^{۱۸۳} و مقام محود
دل بر لب دریاى شفاعت بستم وز دیده روان میکم از دیده درود

Thou art in both the worlds creation's light,
Thy name Muhammad, place is utmost height;
My heart reclines on ocean of Thy grace,
My eyes are flowing rivers for Thy sight.

L. 54

88.—BNb.372, Bb.2, Hd.19, Hw.398. *Vag. Afshar* [47].

ای قبه ساقی عرش سوده قدمت ۸۰ وی آمده جبرئیل یک حرمت
تو واسطه عقل و وجودی بزدان زین واسطه آورد برون از خدمت

Jehovah's domes are polished by Thy feet,
And at Thy door His angels wait to greet;
Thou art the source of body and the mind,
And hence can plead for mankind, as is meet.

L. 55

898.—BNb.373, Hb.17, Hw.3026, Addd [180].

ای پای شرف بر سر افلاک زده ۸۹۰ وی دم همه از خلعت لولاک زده
والنگه سر انگشت از ادت یک مشت داغ قصب ماه فلک چاک زده

Your gracious feet have paced the highest plane,
Creator in creation you explain;
And with a single finger and intent,
You rend the Moon in twain and wash her stain.

L. 14

181.—BNb.371, Hb.20, Hb.36, Hw.577, Fag; Addd [186].

تا چ توکل و شهری بنامت کردند ۳۸۱ عرش و فلک و کعبه مقامت کردند
اکنون که به رهبری امامت کردند سر تا سر آفاق غلامت کردند

The highest kingdom cometh in Thy name,
The skies and shrines and hearts Thy seats became;
But when they make Thee leader of mankind,
Thou hast to serve them surely all the same.

L. 17

186.—Hv.95, S.325, BMb.39, Pl.64, Hb.63, Hb.133, Hb.142, Bb.303, Ch.113, RPa.142, ALL.100, Hw.88, A.125, L.111, Hw.75.

با ما نگذارند دمی یارانت ۱۰۰ نهمخواز شدم ز دست نهمخوازانت
خودشید نو بر روزن ما چون افتد کز ذره فرون ست هوا دارانت

Thy friends do not allow my reaching Thee,
Thus harassed I have come beseeching Thee;
Thy beams, O Sun of Wisdom, reach my eye—
And show more souls than atoms, seeking Thee.

L. 21

860.—MA.151, Hb.175, BMb.168, Pl.382, Hw.441, CR.911=1208.

کز خیمه بی نیازیت یاد شود ۱۰۰ صد صومعه زهد زین یاد شود
ود دامن سائبان عفت گیرد خیم زمانه قطب اوتاد شود

If Thy indifference we could only see,
A thousand zealous shrines would blasted be;
Khayyam who takes his shelter in Thy grace,
As firm as Pole Star ever shineth he.

L. 24

CHAPTER II.

THE WHEEL OF TIME.

چرخ

181.—M.J.—Pc.11, Sb.69, Ha.49, Sd.49, Sc.29, U.94, Sc.336, Pa.50, Pa.19, Sd.81, BNa.78, BM.75, HC.46, LN.44, BM.491, W.123, Pb.101, Hs.99, Sp.60, BD.33, BN.33, Hs.32, RPa.33, Hs.59, BEPa.42, Hs.3, Hm.28, Hg.72, Hs.118, Hs.45, Hs.46, Hs.30, Hs.65=134, LE.78, Hs.388, Pc.330, Bk.40, Ch.35, RPa.67, Is.34=38, Is.25, BNa.17, ALL.47, Hg.35, Hw.49, A.60, J.132, L.45, BEB.181.

دوری که درو آمدن و رفتن ماست ۱۸۱ او را نه نهایت و بدایت پیداست
کسی بے روند دمی درین معنی داست کین آمدن از بکا و رفتن بکجا است

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

ll. 1

639.—Hy.400, Hs.27, BM.491, Bk.46, RPa.11, ALL.400, Hw.352, A.329, L.330, W.279, L.460.

آغاز دوان گشتن این زرین طاس ۶۳۹ و انجام خرابی چنین نیک اساس
دانه نمی شود بمیار طول سنجیده نمی شود بمقاس قیاس

Whence had the racing Sun his primal start?
And where's the point to which we all depart?
No answer's found in spite of wits so smart—
For none can sound with astrolabe and chart.

ll. 2

81.—Hy.105, U.52, BM.469, Ha.46, Bk.113, Ch.119, ALL.111, Hw.97, A.134, W.123, L.120.

این گنبد لاجوردی و زرین طشت ۸۱ بسیار بگشته است دگر خواهد گشت
یکچند ز انتضای دور این جهان ما نیز چو دیگران رسیدیم و گذشت

This azure dome, the stars and golden dish,
Keep whirling long, of course, as He would wish:
Awhile, and by some chance of whirling world,
Like others we are here, and so finish.

ll. 3

422.—H_p284, Sh.206, H_a349, S₄368, S_c137, U₇₉, S_c492, BM_a146, W₆₀50, B_a62, H_b215, S_p34, BD_a179, BN₅3, BN_L171, BM_a177, H_a154, H_p150, H_b254, H_L104, H_C74, H_a159, H_b155, BM_L117, B_b303, C_b298, RP_a208, L_a168, H_L339, AL_L348, H_p190, H_w317, A₃₆₃, L₃₀₂.

در چرخ با انواع سخنها گفتند
واقف چو نگشتند بر اسرار فلک
این سخنبران گوهر دانش گفتند
اول زبھی زدند و آخر خفتند

What sundry views about this Wheel they keep!

These waders try to gauge the oceans deep;

But when thro' veil of Time they cannot peep,

They cast an horoscope, and then they sleep.

II. 4

797.—H_p484, BD_a108, H_a36, S₄36, BN_b36, BN_L161, S_c290, R_a207, BN_b43, H_C34, BN_a34, P_b356, B_a303, H_b453, H_L362, H_L267, H_a361, P_a40, B_b495, C_b326, L_a340, H_L327, AL_L501, H_p475, H_a366, H_w394, A₅₁₃, J₃₆₃, N₂₆₇, W₃₁₈, L₃₀₅, BER_L251.

آن چرخ فلک که ما درو حیرانیم
خودشید چراغ دان و عالم فانوس
ما چون صدیم کاندرو کردانیم
مفکند این چرخ فلک ازو مثالے دانیم

Methinks this Wheel at which we gaze and stare,

Is Chinese lantern—like we buy at fair;

The lamp is Sun, and paper-shade the world,

And we the pictures whirling unaware.

II. 5

432.—H_p403, BD_a54, H_a79, S₄29, BN_b29, S_c250, U₂₁, BN_L126, S_c391, B_a10, R_a368, P_a161, S₄3, BN_b31, H_C27, L_N26, BM_L43, P_b291, B_a298, H_b388, BD_a222, BN_L280, H_L19, BM_b329, H_L79, BM_a240, H_L231, H_C227, H_a266, BM_L244, H_a247, P_a35, B_b475, C_b465, RP_a297, L_a285, B_a178, H_L46, H_L494, AL_L462, H_p368, H_a290, H_w325, A₃₁₃, J₃₂₇, N₂₉₁, W₂₇₀, L₄₄₀, H_a46.

ما لعبتگایم و فلک لعبت باز
بازیچه می کنیم بر نطق وجود
از روی حقیقی و نه از روی مجاز
رقیم بصدوقی عدم يك يك باز

We puppets dance to tunes of Time we know,

We are puppets in fact, and not for show;

Existence is the carpet where we dance,

So one by one where aught is naught we go.

II. 6

87 (a).—R_a9, CR₈₀₈.

این بحر وجود آمده بیرون ز بهت
هر کس سخنی از سر سودا گفتند
کس نیست که این گوهر تحقیق بسفت
زان دوسے که هست کس نمی داند گفت

How rolls the sea of existence—from where?

'Tis real or phantom, can ye tell and swear?

Tho' each may rave in giddy reeling turns,

But how it is in sooth none can declare.

II. 7

633.—H_p412, S_b30, H_a35, BMB304, P_a300, B_b424, R_Pa21, ALI440, H_a309, A302, L432.

مائیم فکاده روز و شب درنگ و تاز هم بر خیزه نهاده روی در شیب و فراز
نه هیچ ره آورده به جز دریغ دیگر نه هیچ پس انگنده بجز راه دراز

The tempest tosses, mind's in ebb and flow,
From heights we go to dismal depths below;
And all we could obtain is foam and froth—
We drift and drifted long, this much we know.

IL 8

879.—H_p399, BD_a130, H_a33, S_d33, BNB33, U25, BNL137, S_c23, R_a293, P_a194, BNB36, HG_a30, LN30=101, BMD48, Wbod256, P_a460, B_a410, H_b347, S_p30, BD_a321, H_j298, BNL397, BMB463, R_Pa38, BMB337, H_a333, H_j349, H_p371, HG_a331, H_a377, H_b393, H_c24, BMD395, H_a72, H_a344, P_a23, B_a397, C_b607, B_a426, B_a297, H_d475, H_p325, H_a348, H_a799, A743, J462, N351, W393, L624, BER1207, H_a48, P_a99 (1) Adid [363]. (2) H_a48 [2].

از آمدن و رفتن ما سودی کو. نه وز تاز آمدن صر ما سودی کو
در چنبر چرخ جان چندین یا کان میسوزد و خاک میشود دو دمی کو

We come and go, but bring in no return,
When thread of life may break we can't discern;
How many saintly hearts have melted here
And turned for us to ashes—who would learn?

IL 9

487.—H_p216, W_a36, S_a8, BD_a51, H_a41, S_d41, BNB41, S_c119, BMD69, S_c30=291, R_a125, P_a99, BNB53, HG_a38, LN38=179, BMD58, Wbod36=512, P_a158, R_a98, H_b251, BD_a135, H_j289, BNL135, H_a158, BMB133, R_Pa16, BDRa252, BMB113, H_a127, H_a347=172, H_j158, H_p176, H_b266=260, HG_a64, H_a133, H_c123, BMD58, H_a33, P_a37, B_a226, C_b226, S_c132, B_a112, H_a474, ALI291, H_p161, H_a348, A293, J293, N157, W176, L232, BER1291, H_a62. S_c Romp 86.

ز آوردن من نبود گردون داسود بهم وز بردن من جاء و جلالتش نفوذ
وز هیچکس نیز دو گوشت نشود کاوردن و بردن من از هر چه بود

Time brought me here: what profit did it gain?
It takes me hence, but conquers no domain;
My Master knows, but none can ever guess—
Why Time thus brings and carries me again.

IL 10

328.—H_p306, S_c163, U45, BMD84, Wbod223, B_a38, H_b192, BD_a366, BNL251, H_b265, BMB253=284, BMB191, H_a299, H_a328, H_j118, H_p133, H_b401, H_j110, HG_a128, H_a224, H_a211, H_a60, BMD194, H_a42, H_a374, P_a123, B_a326, C_b392, BER677, R_Pa254, S_c298, B_a140, ALI366, H_p292, H_a118, H_a402, A385, J176, N117, W145, L324.

آورد باضطراب اول بوجود هم جز حیرتم از حیات چیزی نفوذ
دخیم باکراه و ندانیم درست زین آمدن و رفتن مقصود چه بود

At first they brought me perplexed in this way,
Amazement still enhances day by day;
We all alike are tasked to go, but Oh!
Why are we brought and sent? This none can say.

IL 11

782:—H_g 513, S_a 286, U 77, B_h 54, W_h 69, P_a 379, B_a 323, S_g 50, BDe 264, BN 336, BM 382, H_a 40, H 32, BM 278, H_m 290, Hf 288, H_g 518, HCa 280, Ha 321, BM 307, B_a 321, Ch 594, RP 324, AL 526, H_m 287, Hw 625, A 642, J 387, N 288, W 328, L 533.

در دائرة وجود دیر آمده ایم و زبانه مرئی زیر آمده ایم
چون عمر نه بر مراد ما میگذرد ای کاش سرآمدی که سیر آمده ایم

For long we find ourselves in body's mill,
And from the cornice height we drop to sill;
Since life will never pass as we desire,
I wish this ended soon—I've had my fill.

B. 12

714:—H_g 508, Sh 48, H_a 72, S_a 72, BN 371, S_a 284, U 112, S_a 53, B_a 302, P_a 178, B_h 53, BN 192, HCa 69, BM 387, W_h 637, P_a 395, B_a 299, H_h 449, S_g 75, BDe 262, BN 130-4, BM 381, RP 64, BM 288, H_m 288, H_g 296, HCa 278, H_a 319, H_h 326, H_a 29, BM 306, P_a 78, B_a 316, Ch 593, L_a 346-394, B_h 236, H_a 514, AL 522, H_g 433, Hw 613, A 637, J 412, L 530, H_a 85. Page 'Amor [M.N.].

افسوس که یغانه فرسوده شدیم و ز طاس سپهر سرنگون سوده شدیم
دردا و ندانما که تا چشم زدیم تا بوده بکام خویش نایوده شدیم

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

B. 13

66:—H_g 98, W_a 35, P_a 38, H_h 38, H_a 43, BM 149, RP 227, B_h 106, Ch 117, H_a 109, Hw 90, A 127, L 113, H_a 39.

از گردش پرخ هیچ مفهوم نیست ۶۶ جز دین زانه هیچ مفهوم نیست
هر چند بکار خویش دمی نگرم عمری بگذشت و هیچ معلوم نیست

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

B. 14

723:—H_g 528, W_h 69, P_a 363, B_a 310, H_h 463, BN 349, BM 401, BM 290, H_m 303, H 273, H_g 303, HCa 292, H_m 304, H_h 334, H_h 63, H_a 319, B_h 532, Ch 607, BDe 138, RP 323, L_a 360, B_a 244, AL 541, H_g 440, H_a 272, Hw 638, A 660, J 371, N 273, W 316, L 533.

پیوسته ز گردش فلک تحکیم همه باطبع خسب خوشن در کنیم
طیسه نه که از سیر جهان برغیزم عقل نه که فارغ ز جهان بشنیم

This whirl of time, it simply causes pain,
As for my heart, my evil ways are bane;
Ah! wordly lore that winds in labyrinth,
Ah! wisdom forging newer iron chains.

B. 15

489.—TKA, KaA, Sh.136, BNc.69, MA.113, Hs.184, BMb.191, Hs.117, Hs.351, Pz.440, Hp.223, Hw.424, CR.576.

Saljuq Shah bin Salghur Shah recited this to his brother [R.S.].

گر چه غم و درنج من درازی دارد ۴۹۹ عیش و طرب تو سرفرازی دارد
بر دهر مکن تکیه که دوران فلک زبرد هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

IL 16

813.—Hy.643, Si.64, BMd.294, Ph.499, Ba.449, Hs.356, Sh.625, Ch.706, Hs.322, ALI.657, Hw.787, A.789, L.669.

گر اسب و برانست و گر فیروزه ۴۴۳ مفروز مشو بدولت دو روزه
از قهر فلک هیچکی جان نبرد امروز سبب شکست و فردا کوزه

Ye mount on steeds and brandish stools in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

IL 17

677.—Hs.283, Hp.396, Hw.360.

آن کرم بریشم که باعضای نحیف ۴۷۷ میخورد دگ و درشته ایوب ضعیف
ایوب نکرد آله دانست که برخ خوش میکشد انتقام از کون حریف

Those puny larvæ with their tiny jaws,
Ate flesh and blood of Job with vicious gnaws;
But Job was patient for he knew what Time
May give one way, the other way withdraws.

IL 18

502.—Hy.256, Ws.34, Hs.157, Sh.137, BNb.133, Sc.119, Ba.133, BNb.179, HCa.149, LN.283, BMd.342, Ph.222, Ba.346, Hs.317, Hs.261, BPz.264, Hs.184, Hp.222, Hs.229, Hs.368, Sh.267, Ch.277, Ls.224, Hs.331, ALI.325, Hp.312, Hw.289, A.379, J.187, L.274, BERN.241. Page Sami [H.A.].

گردون دژ زمین هیچ شکی برنارد ۵۰۲ کش نشکند و باز یکی نیارد
کز آب چو آب خاک دابر دارد تا حشر همه خون هززان بارد

The sky will never raise a rose from earth,
But crush it, and return for what was worth.
If clouds do raise up waters from the dust,
They feed it with the blood of noble birth.

IL 19

IL 19

112.—H_g123, B_h131, Ch.132, ALL131, Hw.111, A.132, W.123, L.130.
Pap. Arab. Khawarizmi [Hs.].

بس خونِ کسان که چرخ بیدار بر غمت ۱۱۲
 بس شکی که بر آمد از کف و لب که بر غمت
 بر حسنِ جوانی ای پسر غمزه مشو بس غنچه ناسنگفته بر خاک بر غمت

Thus countless men were stabbed and cast in tomb,
 And many a rose unscented has met this doom;
 Pride not, my son! on beauty of thy youth—
 More buds are blighted even ere they bloom.

B. 20

247.—H_g201, Ch.415, Hs.200, Hw.1002, J.205, N.201, W.243, CR.1009.

از گردشِ این زمانه دَوَن پرورِ غمزه با صد غم و دردِ مهجومِ عمرِ پسر
 چون غنچه بگزارِ جهانِ بادلِ تنگ چون لاله ز باغِ دهر با خونِ جگر

The Time is serving persons mean and base,
 With surging sorrows how I pass my days!
 Like bud I fix my eyes upon my heart,
 As tulip lose my petals, as it flays.

B. 21

257.—H_g233, Hs.62, Sd.62, BNB.61, Ss.43, BNB.46, HCa.38, LN.37, H_g136,
 Hs.170, H_g49, Hs.144, H_g128, Hs.412, Pz.75, Hs.239, Ch.262, Ls.249, BNB.49,
 ALL.256, H_g319, Hs.128, Hw.268, A.313, J.380, N.127, W.154, L.252, Hs.240.
Pap. Sd.6 [Dowlati Rump. 102].

این چرخ جفا پیشه عالی بنیادِ غمزه هرگز گره بسته کسی را نکشد
 هر جا که دلی دید که دالعه دارد دالعه دگرش بر سر آن داغ نهاد

This Towering Wheel from whirling will not halt,
 Entangled ones it knots with fault on fault;
 If any heart is pining for some wound,
 'Tis there the sky will brand, and gall with salt.

B. 22

118.—H_g183, Hs.86, Sd.86, BNB.85, Ss.94, U.42, Sd.83, Rs.33, Pz.46 + 73,
 BNB.42, BMB.37, HCa.81, BMB.100, Wms.155V428, Pz.90, Hs.89, BDB.103, BNB.100,
 Hs.136, BMB.107, RPz.79, Hs.65, BDB.142, BNB.65, Hs.94, Hs.49, H_g42, H_g64,
 Hs.36, HCa.32, Hs.114, Hs.88, BMB.84, Hs.22, Hs.27, Pz.273, Bs.195, Ch.93,
 RPz.163, Ls.39+98, Hs.83, Hs.339, ALL.206, H_g122, Hs.42, Hw.204, A.214, J.52,
 N.42, L.201, Hs.64.

چون چرخ بکامِ یک خردمند نکشت ۱۱۸ خواهی تو فلکِ هفت شمر خواهی هشت
 چون باید مرد آرزوها همه هست چه بود خورد بگردد چه کرک بدشت

Time will not act as wisdom may surmise,
 What matters there be eight or seven skies?
 We may devise the ways of our demise—
 In grave the worms regale, in jungle flies.

B. 23

569.—H_g 380, H_a 42, S_d 42, BN_h 42, S_a 220, U 44, S_a 31, R_a 152, P_a 140, BN_h 56, BM_h 363, H_G 40, L_N 37, BM_d 61, W_h 458, P_h 212, B_a 199, H_h 349, S_g 29, BD_h 197, BN_L 246, BM_h 281, RP_a 17, H_a 20, BM_h 215, H_m 203, H_a 215, H_i 195, H_g 246, H_G 153, H_a 209, H_h 244, H_h 87, BM_L 210, H_h 47, P_a 68, B_a 391, Ch 417, RP_a 15273, L_a 257=261, B_a 137, ALL 421, H_g 391, H_a 194, H_a 467, A 499, J 286, N 193, W 240, L 398, H_a 63.

افلاك كه جز نعم نغز ايند دگر ۹۹ نهند بجا تا نر ايند دگر
تا آمدگان اگر بداند كه ما از دهر چه مي كشيم تا ايند دگر

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

II. 24

1039.—H_g 702, S_a 77, BD_a 157, BN_L 263, S_a 38=383, BN_h 130, R_a 318, BN_h 88, BN_h 17, W_h 432, P_h 590, B_a 548, H_h 685, H_g 191, BN_L 463, BM_h 533, RP_a 34, BM_h 399, H_a 418, H_G 381, H_a 447, H_a 469, BM_L 384, P_a 590, B_a 663, Ch 753, L_a 503, B_a 354, H_d 519, H_g 395, H_a 854, A 875, J 558, W 490, LCR 732=1176, BER 129.

Page: (1) Sami [M.F.]. Not found in Kalliat of Sami. (2) Adad [464].

1047 (c.)—S_h 91, S_a 383, BN_L 20, P_h 393, B_a 551, H_h 688, H_L 436, H_a 493, H_a 993, N 450, Far: 1039.

گر آمدم بن بدى نامدى ۱۰۴۹ ورنيز شدن بن بدى كى شدى
به زين كه بدى كه اندرين دير خراب نى آمدمى نى شدى نى بدى
كر من بمراد اختيار خود مى ۱۰۴۸ قارخ زغم قضا و نيك و بدى
آن به بودى كاندرين كون و فساد ۵ نى آمدمى نى شدى نى بدى

Had I but choice, I had not come at call,
Had I a voice why would I go at all?
I would have lived in peace and never cared
To enter, stay, or quit this filthy stall.

II. 25

560.—H_g 308, S_a 363, W_h 446=452, P_h 346, B_a 192, H_h 342, BD_h 191, RP_h 52, BN_L 228, H_a 263, BM_h 298=273, H_L 55, BM_h 189, H_m 207, H_L 193, H_g 241, H_h 398, H_h 167, H_G 127, H_a 222, H_a 233, BM_L 192, H_a 173, P_a 564, B_a 323, Ch 390, RP_a 252, L_a 215, B_a 179, ALL 304, H_g 291, H_a 192, H_a 400, A 382, J 282, N 193, W 206, L 321.

Page: (1) Kamal Jans' [MS. 1010 H.]. (2) Rumi [2].

يك روز فلك كار مرا ساز نكرد ۹۶ هرگز سوى من دى خوش آواز نكرد
يك دم نفسى از سر شادى نردم كاز روز ددى ز صد نعم باز نكرد

To help me once, the Time will not assent,
But raise his voice against me in dissent;
I do not plan a single wink of joy—
But hundred sorrows then and there are sent.

II. 26

840.—Hq.590, U.57, BNJ.191, Pa.190, Wcod.462, Pb.440, Ba.389, Hs.526, Sp.56, BDs.299, BNJ.389, BMS.428, BMs.328, Hm.345, HF.351, Hs.369, Hs.384, BMJ.328, Hs.170, Pa.362, Ch.652, Is.493, Bz.287, ALL.601, Hq.303, Hs.329, Hw.321, A.722, J.499, N.332, L.613.

(1) *Paq. Ba Yamin* [Dard]. (2) *Var. Hakim Ismail* [R.S.].

دارم ز جفاے فلک آئینه کون . وز گردشِ روزگار خس پروردون

از دیده دخی همچو پیاله برانک . وز سینه دلی همچو صراسی پر خون

I chafe at sky reflecting faces wry,

And fret with wheel which raises chaff on high;

My eyes are flowing cups for fancy fries

And heart's a jar of blood—for what's a lie.

IL 27

683.—Hq.459, Sa.128, Sa.273, Wcod.392, Pa.332, Ba.280, Hs.450, BNJ.304, BMS.355, Hm.261, Hq.281, HCh.252, Hs.295, Hs.299, BMJ.271, Hs.276, Bz.471, Ch.300, Is.311, Bz.203, ALL.478, Hq.461, Hw.568, A.559, L.480.

تاکی ز جفا های تو ای چرخ فلک ۶۸۳ از بهر خدا جور کی آهسته ترک

من سوخته ام تمام هر لحظه تو نیز بر سوخته می پراکنی سوده نک

What cruel cuts hast thou for me in stores?

O Wheel of Time! may God arrest thy course;

I'm pining every moment, and thou wilt

Apply thy salt and pepper on my sores.

IL 28

717.—Hq.497, Hs.58, Sa.58, BNJ.57, U.65, Sa.395, BNJ.91, Ba.203, Pa.176, BMS.48, HCh.56, LN.53, BMJ.80, BNJ.19, Pa.349, Ba.297, Hs.448, Sp.41, BDs.285=386, Hq.32, BNJ.327, BMS.413, Hq.35, BMS.261, Hm.281, Hs.263, Hq.295, HCh.271, Hs.313, Hs.313, Hs.56, Hs. 288, Pa.74, Bz.307, Ch.587, Hq.395, Is.337=380, Bz.221, Hs.329, ALL.313, Hq.426, Hs.362, Hw.606, A.626, N.363, W.306, L.399.

Paq. (1) *Adib Alshakhsi* [Z]. But not in *Kulliat* MS. d. 816 H. (2) *Adib Admasi* [A.K.].

ای چرخ ز گردش تو خورسند نیم ۷۱۷ آزادم کنی که لایبی بد نیم

کر میل تو بایخرد و نا اهل ست . من نیز چنان اهل و خود مند نیم

O Sky! I sicken as you dance the reel,

You leave me free, with you I find no weal,

If you would feed the unfit fools you may,

But I am neither wise nor fit I feel.

IL 29

650.—Hq.445, Hq.279, Bz.457, Ch.484, Hs.331, ALL.458, Hw.549, A.562, L.466.

ای چرخ مرا نکش به بدمستی خویش ۶۵۰ بشناس بلندی من و پستی خویش

من خود زخم خویش و تنی دمی خویش . پیوسته ملول باشم از هسی خویش

Thou drunken Wheel! don't drag me in thy reel,

First know my worth, and then thy squalor feel;

Beset with lofty cares and scanty means,

I feel so sad for life without a weal.

IL 30

571.—H_p358, B_h399, C_b348=498, ALL429, H_w483, A467, L406.

ای چرخ فلک نه عقل داری نه هنر آید هرگز نکنی بکار آزاده نظر
 نامردان را دهی همه کنج و کهر احسن از همه چرخ غنث پرور

Thou booby Wheel of Time! thou witless fool!
 When freemen want thy help thou stayest cool.
 To niggard cowards thou wilt give thy gems,
 'Tis queer—but eunuchs prosper in thy rule!

II. 31

680.—H_p458, S_b301, P_a171, W_h4131, F_b331, B_a279, H_b429, B_D242, B_M354, B_N349, H_m262, H_i251, H_C253, H_a294, H_e294, B_M234, H_e277, P_c156, B_b470, R_P301, L_a313, B_b204, ALL408, H_p402, H_e250, H_w367, A358, J349, N334, W282, L679.

ای چرخ فلک نه نان شناسی نه نمک پرورسته مرا برهنه سازی چو سمک
 از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از نوای چرخ فلک

You wheel of Time! give neither bread nor veal,
 But all I gather, you are wont to steal;
 A spinning wheel will clothe at least two men,
 Avaunt O Time! I sing the spinning wheel!

II. 32

641.—H_p452, B_D227, B_M333, B_M252, P_a152, B_b444, ALL449, H_w354, A325, L452. *Pag. Added* [277].

ای چرخ خسیس خس دون پرور خس پرور هرگز ز روی تو بر مراد دل کسی
 برخا فلک ترا هین عادت پس تا کسی نوکسی کنی و کسی را تا کسی

O Wheel! thou wilt to meanest acts devote,
 None hopes from all thy turns to gain a groat.
 Thou reeling Time I note one trait of thee,
 Thou makest mote of mount and mount of mote.

II. 33

885.—B_D142, S_b345, H_a347, S_b346, B_N333, B_N218, S_c321, B_N463, R_a294, S_b483, B_N309, L_N286, B_M269, W_h4122, F_b350, B_a480, H_b618, H_i237, R_P264, H_a413, C_b796, H_d332, H_w651, A871, W492, L728, B_{CR}294.

ای چرخ همه خسیس را چیز دهی ۱۰۰۰ کرما به و آسپا و دهلیز دهی
 آزاده بنان شب کروگان بنهد شاید که باین چنین فلک نیز دهی

O Time! you ever pamper base and loon
 With mills and mansions and your every boon;
 But freemen pledge their nightly bread with you,
 So that when stake at dawn, you throw it soon.

II. 34

984.—H₂374, H₂40, S₂40, BN₂40, S₂374+403, P₂379, BN₂13, BN₂41, HC₂36, LN₂30=245, BM₂238, P₂313, S₂403, H₂602, H₂28, H₂393, H₂446, P₂66, B₂642, C₂785, L₂496, H₂530, ALL₂604, H₂613, H₂388, H₂822, A₂44, J₂506, N₂369, W₂439, L₂701, H₂133.

ای چرخ دلم همیشه نمناک کنی ۱۰۰ پر اهنِ خرمی من چاک کنی
بادے کہ بمن رسد تو آتش کنیش آے کہ خودم درد ہم خاک کنی

O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tresses with the air I breathe,
And all I eat or drink you only foul.

II. 33

983.—H₂704, H₂91, BM₂58, B₂663, RP₂27, H₂898, A₂578, W₂499, L₂735.

اے چرخ چہ کرد ام تراست بگوے ۱۰۲ پیوسته فکند مرا درنگ و پوے
نام ندھی تا ببری کوے بگوے آم ندھی تا ببری آب زدوے

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

II. 34

79.—H₂34, S₂34, BN₂34, S₂23, U₂24, BM₂161, S₂26, P₂18, BN₂37, BM₂49, HC₂32, LN₂31, BM₂34, W₂434, P₂23, H₂23, BD₂22, H₂23, BN₂22, H₂40, BM₂27, RP₂9, BEP₂32, H₂18, H₂21, H₂14, H₂32, H₂39, H₂39, H₂20, BN₂22, H₂17, P₂64, B₂37, C₂82, RP₂83, L₂21, S₂17, H₂528, ALL₂42, H₂23, H₂21, H₂40, A₂37, N₂21, W₂23, L₂42, H₂40. For Add₂ [42].

ای چرخ فلک خرابی از کینہ نشت ۱۰۱ پیداد کردی شیوہ دیرینہ نشت
ای خاک اگر سب تو شکستد اس کو هر قیمتی که در سب نشت

Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

II. 37

822.—H₂360, H₂82, BM₂56, H₂373, B₂563, RP₂26, H₂517, H₂733, A₂595, L₂384.

ای چرخ همیشه در نبردی با من ۱۰۲ در زمانِ دگر گئی و دودی با من
از صلح نہ ماند کان نکردم با تو وز جنگ چہ بود کان نکردی با من

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!

II. 38

371.—H_g 388, B_g 399, C_g 348=438, ALL 403, H_w 493, A 467, L 466.

ای چرخ فلک به مثل داری نه هنر آید هرگز نکنی بکار آزاده نظر
تا مردان را دهی همه گنج و کهر احسن زده چرخ بخت پرور

Thou booby Wheel of Time! thou witless fool!

When freemen want thy help thou stayest cool.

To niggard cowards thou wilt give thy gems,

'Tis queer—but eunuchs prosper in thy rule!

IL 31

380.—H_g 458, S_g 461, P_g 471, W_h 4131, P_h 331, B_g 279, H_g 428, BDA 242, BMA 314, BML 249, H_g 262, H_g 251, HC_g 253, H_g 294, H_g 294, BML 274, H_g 277, P_g 176, B_g 473, RP_g 301, L_g 313, B_g 204, ALL 478, H_g 432, H_g 293, H_w 367, A 558, L 349, N 251, W 292, L 679.

ای چرخ فلک نه نان شناسی نه نمک ۶۸۰ پیوسته مرا برهنه سازی چو سمک
از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از توای چرخ فلک

You wheel of Time! give neither bread nor veal,

But all I gather, you are wont to steal;

A spinning wheel will clothe at least two men,

Avaunt O Time! I sing the spinning wheel!

IL 32

341.—H_g 432, BDA 229, BML 333, BML 252, P_g 352, B_g 444, ALL 449, H_w 534, A 523, L 452. *Pap. Addit* (277).

ای چرخ غسب غسب دوز پرور غسب ۶۸۱ هرگز نروی تو بر مراد دل کسی
چرخا فلکا ترا همین عادت پس ناکس تو کسے کنی و کس را ناکس

O Wheel! thou wilt to meanest acts devote,

None hopes from all thy turns to gain a groat.

Thou reeling Time I note one trait of thee,

Thou makest mote of mount and mount of mote.

IL 33

385.—BDA 142, S_g 145, H_g 347, S_g 346, BNA 333, BNA 218, S_g 321, BNA 63, B_g 294, S_g 33, BNA 339, LN 286, BMA 269, W_h 4522, P_h 330, B_g 482, H_g 608, H_g 237, RP_g 261, H_g 413, C_g 796, H_g 332, H_w 694, A 871, W 492, L 728, BDU 204.

ای چرخ همه غسب را چیز دهی ۶۸۵ گر ما به وآسیا و دهلیز دهی
آزاده بان شب کروگان بنهد شاید که باین چنین فلک نیز دهی

O Time! you ever pamper base and loon

With mills and mansions and your every boon;

But freemen pledge their nightly bread with you,

So that when stale at dawn, you throw it soon.

IL 34

954.—Hs.274, Hs.40, Sd.40, BSh.40, Sc.374+403, Ra.293, BNs.13, BNs.41, HGs.36, LN.35=245, BMd.238, Pz.313, Ba.403, Hs.602, Hs.26, Hs.389, Hs.440, Pz.66, Bz.642, Cs.785, Ls.495, Hd.330, ALI.684, Hp.613, Hs.368, Hs.522, A.544, J.506, N.393, W.493, L.701, Hs.133.

ای برخ دلم همیشه غمناک کنی ۱۰۰۰ پیراهن خرمی من چاک کنی
بادے کہ بن دسد نو آتش کنیش آے کہ خورم درد ہم خاک کنی

O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tresses with the air I breathe,
And all I eat or drink you only foul.

II. 33

955.—Hs.704, Hs.91, BMs.34, Bz.663, RPs.27, Hs.598, A.578, W.499, L.733.

اے چرخ چہ کردہ ام ترا راست بگوے ۱۰۰۲ پیوستہ ننگدہ مرا در ننگ و پوے
نام ندھی تا بیری کوے بگوے آہم ندھی تا بیری آب ز روے

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

II. 34

39.—Hs.34, Sd.34, BSh.34, Sc.23, U.24, BNs.61, Sc.26, Ra.18, BNs.37, BMs.49, HGs.32, LN.31, BMd.34, Ws.434, Pz.23, Hs.23, BSh.22, Hs.23, BNs.22, Hs.40, BMs.27, RPs.2, BEPs.32, Hs.13, Hs.21, Hs.14, Hs.52, Hs.39, Hs.35, Hs.20, BNs.22, Hs.37, Pz.64, Bz.37, Cs.82, RPs.83, Ls.21, Bz.37, Hs.328, ALI.42, Hp.23, Hs.27, Hs.46, A.57, N.21, W.23, L.42, Hs.47. Page Added [42].

ای برخ فلک خرابی از کینہ نست ۱۰۰۱ پیدادگری شیوہ درینہ نست
ای خاک اگر سپہ نوشگفتد اس گوهر تہمتی کہ دوسپہ نست

Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

II. 37

822.—Hs.562, Hs.52, BMs.36, Hs.333, Bz.563, RPs.26, Hp.317, Hs.733, A.691, L.564.

ای چرخ همیشه در نبردی بامن ۱۰۰۳ در زمان ذکر کنی و ندی بامن
از صلح چہ ماند کان نکردم با تو وز جنگ چہ بود کان نکردی بامن

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!

II. 38

889.—Hy.85, Hs.357, Sd.356, Sc.409, BNs.135, Si.53, Pb.70, Hb.69, Hb.66, Hp.50, Bk.91, Ch.108, AL188, Hw.79, A.108, L.101, Hs.286.

Pap: 'Imad Faḡh [Rumla 27].

یا ما فلک اوجنگ ندارد بھب ست ۹۹ کر بر سر ما سنگ نیارد بھب است
قاضی کہ خرید بادۂ وقت و فروخت در مدرسہ کرینگ نکارد بھب ست

No wonder sky is frowning for some fight,
And stones are pelted at us left and right;
If teacher sells His Word of Grace for gold,
No wonder if his lads in *bhang* delight.

II. 39

888.—Hy.457, Wsod.190, Pb.305, Sa.283, Hb.403, BDs.240, BNs.302, Hs.237, Hf.254, HCh.249, Hs.290, Hs.290, BMf.273, Hs.372, Bk.469, Ch.507, Ls.308, Bk.200, AL147, Hp.398, Hs.253, Hw.366, A.337, J.352, N.254, W.294, L.478.

Pap: Anshāl Murgū [Hs.].

کر صلح نیام ز فلک جنگ اینک ۹۰ و در نام نگو نباشدم فنگ اینک
جام می لعل ارجوان رنگ اینک آنکس کہ نیمخورد سرو سگ اینک

As sky will make no peace—then on with war!
I may not make a name but I can mar!
Now Lord and Love and Heart are not afar,
But if one sleeps, then there's his face and tar!

II. 40

880.—Hy.570, Hs.51, Sd.51, BNs.50, Sc.310, Sc.36, Ra.291, Si.51, BNs.98, BMs.249, HCs.48, LN.46=295, BMs.293, Wsod.240, Pb.490, Sa.400, Hb.337, BDs.325, Hf.314, BNs.378, BMs.498, RPs.370, Hs.41, BMs.318, Hs.332, Hf.338, Hs.365, Hs.373, BMf.313, Hs.348, Ps.464, Hb.573, Ch.636, BEPs.150, Ls.401, Bk.276, Hf.573, AL1578, Hp.494, Hs.337, Hw.700, A.708, J.449, N.340, W.379, L.594, BEH.306.

کر بر فلک دست بدے چون بزداں ۹۱ برداشتمے من این فلک را ز میان
از نو فلک دگر چنان ساختمے کز اندہ بکام دل رسیده آسان

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II. 41

1849.—Hf.442, Hs.441, Hw.929, J.365, N.457, W.466, CR.1186.

زدان خواهم جهان دگر کون کندے ۹۲ و اکنون کندے تا نکرم چون کندے
یا نام من از جریدہ بیرون کندے باروزی من ز بھب افروں کندے

I wonder, Lord could make a newer world,
Just now that I may see his plans unfurled.
Would He remove my name from roll of call?
Or would my dish with larger sops be hurled?

II. 42

836.—H_q371, H_a135, S₄135, B_N133, S₅117, R_a244, B_N173, H_G147, B_M449, W₆240, P₅451, B_a380, H_b317, B_D312, B_N379, B_M409, H_E83, B_M319, H_a330, H_F334, H_q351, H_G194, H_q374, B_M314, H_b336, P₅395, B₅374, C₅317, L₅402=412, H₅377, H_L341, A_L379, H_q493, H_b323, H₅391, A₇302, J₄33, N₃26, W₃37, L₅395, H₅266.

بشنو ز من ای زبده یاران کن ۸۳۰ اندیشه میکنی زین فکر بے سروین
بر گوشه عرصه قناعت بنشین باز چرخ را تماشا کن

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

R. 43

495.—H_q239, B_D71, H_a80, S₄80, B_N79, B_N167, S₅60, R_a133, H_G73, B_M1348, B₇76, H_b229, H_F37=163, H_a140, H_E177, H_q162, H_b227, B₅243, C₅266, L₅193, H_L239, A_L260, H_q308, H_a178, H₅272, A₃117, J₂260, N₃175, W₃191, L₂266, B_D23234.

کم کن طمع از جهان دمی زی خورسند ۴۹۵ از نیک و بد زمانه بگسل پیوند
خوش باش دمی چنانکه این دور نیک هم بگسلد و نماند این روز بے چند

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

R. 44

412.—H_q407, R_a369, B_M313, H_E219, P₅3208, B₅409, R_P336, A_L428, H_b218, H₅307, A₇996, J₃115, N₃219, W₃259, L₅426.

این چرخ که با کسے نمی گوید راز ۴۱۲ کشته بستم هزار محود و پایا
می خورد که بکسی مهر دوا ره ندهند هر کس که شد از جهان نمی آید باز

This Wheel will never warn us at its turn,
Its cruel cuts kill all without concern;
So love Him now—for life is not renewed,
The cage will burn, the bird will not return.

R. 45

466.—H_a258, H_q391, H₅356.

خوش باش هر حال مشوش اندیش ۴۶۰ شادی و غمت بوقت خویش آید پیش
ز نادر کترین چرخ نباشی دلریش کونیز خبر ندارد از گردش خویش

In every perturbation keep sedate,
For joys and sorrows will their turn await,
Why mar thy heart that stars are hatching harm?
They know not how their globes are hurled by Fate.

R. 46

282.—Hy.64, BDs.41, Ha.107, Sd.107, BNB.106, Sc.60, BNB.44, Sc.263, Ra.70, Pa.46, BNB.48, HCa.102, LN.127, BMA.125, Wba.125, Ba.10, Ha.158, Hs.125, BNL.67, Hs.113, BMB.66, RPa.147, BERA.80, BMA.51, Hm.61, Ha.24, Hs.96, Hs.132, HCa.207, Hs.69, Hs.58, BMB.39, LE.27, Hs.10, Hs.68, Pc.517, Bs.72, BERA.30, RPa.94, Is.67, Is.55, ALL.70, Hs.66, Hs.56, Hs.65, A.95, J.110, N.95, W.96, L.80, BERA.120. *Var:* (1) *Avahad* [Ha.]. (2) *Asad* [102].

هر نيك و بدى كه در نها د بشت است ۲۸۲ شادى و غمى كه در قضا و قدر است
با برخ مكن حواله كاندز ده عشق برخ از تو هزار بار پيچاره ترست

The good or evil human moulds,
And bliss or bane which He in power unfolds,
Are not from stars. The stars in path of love
Are meekeer far than man—who thinks and scolds.

II. 47

119.—Hy.99, Ha.82, Sd.82, BNB.81, Sc.43, U.13, BNB.56, Sc.62, Ra.28, BNB.54, BMA.83, HCa.77, LN.71, BMA.55, Wba.183, Pb.35, Hs.54, Sc.25, BDs.52, Hs.183, BNL.52, Hs.39, BNB.26, RPa.14, BERA.68, BMA.18, Hm.47, Hs.29, Hs.58, Hs.21, HCa.312, Hs.64, Hs.45, LE.54, Ba.107, Ch.91=118, BERA.13, Is.52, Is.46, BNB.39, ALL.104, Hs.52, Hs.51, A.128, J.39, N.29, W.33, L.114, BERA.122, S. Romp. 8, Hs.55.

Var: (1) *Asad* [Hs.]. [R.S.]. (2) *Obaid Zaqqi* [Hs.]. (3) *Majid Hameer* [H.A.].

پيش از من و تو ليل و نهار مے بوده است ۱۱۹ كر دنده فلک زير كار مے بوده است
ز نهار قدم بھاك آهسته نهى كان مردمك چشم نگار مے بوده است

Before we came, the day and night and sky,
Went round and round—and may be but to spy.
Beware and walk on earth with gentle steps—
For earth's an apple of a Watchful Eye.

II. 48

844.—Hy.589, Ha.569, Sd.166, BNB.165, Sc.381, Ra.247, BNB.44, HCa.162, LN.275, BMA.411, Wba.246, Pb.442, Ba.392, Hs.529, BDs.296, BNL.388, BMB.425, RPa.203, BMA.128, Hs.344, Hs.263, HCa.321, Hs.368, Hs.363, BMA.327, Pa.365, Ch.651, Is.414, Is.286, ALL.600, Hs.504, Hs.720, A.721, L.614=1097.

در دامن اين برخ نواكيز كهن همه با ياد تو سر زيك گريان بر كن
دستی كه زمانه را نابد سروين كو نممكن از و مے كه در از دست سخن

Beneath this wondrous old expanse of sky,
Enclosed in single vest are Friend and I;
My hand can never reach two ends of time,
I clasp my friend in arms before I die.

II. 49

449.—MA.175, Hk.166, BMB.166, Hk.118, Pk.366, Hw.440, CR.948.

روزے فلک جامہ دہد میر کند ہم روزے ذکر م برہے چون سیر کند
 با چون و برائے فلک کا دی نیست ہم خود دن بیہودہ مرا پر کند

The Time will clothe me once in silk and gold;
 And oft with garbics nude I may be sold.
 I do not care for how the Time behaves:
 I mind my own, for cares will make me old.

II. 10

817.—Hs.562, Wb.243, Pk.426, Bk.375, Hk.512, BNB.384, BMB.412, BMB.324, Hk.340, Hf.318, HCB.319, Hk.364, Hk.378, BMB.326, Hk.67, Pk.161, Bk.384, Ch.647, Lk.408, Bk.382, ALL.590, Hp.360, Hk.317, Hw.712, A.713, J.428, N.320, W.363, L.606.

از گردش این دائرۂ ہے یا بان ۱۷۱ بر خود دای دورخ مردم را دان
 یا با خبر سے تمام از نیک و بدش یا بیخبر سے از خود و از کار جهان

This endless Wheel with its eternal turn
 Will teach two lessons if one cares to learn;
 Beware we must of all its good and ill.
 Or cease to think of Self and World's return.

II. 31

1022.—BDa.154, BNB.261, Pk.328, J.567, CR.1167.

در کوش دلم گفت فلک بختی ۱۰۲۲ حکمے کہ قضا بود زمن میدانی
 دو گردش خویش اکو مرادست بدے خود را بر هاندے ز سرگردانی

The Wheel now whispers in my ear "I know
 What fate decreed—just ask and I will show.
 Could I but check the push which whirls me round,
 I should have saved myself from reeling so."

II. 51

877.—Rk.12, Hs.609, Ss.79, BDa.129, Ss.178, Ss.314, BNB.196, Ss.254, BNB.131, Bk.262, Pk.196, BNB.47, BMB.252, LN.100, Wb.467=324, Pk.464, Bk.414, Hk.351, BDa.323, Hs.235, BNB.403, BMB.464, RPk.33, BMB.343, Hk.378, Hf.346, Hp.377, HCB.337, Hk.383, Hk.390, BMB.340, Hk.352, Pk.21, Ch.673, Lk.421, Bk.293, Hk.526, ALL.618, Hp.327, Hk.345, Hw.751, A.753, J.468, N.348, W.390, LCR.634=1116, BER.205. Page: 'Amr [M.N.].

این چرخ فلک بھر ہلاک من و تو عہہ قصدے دارد بجان پاک من و تو
 بر سبزہ نشین پیا لہ کش در نماند تاسبزہ برون دید ز خاک من و تو

This Wheel of time effaces me and thee,
 To slaughter us it chases me and thee;
 Sit on the lawn and love, for time arrives
 When lawn would hide our traces, me and thee.

II. 33

283.—Hs. 67, BDs. 44, Hs. 146, Ss. 146, BNs. 144, BNd. 47, Ss. 108, Bs. 75, BNs. 165, LN. 121, Bs. 3, Hs. 161, Hs. 56=250, RPs. 140, Hs. 38, Hs. 68=174, Hs. 114, Ps. 531, Bs. 75, Cl. 102, Is. 118, Hs. 523, AL. 174, Hs. 152, Hs. 68, A. 98, W. 103, L. 83, BER. 250=264, Hs. 256. *Var.* *Add.* [Hs.] [R.S.].

هشدار که دوزگار شود انگیز است این منشی که تیغ دوران نیز است
در کام تو کر زمانه لوزیه نهـد زهار فرومهر که زهر آمیز است

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing comfit which a siren gives
Is soaked in poison, eats you in the core.

Il. 54

35.—Hs. 24, Hs. 4, Hs. 27, Ps. 24, AL. 132, Hs. 29, A. 31, L. 26.

ای دل ز زمانه رسم احسان مطلب مـ وز گردش دوران سرو سامان مطلب
درمان طلبی درد تو افزون گردد با درد بساز و هیچ درمان مطلب

The Time will spare us not, but eat us sure;
Thy life or chattels time will not insure.
Thy search for cure enhances but thy pains,
Endure thy pain, and do not seek a cure.

Il. 55

8.—MA. 9, BMA. 11, BNs. 3, Hs. 11, BMs. 3, BER. 8, Hs. 78, LE. 6, Hs. 13, A. 4, CR. 72.

ایام بکای نرساند مارا و ز دوست بیاے نرساند مارا
ایزد ندهد حلال ابلیس مگر کو هم بمرای نرساند مارا

The Times have turned my hopes to phantoms vain,
And bring no news from Friend,—a word in plain;
Tho' God denies his sacred love to me,
The Tempter too has brought me none profane!

Il. 56

93.—BDs. 20, Ss. 24, V. 51, BMA. 50, Wms. 35, Ps. 24, Hs. 24, BDs. 29, RPs. 46, BNs. 23, Hs. 40, BER. 30, BMA. 25, Hs. 20, Hs. 22, Hs. 15, Hs. 113, Hs. 40, Hs. 36, Hs. 22, BMs. 23, Hs. 18, RPs. 60, Is. 22, Is. 18, Hs. 27, Hs. 22, Hs. 42, A. 32, J. 32, N. 22, W. 26, L. 84. *Var.* *Add.* [30].

93 (a).—Hs. 66, Ss. 130, Ss. 241, Hs. 147, BNs. 145, Ss. 31, BNd. 22, Ss. 109, BNs. 140=186, Ps. 98, Ss. 17, BNs. 162, BMA. 107, Hs. 141, LN. 206, BMA. 136, Ps. 68, Hs. 86, BDs. 39, Hs. 331, BNs. 60, BMA. 131, RPs. 171, Hs. 53, Hs. 62, Hs. 66, Hs. 199, Hs. 26, Hs. 33, Hs. 109, Ps. 267, Bs. 76, Cl. 103, RPs. 89, Is. 60, Is. 48, BNs. 27, Hs. 165, AL. 75, Hs. 39, A. 99, CR. 812, BER. 77, Hs. 133.

هرن آب بمر تیار و چون باد بدشت روز سه و مگر از عمر من تو بگذشت
این یک دوسه روز نوبت عمر گذشت و بگذشت چنانکه بگذرد باد بدشت
تا من باشم نیم دو روز و نه خوردم روزیکه نامده است و روزیکه گذشت

The first, the second, third—they sneak away
These urchin days of life as wind in play.
I heed them not, and strike off from the roll
The day that sneaketh, and the tardy day.

Il. 57

228.—Hr.69, Sc.419, Hs.106, BML.79, BERA.113, Bz.77, BERA.16, RP.14, ALL.175, Hw.147, A.100, L.85.

طاس فلک از پیش دلارای نبی ست ترا آسوده درین جهان نهادم کبیت
ایمن نفسی زمرکز می توان زیست پس فایده در جهان یقائده چیست

From Him has come the sky an empty plate,
We try to feast—but this will never sate.
We can't repose a moment free from death,
What boots this living in such bootless state.

II. 34

302.—Hr.691, Sc.111, BD.134, Sb.200, Ha.161, Sd.161, BNL.159, U.26, BNL.203, Sc.120, BNL.154, Ra.209, Sd.90, BNL.34, HGA.154, LN.154, BML.49, Wood.261, Pb.491, Ba.491, Hs.368, Sg.21, BDL.342, H.56, BNL.417, BML.494, RP.6, Hs.36, BML.353, Hs.171, Hs.361, Hs.369, Hs.396, Hs.408, Hs.25, BML.351, Pb.28, Bz.617, Ch.698, L.439, Hs.323, ALL.641, Hs.339, Hs.360, Hw.775, A.776, J.473, N.363, W.408, L.857, BERA.64, Hs.49.

این برج چوطاسیت نگون افتاده ۹۰۲ دروے همه زبرکان زیون افتاده
در دوستی شبته و ساغر نگرید لب بر لب و دریا به خون افتاده

You sky is but a dry inverted pan,
Where wise are cooped to die or lie and scan
But like the kiss which binds the cup and jar
In silent bliss His spirit flows in Man.

II. 35

761.—Hr.503, Hs.257, Sd.257, BNL.264, Sc.285, U.172, Sc.181, Sd.134, BNL.269, HGA.246, Wood.131, Pb.378, Ba.366, Sg.98, Hs.298, BNL.315, Hs.266, Hs.317, Ch.517, BERA.121, Hs.279, ALL.518, Hs.285, Hw.611, A.691, J.365, N.266, W.336, L.514, BERA.192, Hs.383.

دیگر لعلم این گردش کردون نخوریم ۷۶۱ جز باد صاف می گلگون نخوریم
می خون جهانست و جهان خونی ما ما خون دل خونی خود چون نخوریم

The times may roll, henceforth I cease to care,
For on His Word and love I long to fare;
Love is the life of world, my deadly foe,
When foe's at bay his life I never spare.

II. 40

866.—Hr.562, BNL.3, Hs.209, Sd.209, BNL.209, Sc.309, U.151, BNL.192, Sc.149, Ra.254, BNL.212, BML.247, HGA.199, LN.129, BML.123, Wood.139, Pb.454, Ba.404, Hs.541, Sg.82, BDL.302, Hs.284, BNL.374, BML.446, RP.80, BML.314, Hs.328, Hs.349, Hs.369, HGA.190, Hs.359, Hs.368, Hs.93, Hs.327, Pb.322, Bz.503, Ch.628, BERA.149, L.396, Bz.272, Hs.218, ALL.570, Hs.490, Hs.342, Hw.692, A.693, J.453, N.345, W.380, L.586, BERA.289, Hs.109.

نگست بنام نیک مشهور شدن ۸۶۶ عادت زجود برج دنجور شدن
نمار بیوی آب انگور شدن به زانکه بدهد خویش مفور شدن

'Tis shame to be extolled for goodly fame,
And lame excuse to cast on Times the blame;
'Tis better one should reel with smell of wine,
Than strut with pious pride and sell His name.

II. 41

417;—MA.133, HL.183, BMb.193, HL.138, Hb.332, P.289, Hp.221, Ha.138, Hw.423, J.214, N.137, W.161, CR.992.

خیام اگر چه خرگه چرخ کیود ۱۷۷ ز دخیمه و در بیت لب گفت و شارد
چون شگلِ حبابِ باده در جام وجود ساقِ ازل هزار خیام دیود

Khayyam who pitched his Tent on top of Spheres,
And closed the doors for speech, his lips and ears,
A bubble of wine was he in Being's cup,
Countless Khayyams Eternal Sāqi clears!

ll. 42

III. THE YOUTH.

نامه جوانی

1034.—Ba.379, Hb.677, HL423, Ha.424, Hw.594, J.344, N.487, CR.1171.

شاهازی و مطرب و انجنے ۱۰۳۴ در موسم گل بکا شکید جوئے
ہتر زہشت و حور و کوثر باشد باغے و قراۃ می و چنگ زنے

O Know! with wine and song a court you light,
When rose expands my pride will only blight;
Thus more than honey-lake, and houri bride,
Is garden, glass of wine and late delight.

III. 1

839.—Hs.374, BD.309, Hb.328, BM.321, Ha.337, Cl.640, ALI.582, Ha.322, Hw.794, A.765, J.437, N.350, W.371, L.598.

خواہی کہ نہد پیش تو گردن کردن ۱۰۳۹ کلز تو بود همیشه جان پروردن
همچون منت انتظار بابد کردن می خوردن و اندوہ جهان نا خوردن

Ye like to rule on all in Time and Space,
But then to live ye run a fatal race;
Accept my creed of Love, for drunk in love
I care not for the world and all her grace.

III. 2

The feast.

910.—Hs.632, Sc.259, Ra.274, BN.177, BM.140, Wbd.476, Pl.490, Ba.440, Hb.377, BD.343, BN.1418, BM.428, BP.251, BM.334, Ha.372, Hs.395, Hb.345, Ha.397, Hs.409, BM.352, Pl.258, Bb.618, Cl.698, L.440, B.308, BN.87, Hb.121, ALI.642, Hs.340, Hw.776, A.779, J.477, L.698, Ha.137.

جانا ز کدام دست برخاسته ۹۱۰ کر طلعت خویش ماہ را کاسته
خوبان جهان بید و آرا ایند توعید بروی خویش آراسته

Who raised Thee, Dear! as rising Sun in East?
Thy glory casts the Moon to shrink to least;
The feast adorns the maidens of this world,
But Thou bestowest grace to day of feast.

III. 3

355b.—Ss.104, BNs.36, BMs.309, HL.272, Cs.351, Hw.365, A.284, CR.903.

ای نغم و شاد از دل آگاه تو عهد . م آراسته باد از رخ چون ماه تو عهد
تا کسب سعادت کند و عز و شرف آمد بیماری بدرگاه تو عهد

Thy Knowing Heart has given its joy to Feast,
Thy moon-light decks the feast from West to East;
To gain thy grace and honour from the world,
This feast desires that thou be pleased at least.

III. 4

570.—Ss.15, Hs.277, Ss.277, BNs.284, Ss.219, Ss.340, Pa.135, Pb.37, BNs.291, BMs.399, HCs.266, Pb.267, Ba.204, Hs.354, BDs.218, RPs.38, BNs.266, BMs.295, RPs.391, Hs.214, Hs.202, Hs.251, HCs.169, Hs.234, Hs.235, BMs.224, Hs.234, Pa.133, Cs.445, BEPs.94, La.274, B.168, Hp.346, Hs.201, Hw.497, J.294, N.202, W.246, CR.1014.

Pap: Hala [MS. 1035 H.].

ایام جوانی و شباب اولی تر . به با خوش پسران جام شراب اولی تر
این عالم فانی چو خراب است بیاب در جای خراب هم خراب اولی تر

The days of youth are best among our days,
And he is blest with chums who drinks and plays;
This mortal world is ruined, this you know,
In ruined places, wrecklessness displays.

III. 5

72.—BDs.13, BNs.115, BNs.194, LN.129, RPs.150, Pa.3, Hw.365, A.91, W.316, BER.29, CR.1189.

اکنون که جهان را بخوش دست رس است ۲ هر زنده دل را سوی صحرای هست
بر هر شای طلوع موسی دست است در هر نفس خروش عیسی نفس است

Now that the world has reached her fortune tide,
The quickened hearts in forests do abide;
And there the leaflets preach them Word of Lord,
And breath of Jesus greets from every side.

III. 6

142.—Hs.121, Ss.34, Pa.24, BMs.98, Ws.40, Pa.34, Hs.32, BDs.37, BNs.37, Hs.69, BMs.41, BEPs.52, Hs.33, Hs.18, Hs.40, Hs.38, Hs.122, Hs.48, HCs.179, Hs.50, Hs.33, Ls.11, Hs.49, B.129, RPs.71, La.40, B.29, ALL.128, Hp.42, Hs.42, Hw.109, A.150, J.50, N.40, W.44, L.136.

چون لاله بسوزد و قدح کبر بدست ۱۴۲ بالاله رخ اگر ترا فرصت هست
می نوش بخرمی که این چرخ کهن ناگاه ترا جو خاک گرداند هست

Like Lotus burn at heart and find His grace,
And find some time to see His Lotus face,
And sing in bliss His name. This rusty time
May quickly blow thy dust and leave no trace.

III. 7

1348.—MA.37, Hs.133, BMs.105, BERs.140, Hf.80, Pz.262, Hs.80, Hw.238, J.91, NL79, W.34, CR.828.

Pap. (1) Kamaḥ Lema' [MS. 1010 H.]. (2) Hala [Lucknow].

چون بلبل مست راه درستان یافت ۱۳۶ روی گل و جام باده راغبندان یافت
آمد بریان حال و در گوشم گفت در باب که مهر رفته را نتوان یافت

A mystic songster came to Garden's ground,
And saw the cups and roses smiling round;
He was entranced and whispered in my mind:
"Do find Him now—for past is never found."

III. 4

464.—Hf.341, Wood.436, Pz.202, Ba.146, Hs.297, BCh.174, BNs.173, Hs.296, BMs.184, BMs.146, Hs.158, Hs.308, Hf.163, Hs.313, HCh.1528, Hs.163, Hs.155, Hs.210, Pz.383, Bz.360, Ch.376, RPs.221, ALI.364, Hf.194, Hs.199, Hs.334, A.420, J.237, N.138, W.178, L.359.

سودا زده را باده پر و بال بود ۱۳۷ می بر رخ شاهدان خط و خال بود
ماه رمضان باده نخوردیم گذشت باره شب عید از مه شوال بود

For parching hearts His word is shield at least;
His love adorns the rising Sun in East.
In lent we fasted, so in gloom it past—
'Tis Easter now and so on Him we feast.

III. 4

418.—Hf.299, Hs.307, Sd.306, BNs.304, Ss.239, BNs.148, Ss.210, Ra.112, BNs.188, HCh.259, BMs.194, Wood.228, Pz.186, Ba.129, Hs.281, BCh.189, BNs.224, RPs.211, BMs.185, Hs.208, Hs.248=388, HCh.123, Hs.218, Hs.199, BMs.180, Hs.166, Bz.318, Ch.367, L.220, Hs.193, ALI.299, Hf.279, Hs.397, A.378, LCR.317=1190, Hs.211.

خوش باش که ماه عید نو خواهد شد ۱۳۸ اسباب طرب همه نگو خواهد شد
مه زرد و خمیده قد و لاغر شده است کوفی که درین رخ فروخواهی شد

Rejoice! The waning moon will wax again,
And bands of music will proceed in train;
The yellow moon is bent and lean with age,
But will renew and then be free of pain.

III. 16

482.—Hf.296, Ss.91, Ss.130, Hs.212, Sd.212, BNs.210, Ss.336, U.215, BNs.155, Ss.342, BNs.45=216, Ra.131, BNs.163, HCh.204, BMs.213, Wood.124, Ba.65, Hs.222, Hf.113, BNs.248, Hs.267, BMs.251, RPs.263, BMs.214, Hs.232, Hs.191, Hs.138, HCh.132, BMs.233, Hs.212, Bz.315, Ch.310, RPs.16272, Hs.194, ALI.360, Hf.250, Hs.329=1019, A.373, J.189, L.314, BERs.238, Hs.119. *Pap. in [M.I.]*.

عید آمدو کارها نگو خواهد کرد ۱۳۹ ساقی می نامد در سبزو خواهد کرد
افسار نماز و یوزه بند روزه از گردن این خزان فروخواهد کرد

The feast is feasting, fast is shrinking fast,
In empty jars our Guide his wine will cast;
The fasts and prayers which had curbed the folk
Or asses, I would say, will end at last.

III. 11

739.—H_g.475, Sn.61, H_a.299, Sn.298, Bn_h.296, Sn.297, U.212, Bn_h.177, Sn.205, Bn_h.306, Bm_h.224, H_g.286, H_a.306, W_h.145, F_h.367, H_a.312, H_h.467, Bn_h.250, Bn_h.233, Bm_h.364, R_P.203, Bm_h.257, H_m.269, H_h.281, H_g.308, H_g.260, H_a.301, H_a.301, Bm_h.286, H_a.296, F_a.251, B_h.467, Ch.375, R_P.307, L_a.320, B_h.271, H_h.336, ALI.693, H_g.404, H_a.280, H_h.587, A.604, J.379, N.280, L.496.

تا کے زجہای ہر کے تنگ کشیم ۷۳۹ وز تا کس روزگار نیرنگ کشیم
خوش باش کہ ایام تراویح گذشت عیدست یا تا ی گھرنگ کشیم

How long for shame we smart with jeerer's sting?
And dance in fickle fashion's fairy ring?
Rejoice, for nights of restraints all are past
And freedom dawns—with lovers we may sing!

III. 12

740.—H_g.536, U.213, Bn_h.178, Sn.205, R_a.1/210, Bn_h.308, W_h.137, F_h.363, B_a.340, H_h.467, Bn_h.356, Bm_h.297, H_m.310, H_g.329, H_g.268, H_h.349, H_h.343, Bm_h.286, H_a.323, B_h.538, Ch.614, BERN.143, L.367, B_h.251, ALI.548, H_g.495, H_h.646, A.667, L.560.

728 (a).—R_a.210, Bn_h.308, R_P.205, H_h.272, CR.1064.
Faq: 769.

عیدست یا تا ی گھرنگ کشیم ۷۶۹ باتمہ عود و ۸۰ چنگ کشیم
با یار سبک دوح دیے بنشیم دحلے دوسہ بادہ کران سک کشیم

Prepared for feast we dance in rosy rounds,
With harp and lute which blend in merry sounds;
Then stay a while with our ethereal Friend,
And drag the weary heart—a hundred pounds.

III. 13

662.—H_g.364, Sn.33, H_a.195, Sn.195, Bn_h.193, Sn.223, U.115, Bn_h.120, Sn.348, R_a.165, F_a.145, Bn_h.224, Bm_h.186, H_g.180, L_N.216, Bm_h.1571, Bn_h.21, W_h.109, F_h.282, B_a.229, H_h.379, Sn.77, Bn_h.30, Bn_h.249, Bm_h.294, R_P.66, Bm_h.218, H_m.236, H_a.209, H_h.214, H_g.263, H_g.156, H_a.241, H_a.237, H_a.31, Bm_h.213, F_a.327, B_h.399, Ch.404, BERN.93, R_P.275, L_a.252, B_h.150, H_h.272, ALI.615, H_g.322, H_a.215, H_h.474, A.463, J.307, N.314, L.462, H_h.69.

وقت ہر ست خیزای طرفہ پسر ۶۰۲ بر بادہ لعل کن بلودین ساغر
کین بکدم عاریت درین کچھ فنا بسا د بھوئی و نیا ی دیکر

'Tis dawn of life. Arise my lusty swain,
And fill thy crystal heart with Him in main;
One breath they lent thee in this mortal den,
When that is lost, thou wilt not find again.

III. 14

848.—Hy.264, Hs.252, Sd.252, BNS.259, Se.130, BNS.110, Se.294, Ra.144, Pa.111, Sd.68, BNS.274, BMS.126, HGS.242, LN.250, Wms.42, Ps.239, Ra.185, Hs.335, Sp.113, BDA.150=196, BN.151, Hs.214, BMS.215, RPa.59, BMS.124, Hm.136, Hs.93, Hs.186, Hs.237, Hs.250, HGS.223, Hs.135, BMS.112, Hs.216, Bs.273, Ch.241, RPa.193, La.148, B.123, Hs.217, AL.1328, Hs.173, Hs.185, Hs.297, A.343, J.271, N.185, W.200, L.382=1002, BER.25, Hs.273.

وختی که طلوع صبح ارزق باشد همه باید که بکف جام مرقی باشد

گویند که حق تلخ بود در ده حال باید که بدین دلیل می حق باشد

At Dawn when Light of Grace is beaming through,

We should with ready heart receive it too.

Some say that truth is bitter, hard in life,

And for that reason, love alone is True.

849.—Hy.454, BNS.35, Se.275, BMS.257, Wms.169, Ps.337, Ra.285, Hs.433, BDA.244, BNS.310, BMS.310, Hm.259, Hs.253, Hs.289, HGS.256, Hs.291, Hs.291, BMS.268, Hs.58, Hs.273, Ps.551, Bs.460, Ch.497, BER.117, La.308, B.201, ALL.474, Hs.399, Hs.254, Hs.363, A.354, J.351, N.155, W.295, L.475. Page: *Amor* [M.N.].

هین صبح دمید و دامن شب شد چاک ۶۸۶ بر خیز و صبح کن جراتی نمناک

می نوش هلا که صبح بسیار دمد اوروی بیا کرده و ما روی بخاک

Behold the Dawn, the darkness slinks in shame,

Arise, dispel thy sorrows, sing His name;

Yea, love thy Lord, and fie! when He would smile

On thee, that thou should sneak in dust—or flame.

904.—Hy.445, BNS.34, BDA.135, Hs.81, Sd.81, BNS.80, BNS.204, Se.61, Ra.270, LN.130+191, BMS.388, Wms.171, Ps.463, B.403, Hs.570, BDA.351, Hs.164, BNS.435, BMS.489, RPa.151=229, BMS.362, Hm.379, Hs.367, Hs.404, Hs.416, BMS.337, Ps.173, Ch.718, Hs.289+351, ALL.655, Hs.355, Hs.366, Hs.789, A.791, J.483, N.370, W.414, L.671, BER.156, Hs.240. Page: *Amor* [M.N.].

بنگر ز صباد امن کجی چاک شده ۹۰۴ بلبل ز جلال شکی طربناک شده

در سایه کجی نقین که بسیار این کجی از خاک بر آمده است و در خاک شده

The Rose unfolds and smiles to Morning Light,

To Rose the Bulbul sings his heart's delight;

Stay, Dearest One! beneath the rosy shade,

The roses bloom for Thee but soon would blight.

788.—Hy.547, BDA.118, BNS.169, Ps.391, B.336, Hs.465, Hs.265, RPa.223, Hs.294, Hs.327, Ps.403, Bs.370, Hs.309, AL.1337, Hs.293, Hs.455, A.678, J.395, N.294, W.332, L.571, BER.300. Page: *Jalal-ud Din Qasbi* [2].

صبح ست دمی بر می گزینک ز نیم ۷۸۸ وین شیشه نام و ننگ بر سنگ ز نیم

دست از امانی دراز خود باز کشیم در زلف دراز و دامن چنگ ز نیم

'Tis dawn, inhale His light and love in suit,

Our names and marks are wrecked in absolute;

Refrain from trailing after phantom lies,

But hold by skirts and plait celestial lute.

493.—Sb.16, RPa.32, Hb.366, BM.108, Ha.178, Hp.240, Hw.436.

Faq: Hala [MS, dated 618 H].

چون غنچه گل قرايه پرداز شود مـ نـ کس هوايے مي قدح ساز شود
نرم دل آن کس که مانند حباب اندر سريے خانه بر انداز شود

When rose expands to hold the fragrant mead,
And nargis folds in heart the golden seed,
Happy the soul, who like a bubble of wine
Is shaped in Him by love, in Him is freed.

III. 19

412.—Hy.218, Wa.25, Sa.25, Ha.321, Sa.320, BN.318, Sa.122, U.225, BN.112, Sa.244, Ra.193, Pa.182, BN.320, HCa.308, LN.264, BM.289, Wood.58, Ba.58, Hb.218, BD.141, Hs.122, BN.141, Hs.172, BM.165, RPa.197, BM.116, Ha.130, Hp.148, Hb.197, HCa.67, Ha.136, Hs.126, BM.127, Hs.123, Pa.302, Hb.228, Ch.229, BE.162, RPa.186, Is.137, Is.115, Ha.271, AL.240, Hp.164, Hw.251, A.296, J.241, W.233, L.235, BE.1318, Ha.229.

خودشده کند صبح بر بام افکند مـ کـ خسرو روزباده در جام افکند
مي خود که منادي صحره خيزان آوازه سـر نو در ايام افکند

The sun has clasped our heads with beaming rays,
And in our heart His holy Word displays;
Awake! the early rising birds in choir
Are singing thus thy secrets for the days.

III. 20

818.—Hy.385, Sa.47, Sb.190, Pa.192, Wood.360, Pa.425, Ba.374, Hb.511, BD.317, BN.15, BN.393, BM.604, Ha.51, BM.333, Ha.349, Hs.323, Hp.337, HCa.327, Hs.373, Hs.388, Hw.68, Bb.393, Ch.600, Is.419, Is.291, AL.399, Hp.508, Hs.320, Hw.727, A.727, J.400, N.323, L.620.

اکثون که زند هزارستان دستان مـ جزباده لعل از کف مستان مستان
برغیر ویا که شگل بشادی بشکفت روزے دوسه داد خود زبستان بستان

The sun now claps his thousand lustrous hands,
Come, let us sing in tune to mystic hands;
Arise, and take this blooming rose of joy,
Enjoy a while with Lord in garden lands.

III. 21

746:—Hy.491, Ha.69, BNS.66, Sa.289, U.106, Sa.50, Pa.215, Pa.384, BNS.128, BM.227, HCa.66, BM.1.105, W.101.91, Ba.397, Hb.484, BD.279, BNS.344, BM.398, RPa.58, H.134, BM.285, Ha.298, H.293, Hg.326, HCa.287, Ha.329, H.329, Ha.62, Hc.289, Pa.238, Bb.501, Ch.532=601, BEBa.155, La.399=399, Bc.239, H.187, ALI.508, Hp.442, Ha.292, Hw.632, A.684, J.399, N.293, LCR.513=547=1068, Sa.69.

748 (a):—Sh.138, Pb.392, Ba.399, Hb.486, H.293, Hg.328, Ha.294, N.295 CR.1069.

شعبا گذرد کہ دیدہ بر ہم ز نیم ۶۶ تا ہای نشاط بر سر ہم ز نیم
بر خیز کہ دم ز نیم پیش از دم صبح کین صبح بے دم کہ مادم ز نیم

How many nights with eyes so wide awake
We seek to trample down this woe—the snake!
Arise, and breathe in bliss, for many a morn
Will breeze and blow, ere we our torpor shake.

HI. 22

804:—Hy.355, H.308, Hc.326, Bb.538, Ch.574, ALI.565, Hp.482, Ha.307, Hw.663, A.686, J.407, N.308, W.338, L.579.

ہنگام گلُست اختیارِ ے بکم ۸۰۸ وانگہ بخلابِ شمع کازِ ے بکم
باسرِ خطانِ لالہ دُخِ روزِ ے چند بر سبزِ ز جوعہ لالہ زادِ ے بکم

Now roses bid us do what we would choose,
What law may want us do, we will refuse;
We play with budding youths and beaming cheeks,
And deck the lawns and lilies so profuse.

III. 23

226:—Hy.197, Ha.292, Sa.291, BNS.289, Sa.303, U.192, Sa.198, Ba.56, Pa.62, BNS.304, BM.58, HCa.285, BM.1.192, W.101.415, Pb.128, Hb.123, BD.114, BNS.114, H.149, BM.118, RPa.200, BEBa.158, BM.79, Ha.108, Ha.6, Hg.50, Hb.60, HCa.46, Ha.94, H.101, BM.33, Hc.103, Pa.399, Bb.208, Ch.204, BEBa.46, RPa.171, La.114, B.57, H.124, ALI.217, Hp.133, Hw.216, A.226, L.213, Ha.209.

صحرا دُخِ خودِ با بر نورِ زبشت ۲۲۶ این دھرِ شکستہ دل بتو گشتِ درست
بین سبزِ خطی و سبزِ زادِ ے و مئے ای پھرا کہ سبزِ از خاکِ تو دست

The wood-land washed its face with Christmas tears;
This broken-hearted earth is full of cheers;
Retire to lawns for bliss when yet in youth,
You know not when your dust as lawn appears.

III. 24

71.—BNF.23, Ss.35, BMs.36, Wbod.62, Ps.41, Hs.41, BDs.99, BNs.99, Hs.122, BMs.94, BERs.134, BMs.64, Hs.93, Hs.34, Hs.38, Hs.163, Hs.74, HCs.31, Hs.113, Hs.87, BMs.83, Hs.97, Ch.192, Ls.97, Bs.84, ALI.163, Hs.123, Hs.961, CR.794.

اکنون که بهشت عدن را ماند دشت از کردنی ورود و بوستان باید گشت
 فردا که جهان بساط شادی بنوشت کی باز پس آوریم روز بیک گذشت

Now Heav'n of Eden sends an arid blast,
 'Tis meet we roam in river-gardens fast;
 Tomorrow when the world will call her feast,
 How could I bring with me the days of past?

III. 25

191.—Hs.169, Wa.18, Ss.79, Ps.61, BMs.65, Wbod.16, Hs.55, BDs.84, Hs.104, BNs.84, Hs.89, BMs.48, BERs.108, BMs.44, Hs.80, Hs.30, Hs.78, Hs.39, Hs.95, HCs.17, Hs.98, Hs.75, BMs.80, Hs.85, Ps.209, Bs.178, Ch.175, BERs.37, RP.106, Ls.83, Hs.71, Hs.349, ALI.169, Hs.82, Hs.78, Hs.168, A.198, J.88, N.77, W.79, L.194, BERs.262.

بمطرب وی خود سرشته کر هست ۱۰۱ یا آب روان و لب کشته کر هست
 به زین مطلب دوزخ فرسوده متاب حقا که جز این نیست بهشته کر هست

With angels meek in song celestial soar,
 Realise by river side His love in store;
 Crave not for aught, for then you ply for Hell,
 For Heav'n is saintly soul, and nothing more.

III. 26

236.—Hs.89, BDs.32, Hs.798, Ss.297, BNs.295, BNs.135, Ss.202, BNs.144, HCs.287, LNs.85, BMs.138, Ps.129, Hs.128, Hs.147, RP.106, Hs.803, Hs.136, Bs.97, Ch.35, BERs.47, Hs.293, ALI.89, Hs.83, A.112, J.92, L.103, BERs.121.

فصل گل و طرف جوئیار و لب کشت ۲۳۶ بایک دوسه تازه لبست خود سرشت
 پیش آرد قدح که باده نوشان صیوح آسوده دوزخ اند و نارغ ز بهشت

Now roses bloom, and river softly flows,
 With angel faces heart is full of glows;
 Now sing His Word, for Singers of the morn
 Are safe from hell and staid from heaven's shows!

III. 27

103.—H_p.178, BD_a.17, Sb.217, H_a.121, S_d.121, RN_b.120, S_a.85, BN_a.18, S_c.320, BN_a.62, R_a.25, P_a.66, SF.81, BN_b.126, BM_a.69, HC_a.115, LN.260, BM_a.268, BN_a.68, W_{hol}.147, P_b.59, H_b.58, BD_a.92, BN_b.92, H_b.95, BM_b.66, RP_a.326, BER_a.121, BM_a.82, H_a.88, H_p.40, H_b.46, HC_a.24, H_a.306, H_b.81, H_c.89, P_a.172, H_b.167, Ch.184, RP_a.111, L_a.89, S_b.76, BN_a.25, ALL.198, H_p.88, H_a.197, A.207, W_b.112, L.193.

Pari: Amar [M.N.].

بر چهره گل شبنم نو روز خوش ست م. ۱ در صحن چمن دوی دل امروز خوش ست
از دی که گذشت هر چه کوئی خوش نیست خوشیاش ز دی که پیش امروز خوش ست

The rose is smiling, Christmas tears greet;
For lo! in lawn of heart I see His feet;
The tales of past ye sang are jarring slang,
Away with past, this day ye make it sweet.

III. 18

520.—H_a.209, BM_b.210, H_c.190, H_b.365, H_a.177, P_a.539, H_p.293, H_a.189, H_a.427, J.28, N.189, CR.1000.

هر که که بنفشه جامه بر دلگ زند . . در دامن گل باد صبا چنگ زند
هشدار کس بود که با سبب برے می نوشد و جام توبه بر سنگ زند

When violet tints her frock with fragrant scents,
To dancing rose the zephyr tunes invents,—
The wise will only love the Fairest Fair—
And waver not an inch from their intents.

III. 19

627.—S_b, MA.243, BM_b.309, H_a.249, P_a.405, RP_a.20, H_p.364, H_a.528, CR.1188.

Pari: in Kamal Isma'il [MS. d. 990 H.].

فراش چمن باد شمال ست امروز ۶۲۷ بی باده و گل عمروبال ست امروز
بی خود که با جماع همه اهل خرد خون روز و مال گل حلال ست امروز

The Northern wind has decked our garden now,
Without the rose and wine we harden now;
Yea we may drink—the wise are proving now,
That rose and vine for murder pardon now.

III. 20

617.—Hy.425, Sa.113, BD.96, Sb.180, Ha.248, Sa.248, BN.253, BN.128, Sa.177, BN.169, BN.264, HG.237, BM.1320, P.286, B.243, Hb.365, H.132=253, BER.224, H.224, P.174, B.431, Ch.458, H.1230, AL.146, H.323, H.314, A.509, 1320, N.224, L.49, BER.127=199. Page: 'Asar [M.N.].

بر درے گلے کی از ابرقاب ست هنوز ۶۱۷ جانی خورد که آفتاب ست هنوز
در خواب مرویہ وقت خواب ست هنوز در طبع دلم میل شراب ست هنوز

Thro' dewy veil with Rose revealing yet,
Love me O darling, sun is healing yet;
Avoid that sleep, there's time for reeling yet;
But grant me love, I long, I'm feeling yet.

III. 31

602.—BD.74, H.174, P.403, Hw.1002, J.263, W.211, CR.1202.

کردون ز محاب نسون می ریزد ۶۰۲ کوئی که شکوفہ در چمن می ریزد
در جام جو سوسن می گلگون ریزم کز ابر بقتہ کون چمن می ریزد

Marigolds alight from Skies in jubilee,
Methinks to dance with pansies on the lea;
In lily cup I pour Him rosy wine,
For violet clouds are pouring jasmine free.

III. 32

134.—Ba.3, Hy.68, Sa.114, Sb.181, Ha.294, Sa.293, BN.291, Sa.50, U.194, Sa.202, BN.170, P.37, Sa.38, BM.106, HG.282, BM.166, BN.75, W.403, P.67, Hb.65, BD.58, H.294, BN.39, H.152, BM.121, RP.201, BER.69, BM.34, H.22, H.61, H.23=61, HG.198, H.25, H.50, H.17, H.63, B.96, Ch.34, BER.27, RP.68, L.59, B.47, H.168, AL.92, H.38, Hw.82, A.111, L.104, BER.124, H.202.

چون ابر بنودوز رخ لاکہ بشت ۶۰۳ بر خیز و بجام بادہ کن عزم درست
این سبزہ کہ امروز تماشا کہ تست فردا ہمہ از خاک تو بر خواہد دست

The new year cloud has washed the tulip clear,
Arise from filth, resolve in love and cheer;
Today this pasture is thy pleasure ground,
To whom thy ash so pleasing would appear?

III. 33

60.—Hy.176, Sa.87, Sb.49, Ha.293, Sa.292, BN.290, Sa.83, U.209, BN.153, Sa.199, Ba.9, P.64, BN.24, Sa.124, BN.305, BM.66, HG.281, BM.167, W.403, P.36, Hb.36, Sa.108, BD.92, BN.92, H.50, BM.64, RP.202, BER.119, BM.81, H.54, H.71, H.71, H.26, H.44=62, HG.23, H.104, H.79, L.37, H.20, H.87, P.111, Sb.185, Ch.182, BER.42, RP.112, L.87, B.75, H.202, AL.198, H.66, H.71, Hw.193, A.205, J.80, N.70, W.73, L.191, H.203. Page: Hala [d.].

ابر آمد و باز بر سر سبزہ گریست ۶۰ بے بادہ از لحوان تمیاید زیست
امروز کہ این سبزہ تماشا کہ ماست تا سبزہ خاک ما تماشا کہ کیست

The cloud outpours its heart on lawn, and says:—
A loveless life is only loss of days."
This lawn is pleasing now,—O! could I be
A lawn in future where some Angel plays.

III. 34

844.—Hy.254, BDs.80, Ha.142, Sd.142, BNS.140, BNS.92, Ss.104, BNS.137, HGs.138, LN.147, BMS.402, Hg.109, RPs.133, Ha.183, HJ.357, Hs.271, Ps.528, Bk.203, Cs.273, Hs.148, ALI.323, Hp.302, Hs.186, Hw.287, A.333, J.273, N.186, W.201, L.272, BERS.334, Ha.254. Preceded by 'Amr [M.N.].

و قیست که از سبزه جهان آراند همه موسی صفای ز شاخ کف بنایند
بسی نفسان ز خاک بیرون آیند در چشم سحاب دیده ها بکشایند

The Coming Grace reflects in Earth's delight,
Each leaf with Moses-hand will prove His might;
Like Jesus dust of feet enlivens souls,
And water drops reveal eternal light.

III. 15

863.—Ph.413, Ss.352, Hs.498, HJ.309, Hg.344, Hs.308, Hw.686, N.309, CR.1085.
Figs. (1) Malik Shamsuddin [Dardar] Shah Shajr' [A.K.].

هر که که درین سبزه طربناک شوم ممانده سبز چنگ افلاک شوم
باسب خطان سبز خودم در سبزه زان پیش که ز سبزه در خاک شوم

When we enjoy on lawns the verdure green,
We vie with skies, and rend its bluish screen;
With budding youths we may have picnics now,
Before we sink beneath the lawn unseen.

III. 16

474.—Hy.331, Ws.1, Ss.1, Sh.4, Ha.279, Sd.278, BNS.246, Ss.204, U.181, BNS.136, Ss.252, R.128, BNS.287, BMS.152, HGs.202, BMS.174, Ws.185, Ps.208, Ss.150, Hs.308, BNS.208, Hs.227, BNS.223, RPs.179, Hs.14, BMS.168, Hs.186, HJ.364, Hg.209, Hs.191, HGs.105, Ha.191, Hs.181, BMS.164, Hs.137, Ps.338, Ss.351, Cs.285, RPs.234, Ls.200, Hs.298, ALI.278, Hp.262, Hs.163, Hw.382, A.410, J.242, N.163, W.181, L.346, Hs.191.

طبعم همه باروی چو گل میخندد همه دستم همه با سحرمل پیوندد
از هر جزوے نصیب خود بردارم زان پیش که جزه ها بگل پیوندد

On rosy face my mind will ever roll,
And I realise I hold a loving soul!
I'll reap my bliss with all the parts I have,
Before my parts are welded with their whole.

III. 17

448:—Hy.273, BDs.67, Ha.202, Sd.202, BNs.208, BN484, Sc.147, Ra.123, BNa.130, HCa.195, BM4418, Hs.166, RPa.135, Ha.189, Hs.154, Hs.226, Pa.368, Bz.292, Ch.283, Hs.233, AL1338, Ha.154, Hs.304, A.352, J.251, N.153, W.174, L.291, B2R1.233, Ha.288. Page: *Anar Ma'arri* (Hiv.).

روز نیست خوش و هوا نه گرمست و نمسرد
ابر از رخ گلزار همی شود کرد
بلبل بر بان حال خود با کجی زرد
فریاد همی زند که می باید خورد

Today, of heat or cold we feel no trace,
The clouds have washed the dust from garden's face;
The songster tells the yellow weary rose:
"O give us love that we may live in grace."

III. 18

777:—CALs.365, Ha.358, Is.369, Bz.267, Hs.471, Hw.679.

'*Anar* (M.N.).

شکلی گفت چنین که من کنون می آمم حقا که خلاصه جنون می آم
شاید اگر آغشته بخون می آم چون از خم غنچه برون می آم

Said lily "Ye can fancy my delight,
As if the very madness at its height;
Halloo! ye laugh at these my bloody vests,
Because I tore my heart to see His light?"

III. 29

778:—Hy.344, BNs.90, Ra.229, BM4317, Bz.347, Ch.566, AL1334, Hw.632, A.675, J.411, W.352, L.568.

Parodied '*Anar* (M.N.).

شکلی گفت که من یوسف مصر جنم آمم با قوت کراغانایه بر زرد دهم
گفتم چونو یوسفی نشانی بنای گفتا که بخون غرقه نگر بر دهم

"I'm Joseph" said the Rose, "of ancient fame,
Whom loving queen of Egypt could not tame;
Ye ask an extra sign? Then lo behold
My torn and gory garb, I wear the same."

III. 40

968:—Ha.297, Sd.296, BNs.294, Sc.201+202, BNs.187, HCa.285, LN.272, BM4403, Pa.514, Bz.464, Hs.601, BDs.395, RPa.252, Hs.292, Pa.112, Hs.391, Hw.918, J.508, N.396, W.408, CR.1140.

Page: '*Abdullah Anari. Farz Razi Daps* (M.).

ای کجی تو بروی دلربا می مانی ۹۶۸ وی مل تو به لعل جانقرا می مانی
ای بخت سینه کار مردم بامن بیگانه تری و آشنا می مانی

The rose has taken from His face a glow,
In wine the nectar of His lips will flow;
But evil luck will ever go with me
And keep my house, although a deadly foe.

III. 41

114.—H_p 388, BN¹ 25, S_a 98, BM_a 33, BM¹ 463, W¹ 282, P_b 63, H_b 64, BD_a 103, BN¹ 303, H_b 33=142, BM_b 22, BE¹ 143, BM_a 58, H_a 97, H_a 1, H_p 45, H_b 344, H_G 35, H_a 117, H_b 91, BM¹ 55, B_a 198, Ch¹ 96, RP_a 156, L_a 101, B_a 88, AL¹ 209, H_p 125, H_w 207, A 217, J 149, L 294.

بیل کہ بیاض ناله بر دست گرفت ۱۱۰ می باید همچو ناله بر دست گرفت
زان پیش که مردمان مرا از سرچهل گویند فلان پیاله بر دست گرفت

Now thrush his flute to dancing lily plays,
May heart rejoice as well, and sing His praise
Before some foolish booby comes and says
"Lo so-and-so has measured out his days."

III. 42

205.—H_p 346, S_a 132, BD_a 49, S_b 37 and 207, H_a 124, S_d 124, BN¹ 123, S_a 127, U 197, BN¹ 467, S_a 352, BN¹ 21, P_a 109, S_d 11, BN¹ 127, H_G 119, L¹ 146, BM¹ 302, W¹ 4346, P_b 133, S_a 93, H_b 246, BD_b 147, RP_a 41, BN¹ 148, H_b 212, BM¹ 212, RP_a 112, BE¹ 197, BM¹ 121, H_a 133, H_b 128, H_b 317, H_G 237, H_b 341, H_b 132, BM¹ 110, L¹ 36, P_a 13, B_a 257, Ch¹ 237, L_a 144, B_a 120, AL¹ 209, H_p 369, H_w 279, A 325, J 199=265, W 217, L 264, BE¹ 132, V¹ 99, Add¹ [136].

آن عقل که در راه سعادت بود ۱۱۰ روزے صد باز خویش دامیگوید
دریاب تو این پندم صحبت که نی آن تره که بدوید و دیگر دوید

Wise man who plies to reach His high domain
Will often guide his mind, and thus explain:
"Rejoice for once with friends, for thou art not
That herb which after lopping grows again."

III. 43

813.—L¹ 71, H_w 340.

Darshin Mīna Jalī (H_a 1).

گیرم که فلک همدم و همراز آید ۱۱۰ ناسازی دهر بر سر ساز آید
بازان موافق از بکا جمع شوند وین عمر گذشته از بکا باز آید

I grant that Time's your trusted friend in plain,
And world will give you bliss in place of bane;
But how and whence will gather loving friends,
And whence would days that pass return again?

III. 44

971.—S_b 184, H¹ 388, H_a 387, H_w 316, J 503, N 392, W 404, CR 1146.

ابن کلا جهان اگر نه تقلید سے ۱۱۰ ہر روز بجائی خوشی عید سے
ہر کس بمراد خویش دستے زدے آنکاء نہ ابن بیدہ تہدید سے

We all depend on Mrs. Grundy's yeast,
Or else, each day had been an Easter Feast;
For each would then attain his object end,
And not be fooled by vain advice at least.

III. 45

668.—H_g 383, S_g 222, U 236, R_a 131, BN_g 326, BM_g 185, BM_g 236, W_{hed} 108, P_g 254, B_g 201, H_g 331, BN_g 248, BM_g 293, RP_g 104, BM_g 217, H_g 235, H_g 218, H_g 130, H_g 248, H_g 133, H_g 240, H_g 236, BM_g 212, B_g 394, RP_g 274, L_g 251, B_g 149, H_g 268, ALL 544, H_g 321, H_g 130, H_g 469, A 462, J 310, N 129, W 239, L 401, BER 128, H_g 116.

از کردش روزگار بهره بر گیر ۶۶۸
از طاعت و معصیت خدا مستغنی ست باز
باز بے نو مراد خود ز عالم بر گیر

From whirls of Time a lesson we may learn;
We stay in bliss and then His love we earn.
He careth not how much we sinned or prayed,
See that your days would give the best return.

III. 46

669.—H_g 465, S_g 32, H_g 122, S_g 122, BN_g 121, S_g 240, U 83, S_g 330, BN_g 9, R_a 167, S_g 2, B_g 38, BN_g 121, BM_g 200, H_g 117, LN 161, BM_g 181, P_g 286, B_g 293, H_g 380, S_g 54, BN_g 219, H_g 168, BN_g 267, BM_g 317, RP_g 35, H_g 217, H_g 264, H_g 170, H_g 251, H_g 39, BM_g 214, B_g 417, Ch 446, L_g 275, B_g 169, H_g 349, ALL 424, H_g 348, H_g 216, H_g 301, A 494, J 313, N 217, W 256, L 404, BER 137.

از جمله رفتگان این راه دراز ۶۰۰
ز تبار دین سرچاه از روی بجاز
چیزی نگذازی که نمی آئی باز

Of all who passed this long and dreary lane,
Who has returned and told us truth in plain?
Discharge allotted tasks as they ordain,
To finish things you cannot come again.

III. 47

669.—H_g 427, S_g 254, U 97, BN_g 131, BM_g 237, BM_g 196, W_{hed} 121, P_g 289, B_g 236, H_g 356, BN_g 283, BM_g 318, BM_g 246, H_g 220, H_g 230, H_g 271, H_g 270, H_g 71, BM_g 248, H_g 249, P_g 149, B_g 479, Ch 468, L_g 289, B_g 183, ALL 447, H_g 365, H_g 219, H_g 324, A 517, J 316, N 220, W 260, L 447.

ای بر همه سروران عالم فیروز ۶۰۸
یکشنبه و دوشنبه و سه شنبه و چهار
پنجشنبه و آدینه و شنبه شب و روز

You lead the stars, O Guide! to utmost heights?
Tell me the time when heart has fortune-flights.
Said " Sunday, Monday, Tuesday, Wednesday too
And Thursday, Friday, Saturday and nights.

III. 48

6281.—Hy.406, Ss.137, BDs.97, Ss.199, Ss.240, U.291, BNs.129, BNs.180, Rn.374, Ss.47, Pp.39, BNs.262, BMs.201, LN.236, BMs.210, Wood.116, Pp.299, Rn.366, Pp.396, BDs.220, Hs.128, BNs.368, Hs.228, HCs.171, Hs.256, Hs.264, Pp.363, Ss.418, Ch.447, BERN.98, Ls.276, R.170, Hs.274, ALL.423, Hs.340, Hs.237, Hs.302, A.493, J.334, N.228, W.267, L.423, BERN.195, Hs.107.

دو بر سر افلاک جهان خاک انداز ۶۲۰ می بخور و گرد خوب رویان می تاز
چه جائے عبادت و چه جای نماز کز حله رفتگان یکے نامد باز

Ascend the skies, fling dust on earth, 'tis base,

Yea seek His love, and linger on His face.

Thy rites and prayers will not profit there,

The path you once have plied you can't retrace.

III. 49

682.—Hy.438, Ss.263, BMs.213, Pp.318, Ss.265, Hs.415, BDs.228, BNs.288, BMs.334, Hs.39, BMs.291, Hs.269, HCs.234, Hs.273, BMs.254, Pp.213, Bs.430, Ch.477, BERN.108, Pp.285, Ls.289, R.187, ALL.401, Hs.373, Hs.341, A.334, Ss.458, L.458, Wood.123. *Verg. Hs.* [M.S. d.1095 H.]. (2) *'Asar* [M.N.].

ای دوست دل از جفای دشمن درکشی ۶۸۲ باروی نگو شراب روشن درکشی
باساده رخ نشین و مگداز خویش پیراهن کبر و هستی از تن درکشی

O friend! protect thy heart from blows of foes,

Imbibe with glee the Spring of Light which flows;

And stay with guileless soul bereft of Self,

Yea! strip thy Self of pride and all its throes.

III. 50

691.—Hy.472, Ss.484, Ch.521, ALL.491, Hs.380, A.373, L.493.

اے دل مشو نصیحتِ اهلِ حیل ۶۹۱ کز بادِ تابِ عقل و دین راست خلل
کز راحتِ جان و قوتِ روحِ باید می نوش به بوستانِ بگبانگِ غزل

List not to what these fools in penance plead,

That wine will mar thy wisdom or thy creed;

If bliss of life and strength of soul you want,

Then drink and sing His praise, and pipe on reed.

III. 51

74.—Ss.64, BDs.12, Ss.245, Hs.120, Ss.120, BNs.119, BNs.14, Ss.302, BNs.189, Hs.14, BNs.124, BMs.36, HCs.116, L.N.123, BMs.397, Wood.61, Pp.37, Pp.37, BDs.98, Hs.150=128, BNs.98, Hs.121, BMs.93, Pp.143, BERN.133, BMs.67, Hs.92, Hs.28, Hs.27, Pp.14, HCs.30, Hs.112, Hs.112, BMs.49, Ls.49, Hs.21, Hs.390, Pp.7, Rn.36, Ch.81, Pp.162, Ls.96, R.83, BNs.28, Hs.141, ALL.41, Hs.120, Hs.26, Hs.127, A.58, J.36, N.26, W.30, L.41, BERN.190=124.

امروز ترا دسترسِ فردا نیست چه و اندیشه فرداتِ بجز سودا نیست
ضائع مکن این دمِ ارداتِ هیدا نیست کین باقی عمر را بجا پیدا نیست

Tomorrow's hours are not in our store!

Tomorrow's cares would make us only sore.

Why waste a single breath if you be sane?

For balance of this life you cannot score.

III. 52

۸۵.—Hs.57, Hs.100, BMs.73, BERN.126, Bk.65, RPc.12, ALL.126, Hw.145, A.88, L.73.

ای مرد خرد حدیث فردا هوس ست ۸۶ در دهرزدن لاف سخنها هوس ست
امروز چنین هر که خردمند کس ست دانند که همه جهان چنین یک نفس است

The morrow is a phantom in disguise,
Thy boasts and glories here are pack of lies;
And he is wise today who knows this wise—
That world is breath, for in a breath it flies.

III. 33

718c.—Hs.523-537, Sb.222=231, Hs.123, Sb.123, BNs.122, U.104, Sc.362, BNs.96, Ra.204, Pa.183, Sf.70, Bk.65, BNs.122, HCa.118 LN.91, BMd.109, Wood.293, Pa.351, Bk.300, Hs.450, Sg.70, BDN.255, Hs.49, BNL.342, BMs.394, RPc.56, BMs.284, Hm.296, Hl.269, Hs.297, HCa.283, Hs.327, Hs.327, Hs.76, BMs.283=297, Pa.93, Bk.529-540, Ch.599, Ls.333, Bk.257, Hs.344, ALL.535-549, Hs.440, Hs.268, Hs.491, A.653=668, L.367, N.269, W.312, L.546, BERN.216. *Jamsil* *Die Quarzal* [Rampis 168].

ای دوست بیا تا غم فردا نخوریم ۱۸ و بی بکدم عمر را غنیمت نهم
فردا که ازین دیر کهن درگذریم با هفت هزار سالکان مسفریم

Come on, O friend! why tarry till the morn?
Let us now lave in love and banish scorn.
Tomorrow when we pass this ruined inn,
We hic with souls who lead us all forlorn.

III. 34

289.—Hs.293, Hs.213, Sb.213, BNs.211, Sc.114, U.139, Sc.153, Ra.79, Pa.95, BNs.160, BMs.113, HCa.203, BMs.113, BNs.30, Wood.34, Bk.73, Hs.172, BDN.128, Hs.283, BNL.128, RPc.92, BERN.155, Hs.23, BMs.106, Hm.120, Hs.80, Hs.119, Hs.177, Hs.81, HCa.57, Hs.126, Hs.117, Hs.102, LE.50, Hs.28, Pa.252, Bk.220, Ch.221, BERN.56, RPc.179, Ls.126, Bk.106, BNs.43, Hs.283, ALL.296, Hs.154, Hs.241, A.294, L.226, BERN.289, Hs.147. *Pap. Afsel* [126].

تا بتوانی غم جهان هیچ مسج ۲۸۹ بر دل مه از آمده وز نا آمده رنج
خوش می خوردی بخش گزین داد مسج با خود تبری گر چه بی داری کنج

Weigh not thyself with woe for worldly stores,
And gain or loss. Let heart be free of sores.
Regale thyself, and bestow all the rest,
A pie will not go with thee from thy crores.

III. 35

437.—Hs.274, Hs.421.

در موسم گل بکف درم نیاید هم جام می تاب دیدم میباید
از عقل و کمال دانش اینخواه ماز کاین همه هیچ ست کرم میباید

In rosy times we should have cash in hands,
In love, you see, we form concordant bands;
We do not pride on wit and wisdom, sir!
They cannot stand, for kindness only stands.

III. 36

696.—H₂.419, BMb.313, H₁.218, Hc.242, P₁.140, Bb.400, Hp.369, Ha.217
Hw.530, A.508, J.314, N.218, L.498.

از عمر تو چونکه می تراشد شب و روز ۹۰۹
مگذار که خاک بر تو باشد شب و روز
روز و شب خوشی نشانی گذران ای بسکه نباشی تو باشد شب و روز

Our life is clipped by days and nights—the blades,
Beware! they shovel dust on us with spades;
So keep sedate in bliss for nights and days,
And see no more the Days' and Nights' parades.

III. 17

129.—Hb.161, Ha.117, Hp.116, Hw.211.

جائیکه درو شراب گزینگی نیست ۱۲۹
بالا له دخی سرو قندے شنگی نیست
ز آنجا بگریز گر همه خط آنجا است ایست سخن در محنت جنگی نیست

Accursed place without a lover mute,
Where none would sing His praise with pipe and flute;
Hie from such place, though it be heaven itself,
'Tis what I say—I enter no dispute.

III. 18

574.—H₂.377, S₂.251, Wbod.376, P₁.264, B₂.210, Hb.360, BD₂.200, RP₁.12,
BNL.251, BMb.290, BMc.220, Hw.238, Hc.220, H₁.206, H₂.255, Hc.158, Ha.249,
Hc.239, BMb.218, P₁.169, Bb.368, Ch.423, Lc.254, B₁.152, ALL.993, Hp.323, Hc.205,
Hw.476, A.456, J.298, N.208, W.248, L.993.

بافله تند خوی و بے عقل و وقار دمه ز نهار بخور باده که ریخ آرد بار
بدمستی و شو و عریزه دردم عیش در دسر و عذر خواهیش روز نهار

From mean and snappish sots, bereft of sense,
Aloof you stay, and thus avoid offence;
At song or talk they wrangle, even fight,
Excuse yourself and seek your exit thence.

III. 19

597.—H₂.397, Ha.210, S₁.210, BNb.208, S₂.238, U.113, S₂.417, B₁.164, P₁.153,
BNL.29, S₁.101, Bb.41, BNb.203, Hc.197, BMb.197, BNb.28, Wbod.144, P₁.279,
B₂.220, Hb.376, S₂.84, BNb.29, BD₂.213, H₁.128, BNL.260, BMb.305, RP₁.86, BMc.225,
H₁.212, H₂.262, Hc.163, Ha.248, Hc.250, Hc.97, BMf.225, Hc.257, P₁.447, Bb.409,
Ch.442, RP₁.280, Lc.268, B₁.163, H₁.253, ALL.413, Hp.398, Hc.211, Hw.490, A.477,
J.305, N.212, L.404, BBRJ.196, Hc.160.

کز باده خوری تو با خردمندان خور دمه یا با صنیع لاله دخی خندان خور
بهار بخور و در مکن قاش مساز اندک خور و که گاه خور و بنهان خور

If you would love, then you should love the wise,
Or smiling icons vying with sunrise.
But do not fawn, and make no vile display,—
Fine in thy heart, and love Him in disguise.

III. 20

383.—Hs.224, Hs.39, Ss.39, BNs.39, Ss.29, BNs.118, Ra.104, Ss.36, BNs.37, HGs.37, LN.34, Ps.174, Ba.114, Hs.268, Hs.23, RP.214, Hs.406, Hs.231, Ps.253, Ba.214, Ch.257, BERs.78, Ls.134, BNs.46, Hs.406, ALI.243, Hs.301, Hs.256, A.300, W.232, L.240, BER.73. *Vari: Hads (Rampia, 107).*

جانم بفدائے آنکه او اهل بود موم سر در قدمش اگر نهم سهل بود
خواهی که بدانی یقین دوزخ را دوزخ بجهان صحبت نا اهل بود

Of course I lay my life for worthy souls,
I kiss their feet and play my humble roles;
If Hell ye really wish to see in life,
'Tis when some wretch comes by you and cajoles.

III. 41

404.—Hs.232, Ss.232, BNs.232, Ss.268, BNs.8, BNs.247, HGs.236, BM.4326, Ps.281, Ba.228, Hs.378, RP.279, Hs.213, Hs.233, BM.216, Ps.408, Ch.413, Hs.212, Hs.473, A.492, J.306, N.213, CR.1029.

می بارخ دلبران چالاک بخور ... اقی نعت گزنده توباک بخور
من می خودم و عیش کنم نوشم باد کر تو نخودی من چه کم خاک بخور

Drink wine with witty souls who rob your heart,
'Tis cure for sorrow's fangs wherewith you smart;
I stay in perfect bliss enapt in love,
You won't, I cannot help, then go, be tart!

III. 42

76.—Hs.118, Ss.36, BDs.11, Ss.118, Ss.27, BNs.113, Ps.17, BM.451, BM.4396, Ws.4330, Ps.26, Hs.38, BDs.30, BNs.30, Hs.31, BERs.43, Hs.27, Hs.24, Hs.18, Hs.116, Hs.43, Hs.43, Hs.27, Hs.39, Ps.4, Bk.126, Ch.127, Ls.29, Ss.23, ALI.124, Hs.32, Hs.24, Hs.47, A.147, J.34, N.24, W.28, L.133.

Vari: Talk Asmali (Z).

امروز که نوبت جوانی من ست ۷۶ می نوش کنم که کامرانی من ست
عیش میکند گر چه تلخست خوشست تلخ ست از آنکه زندگانی من ست

When still so young, and time has left some scope,
I take to wine and thus attain my hope.
Why call it bitter? I relish it so;
I like my bitter life and do not mope!

III. 43

108.—BNs.133, BER.43, Ra.26, BNs.338, Hs.87, Hs.953, CR.103.

بر کف می باب و دست دلد او بدست ۱۰۸ بر طرف چمن کند باقبال نشست
می نوشد و از کار جهانی بشتند و آنکه شود از باد عشرت مست

With loving heart, and hand in Master's hand,
The lucky sits at garden side or strand;
In love he careth not for world's affairs,
But sings His Name, and sits sedate and bland.

III. 44

247:—Hy.81, BDs.36, Ss.159, Hs.334, Sd.333, BNs.139, Ss.227, BMs.94, LN.132, Hs.148, Hs.116, BPss.393, Hs.73, Hs.70, Ps.469, Ss.89, Ch.107, BNs.19, AL.166, Hs.77, A.119, W.106, L.97, BERS.196. *Fag. Hake* [Nadwi, Romp. 62].

می نوش که عمر جاودانی این است ۴۷۷ خود خاصیت از دور جوانی این است
هنکام گل است و مل و یازان سرمست خوش باش دمی که زندگانی این است

Partake His word that is Eternal Soul,
When youth by nature brings His love in role;
Now buds are blooming, friends with rapture filled,
Be tranquil for some time, and see thy Soul.

III, 43

943:—Ss.261, U.168, Ps.333, Bs.487, Hs.625, Hs.399, Hs.417, Ss.694, BNs.90, Hs.398, Hs.322, A.313, J.316, N.403, W.463, L.779.

ای دل می و معشوق بکن در باغی ۴۷۸ سالوس رها کن و مکن زرقاق
گر پروا همدی خوری جام شراب زان حوض که مرتضاش باشد ساق

Be garden Heart! that He may there abide,
Forswear thy cunning tricks and showy pride;
Go after Prophet, drink a cup of mead
From Fount dispensed by Murteda, the Guide.

III, 44

.12102

IV

IV. DECAY AND DEATH.

پیری و مرگ

120.—H_g.70, H_g.107, BM_g.80, BER_g.109, H_g.53, S_g.78, RP_g.13, ALL.192, H_g.148, A.101, L.86.

تا با زشتاخم من این پای زدست ۱۲۰ این چرخ فرومایه مرادست به است
افسوس که در حساب خواهند نهاد عمرے که مرا بی می و معشوقه گذشت

THE MOMENT I could tell my feet and hands,
I'm tied by Time the rogue, with thousand bands;
Alas! they debit life's account with hours
When life devoid of Him and Word but strands.

IV. 1

802.—H_g.493, H_g.139, S_g.139, BN_g.137, S_g.485+102, R_g.237, BN_g.156, H_g.134, LN.194, BM_g.400, W_g.507, H_g.232, RP_g.230, H_g.183, P_g.350, H_g.503, Ch.334, L_g.308, H_g.378, ALL.310, H_g.479, H_g.309, H_g.503, A.622, J.414, N.310, W.343, L.313, BER.331, H_g.252. Page Abul 'Asad Ghalib [Rasmi 177].

هرگز بطرب شربت آبه نخودم ۸۰۲ تا از کف اندوه شرابے نخودم
نانه زخم در نکت هیچ کسے تا از جگر خویش کبابے نخودم

To taste the joys of lemonade I start,
But time will mix its brine and make me smart;
And none obliged me by a pinch of salt
Unless I suffered him to roast my heart.

IV. 2

342.—H_g.314, S_g.290, L.86, BN_g.108, P_g.141, H_g.28, BM_g.183, W_g.128, P_g.133, S_g.93, H_g.248, S_g.33, BN_g.239, H_g.276, BM_g.264, BM_g.199, H_g.217, H_g.128, H_g.173, H_g.391, H_g.128, H_g.137, H_g.232, H_g.203, H_g.61, BM_g.102, H_g.45, H_g.182, S_g.334, Ch.400, RP_g.219, L_g.228, BN_g.58, ALL.316, H_g.284, H_g.129, H_g.411, A.393, J.184, N.128, W.155, L.352. Page Asad [H_g].

افسوس که نامه جوانی طے شد ہمہ بین تازه بہارِ لوفوانی طے شد
وان مرغِ طرب کہ نام او بود شباب افسوس ندانم کہ کے آمد و کہ شد

Finis! the Song of youth has couplets few,
These rosy blossoms all have lost their hue;
That bird of joy which they have named as youth,
We know not when it came and where it flew.

IV. 3

594.—BDa.90, BERN.272, Hg.215, Pa.390, BNb.61, H4.499, Hw.1008.
 Pap: Hala [Rasmi 140].

دیلاب گرفت کرد ویرانه عمر ۹۹۰ و آغاز بر آن نهاد پنهان عمر
 غافل منشین دلا که خوش خوش بود حال زمانه دخت از خانه عمر

Time's torrents flood the ruins where we stay,
 And strange that on its tides we mark our day!—
 Be careful—See that Time, the smiling thief
 In pilfering thy pots and pans away.

IV. 4

649.—Hr.442, Sc.267, Pb.313, Bc.260, Hb.410, BDa.236, RPa.10, BNb.296,
 BMB.348, BMc.218, Hm.250, Hg.206, HCa.242, Ha.283, Hc.285, BML.263, Hc.268,
 Pa.155, Bb.454, Cb.486, RPa.292, Sc.303, Bc.195, ALL.462, Hg.345, Hw.546, A.519,
 L.463.

Pap: Karāyan Khan Ahmad [Hr.].

ایام شباب رفت و خیل و حشمش ۶۸۹ تلخت مرا عیش و لے می چشمش
 این قامت همچو تیر من کشته کان زه کرد نام از عصا و خوش می کشمش

My youth has passed and all its pomp in haste,
 The grapes are sour and yet I long to taste;
 My stature's bent, Ah! what a pliant bow,
 And chorded by the staff I drag—to waste!

IV. 5

377.—Hr.245, Sc.126, U.119, Sc.382, Ra.102, Pa.108, BNb.15, BNb.136, BMB.110,
 Wb.245, BDa.145, BNb.146, Hb.210, BMB.211, RPa.67, Hb.47, BMc.120, Hm.134,
 Hc.149, Hg.177, Hb.223, HCa.216, Hb.140, Hc.100=111, Hc.37, BML.101, Pa.223,
 Bc.256, Cb.256, RPa.793, Sc.143, Bc.117, H4.460, ALL.268, Hg.168, Hw.278, A.324,
 L.263. Pap: Adal [181].

پری سرو دای ناصوابی دارد عدم گفتار دخم برنگ آبی دارد
 بام و در و چار و کن دیوار و جود ویران شده روی در و رای دارد

My hair is gray, but thought is still unchaste;
 Tho' cheeks may bloom with rouge and paint I paste;
 The prop and doors and walls and roof of me
 Have mouldered fast, and crumble now to waste.

IV. 6

595.—Hr.460, BMB.283, Pa.405, Bb.412, RPa.17, ALL.408, Hg.344, Hw.499,
 A.480, W.255, L.419.

عمر تو چند دوسد و چه سیصد چه هزار ۹۰۰ زمین گهت سرا برون برنت ناچار
 کر بادشهی و کر گدای بازار این هر دو بیک نرخ بود آخر کار

Your age is hundred, perhaps more in tale,
 They lift you from this Inn, a helpless bale;
 Be Pharaoh or a pauper with no pail,
 They sell in lots at final clearance sale.

IV. 7

111.—H_p.42, S_o.39, P_e.23, B_M.100, W_{ind}.39, P_b.72, H_b.71, B_D.34, B_N.36, H_b.32, B_M.30, B_{ER}.51, H_m.32, H_b.52, H_b.123, H_{Ch}.178, H_b.32, H_b.32, B_b.32, C_b.89, R_P.20, L_a.37, B_b.28, A_L.184, H_p.38, H_m.33, A_b.72, W_b.129, L_b.57, H_b.87.

بسیار بگشتم کرد درودشت ۱۱۱ اندر همه آفاق به گشتم بگشت
از کس نشنیدیم که آمد زین راه راهی که برقت راهرو باز نکشت

I roamed in cities, sauntered through the chase,
Patrolling royal roads, by-lanes and ways;
I did not hear a pilgrim ever say:
The path he plied he ever could retrace.

IV, 8

247.—H_p.133, H_b.63, P_e.499, B_b.164, C_b.133, A_L.172, H_m.174, A_b.184, L_b.178, B_{ER}.289.

گلی گفت به از قافای من دوئے نیست ۲۴۷ چندین سیم گلاب کر بازے چیست
بلبل بزبان حال بالو می گفت یک روز که خندید که سالی نگریست

Said Rose "Transcend I all in beauty lo!
But why perfumers ever crush me so?"
Replied the grieving Bulbul: "We in world,
For smiling once, for ever weeping go."

IV, 9

540.—W_{ind}.185, M_A.183, H_b.163, B_M.138, H_b.106, H_b.399, H_b.133, R_P.205, H_p.233, H_m.437, C_R.991.

نزدونی گلشنی چمن خواهد ماند ۵۴۰ نے قیمتِ دُرهای عدن خواهد ماند
خوشباش که در دورد جهان فانی نے نام تو و نشان من خواهد ماند

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste;
Rejoice, this mortar-mill of rolling world,
Will grind our name and fame to finest paste.

IV, 10

104.—H_b.146, H_b.40, H_p.99, H_m.967.

بر خوانِ زمانه شور و شیرین هم است ۱۰۴ بے تلخی هجر لذتِ وصل کم است
در دهر اگر چه روز شادی خود نیست یا هست ولی بشدر شبای غم است

This world has sweet and gall in single plate,
I found no joy unless bereft I state;
No pleasant day can ever dawn in world
Or else in agonies for nights we wait.

IV, 11

112.—Hs.45, Hs.71, Sd.71, BNa.70, Ss.36, Ss.32, Ra.27, Pa.26, BNa.131, HCa.67, BNa.309, Wba.372, Ps.31, Hs.52, BDa.39, BNa.39, Hs.31, BNa.21, BERA.54, Hs.33, Hs.36, HCa.101, Hs.49, Hs.31, ALI.36, Hs.37, A.75, L.60.

بسیار دودیم بگرد درو دشت ۱۱۲
 بزنا خوشی زمانه باوے عمرم
 گر خوش بگزشت بکدمے خوش بگذشت

I toured from door to valleys round and round,
 The only thing I wanted never found;
 And cross with times, if I could seek His grace
 'Twas when in woes I felt as ever bound.

IV, 12

944.—Hs.687, Ss.326, Ra.296, Wba.480, Ps.528, Bs.478, Hs.616, BDa.399, BNa.456, BNa.317, RPa.122, BNa.391, Hs.409, Hs.411, HCa.373, Hs.438, Hs.463, BNa.416, Ps.580, BNa.553, Ch.748, Ls.492, Hs.348, Hs.360, Hs.858, A.859, W.495, L.716, BERA.137.

ای دهر بگردانی خود معترفی ۹۴۴
 در خالقه جور و ستم معتنکی
 نعمت بخسان دهمی وزعت بیکان
 زین هر دو برون نیست دری باخیزی

O World! You know, your wanton deeds are fell,
 In cruelty and malice you excel;
 You pour your weal on mean, and woes on men,
 No pearl, but after all you are a shell.

IV, 13

478.—BERA.239, Hs.140, Hs.235, Ch.359, Hs.480, Hs.379.

عالم که لباس دلکشائی دارد
 و ندر دل خلی آشنائی دارد
 انصاف بده که خوش سر آئست جهان
 انسوس که داغ بیوفائی دارد

How fine the World has dressed? she makes us gay,
 Each man aspires that she should grace his day;
 Of course she seems a dainty maid to court,
 But then, Alas! she only cheats to slay.

IV, 14

828.—Hs.361, Ss.45, Hs.143, Sd.143, BNa.141, U.136, Ss.105, Ra.242, Pa.186, BNa.139=178, HCa.137, BNa.129, BNa.29=62, Wba.374, Ps.490, Ss.379, Hs.516, Ss.86, BDa.301, Hs.60, BNa.372, BNa.444, RPa.50, Hs.26, BNa.312, Hs.326, Hs.323, Hs.330, HCa.369, Hs.337, Hs.367, Hs.300, Ps.217, Ss.364, Ch.628, Ls.992, Ss.270, Hs.363, ALI.369, Hs.408, Hs.322, Hs.691, A.692, L.612, N.323, W.366, L.583, BERA.268, Hs.140. Page: Kamal nama? (MS. 1019 H.) [A.K.].

برخیز و بخودم جهان گذران
 خوش باش دمی بشادمانی گذران
 در طبع جهان اگر وفائی بودی
 نوبت بنو خود نیامدے از دگران

This actress World will dance and go, arise!
 Thou list her not, but be sedate and wise;
 If loyal, she had stayed with men of yore,
 Not leered at thee with these her wistful eyes.

IV, 15

1024.—H_g 719, P_o 677, Hw 876, A 894, L 751.

دنیا قے و من درو یک قے ۱۰۲۴ اندر قے چند توان زد قے
شکرا آنکه زنده و خوش باشی این عالم بے وفا نماند بکے

The world is vain, and "I" a word in vain,
What can then flimsy fancy draw in train?
The Lord be praised! His name is bliss for us,
This faithless world in faith will not remain.

IV. 16

903.—H_g 619, W_{ood} 255, P_o 476, B_u 426, H_u 563, B_{Ch} 347, B_M 460, H_u 558, H_g 585, B_M 342, P_o 566, C_h 687, A_L 629, H_u 557, Hw 763, A 786, J 471, N 360, W 405, L 645.

ای یار ز روزگار باش آسوده ۹۰۳ و اندوه زمانه کم خورد از بهوده
چون کسوت عمر بر تنت چالک شود چه کرده و چه گفته و چه تابوده

O friend! let World betake herself, be still,
And fret not, fool! for times tho' good or ill;
When from thy body, cloak of life is torn
Thy words or deeds or failings count as nil.

IV. 17

887.—H_g 361, S_u 193, U 95, B_M 170, B_M 494, W_{ood} 75, P_o 141, B_u 83, H_u 234, S_g 63, B_N 196, H_u 203, H_u 5, B_M 207, H_u 32, H_u 43, B_M 158, H_u 176, H_u 123, H_g 165, H_u 342, H_u 130, H_u 35, H_u 151, H_u 171, H_u 68, B_M 130, P_o 358, B_u 374, C_h 325, B_{ER} 64, R_P 226, L_u 168, A_L 342, H_g 211, Hw 353, A 442, J 197, W 219, L 381.Fargh Khayyām (H_u).

یاران موافق همه از دست شدند ۸۸۷ در بای اجل یگان یگان پست شدند
بودند یک شراب در مجلسی عمر دوری دوسه پیشتر زمانه مست شدند

This house has lost the comrades and their fun,
And death has trampled on them one by one;
In feast of life they drank the wine with me,
A round or two before me they are done.

IV. 18

481.—M_A 157, H_u 196, B_M 203, P_o 427, Hw 406, C_R 871.

کارندگ کندا و کشتیز نماند ۴۸۱ سازندگ آستان و دهلیز نماند
از حال دل هر که خبر پرسیدم گفتند ترا بقا که او نیز نماند

"A" grew his gardens, but was goaled away,
"B" built his barracks, but was bowled away;
I asked how "C" is faring, but was told:
"Now here you are! for "C" is sold away."

IV. 19

349c.—Hy.343, Sb.34, Hs.95, Sb.95, BNB.100, Sb.159, BNL113, Sb.70, Ra.94, BNB.73, HCGa.89, LN.76, BMd.63, BNa.13, Wood.118, Ps.151, Ba.91, Hs.244, RPL.49, Hs.38, BNL.223, Hs.253, Hs.6, BMB.244, RPL.27, BMB.181, Hs.205, Hf.126, Hs.217, Hf.135, HCGa.119, Hs.214, Hs.195, BMf.183, Hs.149, Ps.83, Bb.364, Ch.381, BERS.74, RPL.246, Ls.215, Hd.500, ALI.294, Hs.275, Hs.126, Hs.392, A.424, J.181, N.123, W.152, L.343.

افسوس که سرمایه ز کف بیرون شد . دم در دست اجل بیهی جگرها خون شد
کس نآمد از آنجهان که تا برسم ازو کا حوال مسافر این عالم چون شد

Alas! I lose the days my stock in trade,
For countless hearts are torn by fatal blade;
No pilgrim thence returned whom I may ask
If friends are parched in sand or rest in shade.

IV, 10

812c.—Hy.421, Hs.91+372, Sb.91, BNB.90, U.34, Sb.66, Ra.275, BNB.72, HCGa.86, BNa.16, Wood.468, Ps.489, Ba.439, Hs.378, BCG.348, BNL.411, BMB.468, RPL.23, BMB.348, Hs.363, Hs.394, Hs.398, Hs.83, Ps.274, Ch.690, Ls.444, Hd.313, ALI.682, Hs.351, Hs.366, A.769, LCR.648=925, Hs.56.

چند از پیش حرص در تن فرسوده ۹۱۲ اید و ست روی کرد جهان پیوده
رقند و دریم و هر چه آیند روند بکدم به مراد خویش نایوده

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race?
They went, we go, and others follow soon,
But none will meet his object face to face.

IV, 11

854.—Hy.309, Hf.135, Hs.214, Ps.348, Bb.381, Ch.346, Hd.513, ALI.38, Hs.359, A.449, L.388, BERS.36.

هم دست من تشنه بجای نرسید . هم پای تنها بجای نرسید
و آندل که بجانده بود در نا کامی هم عاقبت الامر بکای نرسید

With thirsty soul no cooling cup I meet,
Desire has roamed but found no safe retreat;
This heart which plied despondent all along,
In sheer despair, at last has ceased to beat.

IV, 12

498c.—U.253, BNL.252, BNB.199, RPL.129, Hs.252, Hd.568, Hs.568, CR.981, BERS.42.

کو آنکه غم از کردش گردون نخورد ۴۹۸ وین عشق و روزگار و ازون نخرد
تا ساعی از عمر غنیمت شمرد هنگام صحرای پرده هر گل بدرد

Is there a man, sedate through all the climes,
Who does not glance at topsy-turvy times,
But keeps awhile content in highest bliss,
Till Dawn when roses bloom in early primes?

IV, 13

444.—BNs.425, Hs.186, Hs.463, Hw.971. *Afsar* [Hs.].

دل نعرہ زان ملک جهان می طلبد بهر پیوسته وجود جاودان می طلبد
مسکین غبرش نیست کہ میآید اجل بے در بے اوتادہ جان می طلبد

Heart loudly wails and calls for world's domain,
And wants eternal living but in vain;
The wretch is not aware that Hunter Death
Pursues it at the heels till it is slain.

IV, 24

53.—Hs.194, Ss.78, Hs.163, Ss.163, BNs.161, Ss.113, BNs.156, Rs.13, Ps.80, BNs.48, BMs.112, HCs.153, LN.114, BNs.12, Wsod.432=529, Ps.51, Hs.50, BMs.105, RPs.23, BNs.105, Hs.134, BMs.103, Hs.36, BEs.137, Hs.13, BMs.70, Hs.99, Hs.3, Hs.70, Hs.35, Hs.88, HCs.37, Hs.82, Hs.99, BMs.58, Hs.24, Hs.33, Ps.102, Bhs.204, Cs.202, Is.103, Is.90, Hs.481, ALI.214, Hs.127, Hs.70, Hs.213, A.23, J.79, N.69, W.72, L.230, BEs.54. *Farsi Hads* [a?]

آن قصر کہ ہرام در اوجام گرفت ہم آہو بچہ کرد و شیر آدم گرفت
ہرام کہ کود میگری ہی دوز بگر کہ چگونہ کود ہرام گرفت

That castle wherein Arthur held the Grail,
A partridge owns it now, perchance a quail;
Tho' Arthur was in fact a mighty King
We hear him now in fables, or a tale.

IV, 25

1040.—Hs.990, J.539, N.400, W.463, CR.1162.

در حکمت اگر از سطو و جہودی ۱۰۱۰ در قدرت اگر چہ قہر و قنفودی
می نوش ز جام جم کہ کود آنر کا کر ہرامی کہ عاقبت در کودی

In wisdom more than Plato you may swell,
In better castles than the Caesar's dwell;
Yet drink from cup which tastes of world—and then,
Although a Titan, you would stay in Hell.

IV, 26

889.—Hs.602, Hs.74, Ss.174, BNs.73, U.123, BNs.198, Ss.53, Rs.257, BNs.140, HCs.70, LN.63, BMs.113, Wsod.349, Ps.499, Is.408, Hs.346, BEs.320, RPs.20, BNs.196, BMs.457, RPs.72, BMs.336, Hs.352, Hs.348, Hs.372, HCs.350, Hs.376, Hs.394, BMs.145, Hs.71, H.340 Ps.80, Bhs.600, Cs.666, Is.425, Is.298, Hs.482, ALI.610, Hs.524, Hs.347, Hs.743, J.460, N.390, W.392, L.627, LE.91.

Farsi Hads [Z].

آن قصر کہ بر چرخ می زد پہلو ۸۶۹ بر دگر او شہان نہاد ندے دو
دیدم کہ بر گنگرہ اش ناخدا بنشے می گفت کہ کو کو کو کو

That castle high which scraped the azure blue,
Where princes crept as inmates of a zoo;
I see now possessed by an ugly owl,
I hear it hooting: "Where is Who is Who?"

IV, 27

645.—H_p.473, H_a.70, Sd.70, BNa.69, U.113, BNa.253, S_c.31, Pa.181, BNa.130, HCa.65, BMa.368, BNa.11, RPa.80, H_i.237, H_r.274, H_a.30, H_e.53, Pa.484, Bk.443, L_e.297, BNa.70, H_d.483, ALJ.452, H_p.372, H_a.236, H_w.373, A.528, J.334, N.237, W.277, L.453, H_e.86.

مرا می دیدم نشسته بر باد طوس در پیش نهاده کلاه کیکاؤس
بانگ می گفت که انوس انوس کو بانگ جرسها و بکا االه کوس

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
"Where is the pomp ye wield, what is the yield?"

IV. 18

59.—H_a.112, Pa.3, H_d.484, H_p.39, H_w.50.

آنرا جی که خویش را احلا کو به گفت . . وز کبر سخن بچشم و ابرو می گفت
بر کسکه سرای او فاخته دیدم که نشسته بود و کو کو می گفت

That chief who called himself the Roderick Dhu,
Who swore in pride by eyes, and eyebrows too,
Lo! on his castle I descry an owl
And hear it hooting: "Where is Who is Who!"

IV. 19

229.—H_p.129, S_c.33, Pa.23, BMa.99, Wood.131, Pa.102, H_a.100, BDa.38, BNa.38, H_a.38, BMa.23, BPa.53, H_w.34, H_p.73, H_e.49, HCa.180, H_a.31, LE.32, H_e.8, H_a.50, Bk.137, Ch.133, RPa.72, ALJ.140, H_w.118, A.150, W.121, L.144.

طوریست که صدهزار موسی دیده است ۲۲۹ دریست که صدهزار عیسی دیده است
قصریست که صدهزار ابرهه برگذاشت طاقیست که صدهزار کسری دیده است

One mount is here where lakhs of Musas reach;
One shrine is here where lakhs of Christs would preach;
One home is here which lakhs of Cæsars left,
One whole is here and lakhs are fractions each.

IV. 20

179.—H_p.77, H_a.282, Sd.281, BNa.248, U.60, S_c.328, BNa.1, BNa.293, HCa.278, LN.266, BMa.33, Pa.116, H_d.114, H_i.173, H_a.141, RPa.302, H_d.38, H_a.129, Pa.340, Bk.85, Ch.33, ALJ.80, H_w.73, A.115, L.93, BPa.338, H_a.14.

Page Zakari (Rompe 45).

دنانه مقام نیست و جای نیست و ۱۷۹ فرزانه درو خراب و عاقل سرمست
بر آتش هم زباده آبی میزن زان پیش که در خالک روی باد بدست

The world is not thy station, nor thy stand,
It strips the clever, wise remain unscanned;
Do sprinkle tears of love on fire of grief,
Before you leave this earth with air in hand.

IV. 21

512.—Hd.173, Hs.174, Hw.1000, J.258, N.174, W.189, CR.982.

که شربت عیش صاف باشد که درد ۱۲۰ که پوششی ما پلاس باشد که برد
اینها همه سهل است بزد عاقل این واقعه سخت است که میاید مرد

I feasted often, oft I had to fast,
I went in silks and oft in sacks I past;
We bear with these as easy, if we think,
But cannot face the fact—we die at last!

IV. 40

688.—TK.3, Hy.470, Ks.3, Sh.141, Hs.18, Sd.18, BSh.18, Ss.282, BNd.143, Ss.34, Rs.199, BMs.234, HCs.16, L.N.13, BMd.27, Wht.299, Pz.338, Bz.286, Fh.496, BDs.254, BNd.311, BMs.362, RPz.298, Hs.48, BMs.254, Hs.268, Hg.286, HCs.299, Hs.300, Hs.306, BMf.281, Hs.284, Pz.62, Bz.482, Ch.309, RPz.306, Ls.319, Bz.210, Hs.199, ALL.489, Hg.410, A.571, W.303, L.491, BER.13, Hs.29.

Pap: Bn Sina [MF., R.S. & Hs.].

از جرم حسیضِ خاک تا اوجِ زحل ۶۸۸ کردم همه مشکلاتِ گردونِ راحل
بیرونِ جسمِ زبندِ هر مکر و حیل هر بند کشاده شد مکر بند اجل

From puny mite to Saturn's farthest height
All problems I have solved, and think them light;
I freed myself from all entanglements,
All chains are snapped, but not of death, 'tis tight.

IV. 41

178.—Hy.170, BMh.110, BERs.94, Hf.47, Hs.10, BMf.81, Pz.303, Bz.179, Ch.176, ALL.190, Hs.40, Hw.189, A.199, J.37, N.40, W.30, L.185, BSh.493.

Pap: (1) Abdal [Hq.], [R.S.]. (2) Anar [M.N.]. (3) Anshad Kir [R.S.].

دلیا دیدی و هر چه دیدی هیچ است ۱۷۸ وان نیز که گفتی و شنیدی هیچ است
سرا سر آفاتی دو دیدی هیچ است وان نیز که در خانه خریدی هیچ است

You saw the world, and all ye sought was naught;
Ye heard and said, and all ye thought was naught;
Ye ran around, but all ye wrought was naught;
And in your heart whatever ye brought was naught.

IV. 42

435.—MA.146, Hs.210, BMh.229, Hs.91, Hs.299, Hs.126, Pz.94, Hs.404, Hs.222, BSh.407, Hw.428, CR.1008=1211. Pap: (1) Rumi [Hs.]. (2) Abdal [216].

در مصطفیٰ عمر زبده ای چند ۴۳۵ سیر آمدم از سر زشتیِ خایِ چند
کو فوت پائی که مرا کبرد دست تا پیشِ اجل بیرونِ نیم گایِ چند

How long should I in world of slander go,
And bear with taunts of fools that do not know?
And where's The Foot which helps me in this hour
To march on death and deal a deadly blow.

IV. 43

1029.—Hy.724, Wbod.287, BDs.363, Hs.423, Hs.455, BMs.410, Bb.682, Ch.712, Hs.59, ALI.711, Hs.422, Hw.880, A.899, N.493, W.470, L.756. *Pap. Alidat* [462].

زان پیش که از جام اجل مست شوی ۱۰۲۹ زیر لیکد حادثه ها پست شوی
سروا به بدست آرد از اینجا کا نجا سودے نکند اگر نهی دست شوی

Death doses us his leers. Before we reel
And ere with kicks of Time we spent-up feel
Bring Him our soul's asset—Yea, now and here—
For there we cannot borrow, beg, or steal.

IV. 44

202.—Hy.214, Ss.115, U.55, BMs.114, BMs.72, Ss.37, BDs.127, BNs.60, BNs.126, BPs.192, Hs.81, Hs.104, Hs.83, Hs.49, Hs.119, Ps.311, Bb.224, ALI.238, Hs.304, Hw.242, A.240, J.157, N.103, W.133, L.230.

Pap. (1) Khazani [Hv.]. (2) Bn Sina [Hs.].

بنگر ز جهان چه طرف بر ایستم هیچ ۲۰۲ و ز حاصل عمر چیست دردستم هیچ
شمع طرم و لے جوینستم هیچ من جام جم ولی جویشستم هیچ

Behold! in world what all I laid is naught,
And through my life what all I made is naught,
The lamp I was, when light did fade is naught,
The lense I was, when turned to jade is naught.

IV. 45

284.—Hy.171, Hs.131, Ss.131, BNs.130, U.127, Ss.55, Bb.36, BNs.146+154, HGs.126, BMs.398, Hs.135, BMs.108, BPs.74, Hs.64=152, BPs.55, Hs.55, Hs.77, Hs.120, BMs.74, Hs.73, Ps.328, Bb.180, Ch.14=177, Hs.511, ALI.191, Hs.105, Hs.77, Hw.190, A.200, J.86, N.76, W.78, L.186, Hs.251.

Pap. Nasir-ol Din Tusi [Hs.] [MF.].

هیات که این جسم مجسم هیچ ست درد وین دایره و سطح غیر هیچ ست
دریاب که در کشاکش موت و حیات وابسته یک دیم و آهم هیچ ست

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale;
When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

IV. 46

184.—MA.32, Hs.54, BMs.34, BPs.36, Hs.27, Hs.153, Hs.31, Hs.77, BPs.34, Hs.106, Hs.27, Hw.236, J.100, N.86, W.88, L.842.

دفعن چو حقیقت ست یس بودن چیست درد راه طمع محال بیخودن چیست
چنانکه بمصلحت نخواهد گذاشت فارغ ز سفر بودن و آسودن چیست

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 47

348:—MA.196, Wbod.503, Hs.285, BMS.174, HJ.124, BML.172, Pz.52, Ch.367, Hs.124, Hw.384, J.173, N.123, W.130, CR.902.

ای بسکه نباشیم و جهان خواهد بود درم نی نام ز ما وئی نشان خواهد بود
زین پیش نبردیم و نهد هیچ خلل زین پس چون باشیم همان خواهد بود

Suffice it we must die, let world remain,
Of us then there is neither name nor stain;
Before this we were not, and all was hale,
'Twill be the same when we go, that is plain.

IV. 48

382:—Hy.606, U.103, BMS.102, Wbod.174, Pz.476, Ba.420, Hs.357, Sz.69, BNS.403, Hs.361, Hs.363, Hs.369, Hs.73, Bb.604, Ch.680, Ls.420, Bz.392, Hs.407, ALI.614, Hs.320, Hw.747, A.750, L.611.

Pers. 'Amr [MN].

دو زیگه بود وقت هلاک من و تو انا از تن برود روان پاک من و تو
ای بسکه نباشیم درین پرخ کبود تا بدمه و خود بر سر خاک من و تو

When time arrives for me and thee to die,
From body soul of me and thee would hie;
No more we stay, but Sun and Moon reveal
The dust which we as thou and I espy.

IV. 49

36:—Hy.29, Sz.126, Hs.25, BMS.13, BERS.27, BMS.88, Hs.28, Hs.3, Bz.28, RPS.3, ALL.29, Hw.35, A.36, W.23, L.31.

Pers. (1) Kamāl al Dīn Bāzār [A.K.], (2) Rāzi [Hs.], (3) Rāzi Bāzār. [Rumpā 8].

باط میگفت ماهی دوزخ و تاب ۶۳ باشد که بجوئے دغه باز آید آب
بط گفت که چون من و تو کشیم کباب عالم پس مرگ ماچه دریا چه سراب

A pining fish said: "O my duck! may be,
When brook will cycle back, we swim in glee."
Replied the duck: "They roast us now on spits,
What boots if world be then mirage or sea!"

IV. 50

81:—Hy.82, Hs.73=107, Sz.73, BNS.72, Sz.39, U.111, Sz.54, Rz.19, Pz.28, BNS.133, BMS.23, HGS.68, L.564, BMS.366, Wbod.21, Pz.27, Hs.27, BRS.44, BNS.44, Hs.33, BMS.35, RPS.63, BERS.37, BMS.12, Hs.39, Hs.15, HJ.25, Hs.19, Hs.63, Hs.53, HGS.185, Hs.54, Hs.37, Hs.28, BML.27, Pz.79, Bz.90, Ch.90, BERS.17, RPS.52, Ls.44, Bz.33, Hs.477, ALL.87, Hs.44, Hs.25, Hw.78, A.129, J.35, N.25, W.29, L.98, Hs.84.

ای دل چو نصیب تو همه خون شدنت ۸۱ احوال تو هر لحظه دگرگون شدنت
ای جان تو درین تن بجه کار آمده چون عاقبت کار تو بیرون شدنت

O Mind! you dwindle, and are dwindled out,
You change and swindle, but are swindled out;
And why O Life! you step this earthen hall?
You bundle, but at last are bundled out.

IV. 51

146.—W.3, S.38, Hs.159, Sd.159, BNa.157, S.329, BNa.159, R.36, BNa.181, BNa.28, PNa.151, LN.254, BNa.285, P.81, Hs.78, Hs.35, RP.290, Hs.38, Hs.38, Hs.121, Hs.22, B.35, Ch.15, L.35, Hs.35, ALI.53, Hs.148, Hs.125, A.31, J.128, L.35, BNa.28.

Page: Rumi [Hs.], Tarikh Wusul (without mentioning author).

چون نیست زهرچه هست بر باد نیست ۱۴۶ چون نیست بهرچه هست نقصان شکست
پندار که هر چه هست در عالم نیست انگار که هر چه نیست در عالم هست

As all you hold will vanish in the air,
And all that exists will not really wear;
The things which here we see are only vain,
And soul unseen is ever lasting ware.

IV, 12

124.—Hy.181, P.89, Hs.126, BNa.58, BNa.112, Hs.39, Hs.7, BNa.12, Hs.190, Ch.187, Hs.448, ALI.291, Hs.39, Hs.200, A.209, J.49, N.39, W.49, L.196, BNa.40.
Page: Afsar [69].

تو من اجل و بهم فنا هستی تست ۱۲۴ ورنه زلفا شاخ بقا خواهد دست
من از دم عیسوی شدم زنده بجان مرگ آمدن و از وجود من دست بهشت

Thy life in fear of death is only woe,
Or else from death will life eternal grow;
I got eternal life by Master's breath
Death came, shook hands with me, but had to go.

IV, 13

693.—Hy.404, Hs.286, Sd.285, BNa.252, U.183, S.194, R.194, BNa.294, Hs.274, BNa.178, RP.184, Hs.296, Hs.408, Ch.311, Hs.277, ALI.483, Hs.253, Hs.373, A.365, J.354, N.256, W.257, L.483, Hs.193.

این صورت کزین حمله نقش است و خیال ۶۹۳ عارف نبود هر که ندارد این حال
بشنید قدح باده بنوش و خوش باش فارغ شو ازین نقش خیالات محال

The world's a sketch our fancy draws on skies,
This real truth is seen thro' wisdom's eyes;
So stay sedate entranced with Master's Grace,
Aloof from fantasies and all their lies.

IV, 14

883.—H_g390, H_u97, S_u97, BN_u94, S_u290, U_u49, BN_u118, S_u72, R_u198, P_u149, S_u107, R_u31, BN_u35, H_uCa39, BM_u167, BN_u14, P_u270, S_u217, H_u367, S_u34, BD_u203, H_u28, BN_u158, BM_u308, RP_u29, H_u64, BM_u31, H_u211, H_u398, H_u240, H_u44, BM_u127, LE_u75, H_u49, H_u296, P_u275, BN_u402, Ch_u428, RP_u40, L_u264, B_u199, H_u488, AL_u406, H_u339, H_u486, A_u470, J_u309, L_u409.

چون حاصل آدمی همین جای دودر ۸۸۰ جز درد دل و دادن جان نیست دگر
خُرم دل آنکه يك نفس زنده نبود و آسوده کسی که خود نراد از مادر

Two vents may free us from this den of gloom:

We either bear the pangs, or lie in tomb;

Thus glad is he who dies at every breath,

And free that cometh not from mother's womb.

IV, 33

874.—H_g416, BN_u17, B_u410, Ch_u675, H_u155, AL_u426, H_u758, A_u761, L_u442, BN_u381, *Paq. Afshar* [H_u] [372].

ایدل زغم جهان که گفت خون شو ۸۷۴ یا ساکنی عشوه خانه گردون شو
دانی چه کنی چون نیست سامان مقام انگار درون نیامدی بیرون شو

Who directs you, O mind! to waste away,

Or in the gayety house of world to stay?

You have no quarters where you can abide,

Hence ere you come 'tis meet you haste away.

IV, 34

837.—H_g381, BD_u124, S_u100, U_u29, BN_u186, R_u240, P_u168, BN_u33, BM_u152, W_u1242, P_u406, S_u385, H_u122, BD_u311, H_u275, BN_u383, BM_u481, RP_u13, BM_u323, H_u393, H_u353, H_uCa318, H_u363, H_u378, H_u82, BM_u124, P_u266, B_u383, Ch_u643, BE_u164, L_u408, B_u281, H_u487, AL_u589, H_u499, H_u711, A_u712, W_u387, L_u655, BE_u111, H_u52.

چون حاصل آدمی دزین شورستان ۸۳۷ جز خوردن غصه نیست یا کندن جان
خُرم دل آنکه زین جهان زود برفت و آسوده کسی که خود نیامد بجهان

Since in this miry marsh of brine and fleas,

Man either pines or dies his pangs to cease;

Happy is he who quickly quits the world,

Who never comes in world would stay in peace.

IV, 37

897.—BN_u413, H_u1551, H_u1027, *Afshar* [H_u] [385].

ای دل به چه غم خوردند اندیشه ۸۹۷ و زمرگه ترسی چو درخت از پشه
گر زانکه باشی و برنت آنها خوش باش که دستی از هزاران پشه

O mind! why should you so much pine and fear,

Or embrace Death when you but see him leer?

For ere you call, your guide will take you there,

Cheer up! from all these fancies you would clear.

IV, 38

143.—Hy.56, Sa.63, Hs.79, BMs.56, BERs.47, Sh.64, ALL114, Hw.144, A.87, J.135, L.72.

Pap: 'Aḥṣa [M.N.].

چون مردن تو مردن یکبار گیت هم یکبار بمیر این چه بیچار گیت
خونی و نجاستی و مشت زک و پوست در کار نبود این چه نمخوان کی ست

Since you must die, and then you die but once—

Then die at once. Why be a helpless dunce?

This baggy hide with filth and blood, O fool!

Why pamper this with cares and cakes and buns?

IV. 39.

150.—Hy.84, BN1.13, Sh.274, Hs.366, Sh.365, Sa.104, BNd.145, Sa.499, BNs.172, Ps.81, BMs.87, BMd.29, Wbnd.66, Ps.93, Hs.93, BDs.113, Hs.87, BN1.113, Hs.148, Hs.25, BMs.117, BERs.157, Hs.15, BMs.78, Hs.107, Hs.3, H181, Hs.69, Hs.170, Hs.75, HCs.45, Hs.93, Hs.100, BM134, Hs.25, Hs.101, Ps.301, Sh.92, Ch.205, RPc.179, Is.113, Sh.96, Hs.458, ALL166, Hs.134, Hs.81, Hs.151, A.107, J.94, N.60, W.82, L.100, BER185, Hs.50.

Pap: (1) *Alḥad* [116], (2) *Ala Said* [Hs.], (3) *Rumi* [Rumie 38].

خیام تلت خیمه میباید راست . سلطان روح ست و مؤلفش دارفناست
فراش اجل ز بهر دیگر مؤل از پادشاه خیمه که سلطان برخواست

Khayyam! thy body straight as tent it stands,

Thy Soul is King, Nirvana he commands;

And Death is Laskar who removes the tent,

When King departs to conquer other lands.

IV. 40

V. THE CLAY AND CUP.

رُکلی و کوزه

689.—H_g.436, Sh.63, Ha.14, Jd.14, BNh.14, Sa.263, Sa.12, Ra.183, HCa.12, LN.12, BMd.24, W_{ind}.389, Ph.371, Ba.268, Hb.418, BDh.233, H_g.18, BNh.291, BMh.340, RPa.314, BMh.234, Hm.246, H_g.272, HCa.238, Ha.278, Hs.280, Hs.16, Hs.263, Pa.238, Sh.448, Ch.481, RPa.288, Ls.298, Bz.391, Hs.394, ALI.403, H_g.379, Hs.399, A.532, J.344, W.290, L.436, BERd.9=145, Hs.28.

جاميست که عقل آفرين مي زندش ۶۰۹ صد يوسه ز مهر بر جين مي زندش
اين کوزه گر دهر چنين جام لطيف ميسازد و باز بر زمين مي زندش

SUCH GRACEFUL cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

V. 1

311.—H_g.218, Sh.47, Ha.127, Sd.127, BNh.126, Sa.121, U.116, BNh.102, Sa.89, Ra.89, Pa.161, BNh.134, HCa.122, BMd.132, W_{ind}.17, Ph.143, Ba.85, Hb.238, BDh.140, BNh.140, Hs.282, BMh.267, RPa.64, BMh.113, Hs.129, Hs.68, Jd.108, H_g.167, Hs.222, HCa.46, Ha.135, Hs.125, Hs.34, BMh.126, Hs.122, Pa.93, Bz.228, Ch.228, RPa.185, Ls.136, Bz.114, Hs.496, ALI.278, H_g.163, Hs.308, Hs.250, A.293, J.181, N.107, W.107, L.214, Hs.90.

آنکس که زمين و پرخ و افلاک نهاد ۱۱۱ پس داغ که او بر دل نمک نهاد
بيار لب چو لعل و زلفين چو مشک در طيل زمين و حق خاک نهاد

And He who made this earth and time and skies,
Has branded broken hearts with hundred dyes;
And many a ruby lip and musky hair,
He hides in earth in spite of all our cries.

V. 2

889.—H_g.611, W_{ind}.232, Ph.466, Ba.416, Hb.553, BDh.324, BNh.404, BMh.442, BMh.344, Hm.363, H_g.379, HCa.338, Ha.384, Hs.403, Pa.286, Ch.676, Ls.432, Bz.304, ALI.620, H_g.332, Hs.332, A.755, LCR.686=1093.

Fog: 'Amr [M.N].

چون رفت ز جسم جوهر روشني تو ۸۸۰ با جني ذکر گرين کند مسكن تو
آيند و روند و هيچکس نسايد تاز بر زمين چي رود بر تي تو

When life's extinct and body lies unsound,
Thy house possessed by strangers will be found;
Thy friends will come and go, but never know
What creepeth on thy carcass underground.

V. 3

811.—Hs.448, BM448, W42364, Pb.488, Bc.438, Hs.373, BDc.352, BN426, BM494, BM432, Hm.380, HGB.386, Hm.405, Hs.415, Pz.260, Bb.628, Cb.798, Is.448, Bz.314, Hd.491, AL1656, Hp.546, Hw.790, A.795, L.675.

Fag: 'Amar [M.N.].

جانیست درین راه خطرناک شده ۹۱۱ تن زیر زمین زینک و بد پاک شده
بس دهکده دمی که بگذرد بر من و تو مایطبر ازهر دو جهان خاک شده

Alone the soul will grope in dark profound,
And body laved from all lie underground.
When strangers, trampling, march on me and thee
We neither see the world nor hear a sound.

V. 4

729.—Hs.512, BN444, Hs.27, S4.27, Bb.27, U.17, Ss.20, Rz.212, BNb.28, HCz.25, LN.24, BM441, W42416, Bz.309, Hb.459, Sg.14, BDc.261, BN432, BM444, RPz.303, Hs.35, BMz.293, Hm.306, Hs.274, Hs.302, HGB.294, Hs.356, Hs.396, Hs.18, Hs.321, Pz.188, Bz.315, Cb.613, Is.363, Bz.287, Hd.495, AL1544, Hp.493, Hs.273, Hw.642, A.663, J.372, N.274, W.317, L.556, BER415, Hs.43.

Fag: 'Amar [M.N.] [2].

بر مفرش خاک خفتگان می بینم ۲۹ در زیر زمین نهنگان می بینم
چندانکه بصحرای عدم می نگرم نا آمدگان و رفتگان می بینم

Some creep above the earth tho' sound in sleep,
Some hide beneath it, yet perchance to peep;
But in the vast ethereal waste I scan
The ebb and flow of souls on ocean deep.

V. 5

871.—Hs.612, Ss.31, Hs.102, S4.102, Bb.59, U.102, Ss.265, BNz.25, Rz.260, BNb.90, HGB.98, LN.277, BM4102, W42294, Pb.467, Bz.417, Hs.554, Sg.68, BDc.327, Hs.39, BN446, BM446, RPz.256, Hm.362, Hs.347, Hs.380, Hs.386, Hs.391, BM4341, Pz.84, Bb.608, Cb.677, Is.422, AL1621, Hp.513, Hs.346, Hw.753, A.796, J.459, N.346, W.351, L.637, BER439, Fag: Ajdal [Hs.].

ازن جو رود روان پاک من و تو ۸۷۱ خسته دوهند بر مغاک من و تو
انگاه برای خشت کور دگران در کالبدی کشته خاک من و تو

When soul would cease to play with me and thee,
Two bricks in pit will stay with me and thee;
And then to lay the bricks for other graves,
In moulds they cast the clay with me and thee.

V. 6

414.—H_g367, S_a129, S_b240, H_a358, S_d157, BNS340, S_e218, S_c479, BNa138, +185, P_a137, S_g7, LN172, BMS447, BNa79, Wbod403, P_b183, B_a126, H_b277, BDe188, H_g76, BNL222, H_b235, RP_a132, BMS189, H_m201, HL140, H_g195, H_b253, HCK121, H_a216, H_b197, BMS179, S_b379, Ch386, L_a217, H_d469, AL1298, H_g277, H_a140, H_b372, A447, J216, N139, L386, BERA73, H_a284.

Faḡi Aḡdal [207].

خوش باش که عالم گردان خواهد بود سر را روح ازین تن نعره زان خواهد بود
این کاسه سرها که تو بینی بکهند زیر قدم کوزه گران خواهد بود

Be calm,—for things in world dissolve in space,
The shouting soul will run and chase his case;
The skulls which crown the trunks of men you see,
Beneath the potters' kicks will lose their trace.

V. 7

118.—H_g192, S_a102, BMS17, Wbod1349, P_b66, H_b65, BDe109, BNL109, H_a146, BMS113, BERA149, BMS74, H_m103, H_b79, H_g46, H_b168, HCK41, H_a86, H_b97, P_a220, B_a202, Ch200, L_a108, B_a94, AL1212, H_g131, H_a211, A221, J190, L208.

پیش از تو ای مرد دمی زن بوده است ۱۱۸ کلافی ز جمله شان مژین بوده است
زود آ که تن تو خاک گردد زیرا خاک تو ذکر هزارده تن بوده است

Before thou peep'st, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V. 8

88.—H_g106, S_a76, BMS62, Wbod407, P_b34, H_b34, H_g24, H_a53, B_a114, Ch120, AL1312, H_a98, A135, L123.

این خاک دره از خواجده بخاری بوده است ۸۸ در وقت خود او بزرگوار می بوده است
هر جا که قدم نهی یقین می پندار کان دست کریم شهسواری بوده است

The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

V. 9

413.—H_g312, S_a56, S_b252, H_a78, S_d78, B_N77, S_a189, U247, B_N149+233, S_a59+298, B_N197, H_a111, B_N50, B_M122, H_C74, L_N69, B_M123, W₁404, P_a182, B_a124, H_b276, H_g232, B_N221, H_b254, B_M243, B_M182, H_i179, H_g194, H_C120, H_a215, H_a196, H_a198, P_a294, B_b132, C_b185, R_P247, L_a216, H_d468, A_L1311, H_g276, H_a179, H_a409, A₃991, J213, N₁138, W₁162, L_C1330=590, B_E159, H_a128.

خوش باش که دهر پیکر آن خواهد بود ۱۳ بر چرخ ز اختران نشان خواهد بود
خشتی که ز قالب تو خواهد بودن دیوای سرای دیگر آن خواهد بود

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V. 10

2.—H_g3, B_M10, B_N6, H_b10, B_M2, B_E7, H_a38, B_b3, A_L19, H_a14, A₉, L₄.

از آب و یکی آفرید صانع مادا ۴ کرده بزم زمانه نافع ملزا
یوسته مرا ز بیهوشی منع کنی خود دست نهی پس است مانع مارا

He moulded me of clay and water pure,
With adverse times and trials I endure;
You warn me oft to keep away from wine,
An empty hand has made me sober sure!

V. 11

34.—H_g13, H_a35, S_d35, B_N35, U27, S_a27, P_a6, B_N38, H_C31, L_N32, B_M50, P_a14, H_b14, S_a22, H_g24, H_b17, B_M3, R_P30, B_L13, H_a17, H_b11, H_a336, B_b15, C_b67, L_a3, H_d453, A_L114, H_g16, H_a13, H_a24, A₂1, J13, N13, W12, L16, H_a30.

هر چند که رنگ و بوی زیاست مرا ۵ چون لاله رخ و جوسر و بالاست مرا
معلوم نشد که در طربخانه خاک نقاشی من از بهر چه آراست مرا

My hue is pearly, words with fragrance flow,
With beaming face and lofty gait I go;
He made this dusty house and decked me so,
But why?—I cannot ken, nor cared to know.

V. 12

331.—H_g329, S_b69, H_b179, B_M172, H_g53, B_M95, H_a92, H_a87, P_a47, B_b343, R_P40, A_L1277, H_a443, A₄802, J190, W223, L341, B_E149.

از آب عدم تخم مرا کاشته اند ۶ وز آتش نعم روح من افراشته اند
سرگشته چو باد میروم گرد جهان تا خاک من از چه جای برداشته اند

Salvation-spring imparted me its spray,
From fire of love my soul had come in play;
As wind I'm roving round the world to reach
The spot from whence they lifted first my clay.

V. 13

383.—Hp.337, Sa.211, BMa.135, Wood.214, Ba.56, Hb.209, BN.112, Hb.241, BMb.235, RPa.271, Hb.37, BMa.174, Hm.192, Hs.108, Hg.145, Hb.287=384, HCh.111, Hs.197, Hs.180, BM.186, Hs.162, Pz.243, Sb.354, Ch.372, RPa.240, Is.256, AL.1284, Hp.268, Hs.389, A.416, W.221, L.333.

تا خاک مرا بقلب آمیخته اند مردم صد بوالعجبی ز من بر انگیخته اند
من بهتر ازین نمی توانم بودن کز یوه مرا چنین برون ریخته اند

So when my clay the potters knead and mould,
A hundred wondrous apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V, 14

153.—M.I.—Hy.87, Wa.28, Sa.27, Sb.56, Hs.59=163, Sd.59, BNb.58, Sa.69, U.25, Sc.41, Hs.40, BNb.54, BMa.44, LN.54, BMd.82, Wood.400, Pz.107, Hs.105, Sg.37, BDh.75, H.109, BN.75, Hb.125, BMb.97, RPa.37, Hs.2, BERa.87, BMa.59, Hm.69, Hs.49, Hg.77, Hb.39, HCh.8, Hs.78, Hs.66, Hs.66, BM.142, LE.30, Hs.74, Pz.331, Sb.95, Ch.103, Is.74, Hs.62, Hd.472, AL.191, Hp.73, Hs.81, A.100, J.139, W.126, L.105, BER.233. *Page: Afsal [81].*

دارنده چو ترکیب طبایع آراست ۱۰۳ از هر چه افکندیش اندر کم و کاست
کز نیک آید شکستن از هر چه بود ورنیک نیامداین صور عیب کراست

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

V, 15

125.—J.C.—BDa.19, Sb.281, Hs.171, Sd.171, BNb.169, Sa.63, U.126, BNd.21, Sc.126, Hs.19, Pa.31, BNb.95, HCh.163, BMd.93, Wood.326, Pz.77, Hs.76, Sg.6=120, BDh.69, H.111, BN.68, Hs.42 + 114, BMb.29, RPa.38, BERa.82, BMa.33, Hm.63, Hs.50, Hs.38, Hg.35, Hb.29=40, HCh.2, Hm.71, Hs.61, Hs.67=121, BMd.41, Hs.26, Pz.229, Ch.19, BER.113, RPa.94, Is.99, Hs.57, Hd.179, AL.139, Hp.68, Hs.38, Hs.233, A.55, J.48, N.38, W.42, L.40, BER.212. *St. 18. [Ramp].*

Page: (1) Nasir-ul-Din Tusi [A.K.], (2) Afsal [28].

ز ترکیب پیکه را که در هم پیوست ۱۲۵ بشکستن آن بکار و ا دارد مست
چندین سروساق ازین و کیف دست از هر که پیوست و بکین که شکست

We know that body once can earn His grace,
We should not wear it hence in wasteful ways;
Such graceful form, and slender hands and face,
He cherished so, should we in hate efface?

V, 16

389.—Hs.251, Hs.108, Sd.118, BNs.117, U.32, Ss.85, Pa.88, BNs.116, HCs.113, BM.48, BN.38, Hs.169, RP.48, Hs.169, Hs.63, Bn.262, Ls.160, ALL.320, Hp.306, Hs.284, A.390, W.269, L.269.

آن کاسه کرے کہ کاسہ سرہا کرد و م . د کاسہ کری صنعت خود پیدا کرد
بر خوان وجود ما کنون کاسہ نہاد و آن کاسہ سرنگون پراز سودا کرد

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

V. 17

58.—Hs.164, Ss.72, Pa.56, Wsod.15, Pb.31, Hs.31, BDs.78, BNs.78, Hs.84, BM.40, BER.102, BM.62, Hs.74, H.74, Hs.23, Hs.133, HCs.11, Hs.78, Hs.69, BM.70, Hs.78, Bk.173, Ch.170, Ls.77, B.65, ALL.184, Hp.76, Hs.74, Hs.183, A.390, J.83, N.73, W.73, L.179.

آن ماده کہ قابل حیاست بذات ه . گاهے حیوان میشود و گاه نبات
تاظن نبوی کہ هست گردد هیات موصوف بذات تست گز هست صفات

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V. 18

89.—Hs.65, BDs.9, Hs.52, Hs.115, Sd.115, BNs.114, Ss.44, U.59, BNs.11, Ss.290, BNs.142, Pa.20, BNs.108, BM.84, HCs.169, LN.117, BM.76, Wsod.21=156, Pb.28, Hs.28, Sp.39, BDs.51, H.88, BNs.51, Hs.82, BM.59, RP.46, BER.67, H.7, Hs.46, Hs.28, Hs.20, Hs.61=128, HCs.311, Hs.63, Hs.44, Hs.139=173, F.53, Hs.14, Hs.66, Pa.4, Bk.73, Ch.100, BFs.22, Ls.51=46, B.40, Hs.172, ALL.71, Hp.51, Hs.28, Hs.66, A.96, J.38, N.28, W.32, L.80, BER.89.

Page Added [50].

این کوزه چو من عاشق زانوے پرده است و در بند میرزاف نگارے پرده است
این دستہ کہ در کردن او می بینی دستہست کہ در کردن پاوے پرده است

This jar was once a gallant Tsar, I swear,
Who laid so eclipsed by his lady's hair;
Ah! even now the handle at his neck
Is ever curling round to clasp—the air!

V. 19

277:—Hy.47, Ha.88, Sa.88, BNa.87, U.35, BNa.57, Sa.65, Ra.73, Pa.32, BNa.64, BMa.85, HGa.89, BNa.20, Wood.24, Ba.5, Ha.163, Sg.26, BDa.48, BNa.48, Ha.71, BMa.49, RPa.22, BERA.60, BMa.15, Hma.43, Hf.60, Hg.113, Ha.99=125, HCa.188, Ha.60, Ha.41, BMa.30, LE.35, Ha.11, Ha.53, Pa.598, Bb.35, Ca.93, BERA.33, RPa.56, La.48, Bb.37, Hd.497, ALI.58, Hg.48, Ha.60, Hw.33, A.77, J.68, N.59, W.62, L.62, Ha.37. *Page:* Najmed Din Razi [A.K.].

هر سبزه که بر کنارِ جوئے دسته است ۲۷۲ کوئی ز لب فرشته خوئے دسته است
هان بر سر سبزه یا بخوازی نهی کل سبزه ز خاک لاکه وئے دسته است

The verdures which on river banks are seen,
Are tresses of some pious nymph I ween;
Beware of stamping down this turf with scorn.
'Tis sleeping Narcissus now clad in green.

V. 20

172:—Hy.94, Wa.11, Sa.16, BDa.43, Sa.58, U.70, BNa.46, Sa.365, BNa.159, Ra.48, BMa.431, Wood.179, Ph.105, Ha.103, Sg.43, BDa.50, BNa.50, Ha.3, BMa.58, Ha.61, BERA.66, BMa.17, Hma.45, Hg.76, Ha.127, HCa.310, Ha.82, Ha.43, LE.22, Hv.13, Ha.41, Pa.590, Bb.102, Ca.114, BERA.21, RPa.58, La.50, Bb.39, BNa.40, ALI.99, Hg.50, Hw.87, A.124, W.104, L.110, Ha.33.

در هردشتی که لاله زاری بوده است ۲۷۱ آن لاله زخون شهر یاری بوده است
هر برگه بنفشه کز زمین میوید خالی ست که بر درخ نگازی بوده است

This jungle tulip rushing out in fray
Is blood which raised a Kaiser of his day;
And violet petals peeping from the earth
Are moles which decked the cheeks of maiden's gay.

V. 21

276:—T. Casida, and Firdevsī Tawakkil, J.155. *Page:* Saadi [Ha.] [H.A.].

هر ذره که بر دوسه زمینه بوده است ۲۷۶ خود شیدوخی زهره جینے بوده است
کرد از رخ نازنین آذر م نشان کل هم درخ و زلف ازینے بوده است

Each mote on earth had once a royal birth,
Like Sun a face, like Venus wits and worth;
So caress gently dust on Beloved's face,
It comes from lovers once so full of mirth.

V. 22

147:—*Tarikh Wansaf*, Hy.81, BNL56, Ha.90, Sd.90, BNL89, Se.46, Se.67, Ra.37, Pa.33, BNL74, BML78, HCa.94, LN.78, BML37, BNL59, WML178, Pa.93, Hb.91, BDL49, HJ.240, BNL49, HL72, Hb.38, Ha.4, RPa.24, BERA61, BML16, Hm.44, Hg.67, Hb.37=126, HCa.89, Ha.61, Ha.42, Hb.137, BML31, LE.56, Hb.12, Hb.34, Bb.69, Ch.96, RPa.37, La.49=111, Bb.38, Hb.68, ALL47, Hg.49, Hb.65, A.92, J.31, L.77, BERA59, Ha.61. *Fayr Saif al Din Bakharri* [Rasmi 37].

خاریکے بڑے پای ہر حیوانے ست ۱۴۷ زلفِ صنمی و ابرویِ جانانے ست
ہر غشت کہ بر کنکرۂ ایوانے ست انگشتِ وزیرے و سرِ سلطانے ست

The thorns which sting in foot some jungle boar,
Are Adonis' curls which made some Venus sore;
The bricks, which deck the cornice of some dome
Are heads that ruled, and hands which sceptres bore.

V. 13

978:—Hy.692, BDL147, Ha.110, Sd.110, BNL109, U.54, BNL247, Se.81, Pa.300, BNL301, HCa.105, BML274, WML495, Pa.543, Bb.495, Pa.633, BDL390, HJ.256, BNL457, BML518, RPa.41, BML362, Hm.400, HCa.374, Ha.409, Hb.464, Hb.32, Pa.211, Bb.658, Ch.749, La.495, Bb.349, Hb.176, Hg.590, Hb.845, A.864, W.499, L.721, BERA183.

بر کوزه کرانِ دھرم کرم کورے ۱۴۸ از خاکِ مٹی نمود ہر یکِ هنرے
من دیدم اگر نہ دیدہ رہے ہنرے خاکِ ہندوم بر کفِ ہر کوزه کرے

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V. 14

987:—Ha.113, Sd.113, BNL112, U.208, Se.416, BNL341, Pa.207, BNL315, HCa.108, LN.282, BML290, Bb.486, Hb.624, HJ.332, Hm.431, HJ.391, Hg.418, Hb.81, Ha.412, Pa.90, Ch.789, BERA185, La.478, Hb.180, ALL692, Hg.611, Hb.390, Hm.850=917, A.854, J.308, N.395, W.437, L.711, BERA180.

ای کوزه گرا بکوش اگر ہشیاری ۱۴۹ تا چند کئی بر کئی آدمِ خواری
انگشتِ فریدون و کفِ کیخسرو بر برجِ نہادۂ چہ می پنداری

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They!*

V. 15

1621.—Hv.471, Hs.112, Sd.112, BNs.111, U.53, BNs.246, Ss.82, Ra.310, Pa.192, BNs.103, HCs.106, BMs.270, Wsod.271, Hs.568, BNs.446, Hs.53, BMs.313, RPs.43, BMs.381, Hs.401, HCs.363, Hs.340, Hs.443, Hs.47, BMs.395, Hs.374, Ps.539, Cs.740, Is.481, B.339, Hs.177, ALL.681, Hp.579, Hs.819, A.848, J.343, N.431, W.466, L.608.

دیکھا کہ کوزه کرے کرمِ راے ۱۰۲۱ در پایہِ جرخ دیدم استادِ پیائے
می کرد سیر و کوزه داد ست و سر از کفِ پادشاه و ز پایے گدائے

I saw the potter treading at his wheel,
And what I saw I speak I can't conceal:
To form the base and handle he had joined
The pate of Caesar and a beggar's heel!

V. 26

369.—Hv.241, Hs.109, Sd.109, BNs.108, Ss.80, Ra.99, BNs.104, HCs.104, BMs.195, Bs.28, Hs.181, Hs.223, Hs.20, RPs.273, Hs.141, Hs.120, Hs.410, Ps.89, RPs.212, Cs.268, Is.212, ALL.283, Hp.309, Hs.120, Hs.274, A.319, J.178, N.119, L.258, Hs.249.

این کوزه کرانِ کدستِ درگی دارند ۳۶۰ عقل و خرد و هوش بر آن بگجایند
مشت و لکد و طباغچه تا چند زنند خاکِ بدهانست چه می بند دارند

These potters moulding shapeless mass of clay,
They watch and therein wit and wisdom lay;
Such kicks and thumps, and further slaps and beats,
Would mould us here.—Yea think on this, I pray!

V. 27

591.—Hv.392, BDs.89, Ss.252, Ss.253, BNs.121, Ss.314, BNs.198, Ra.161, Pa.150, Ss.118, RPs.31, BNs.100, LN.132, BNs.71, Wsod.112, Ps.274, Bs.221, Hs.371, Ss.19, BDs.209, Hs.233, BNs.258, BNs.307, RPs.40, Hs.212, Hs.211, Hs.200, Hs.248, BMs.229, Hs.49, Ps.307, Bs.404, Cs.480, BPs.97, RPs.19, Is.266, B.161, BNs.63, Hs.178, ALL.415, Hp.336, Hs.210, Hs.488, A.472, N.211, W.252, L.411, BPs.100.

دی کوزه گری بدیدم اندر بازار ۵۹۱ بر بادِ کجی لکد میزدِ نسیار
و آن کجیِ بزبانِ حالِ باوی میگفت من همچو تو بوده ام مرا نیکودار

I saw a potter working in the mart,
He kicked a clod of earth which made it smart;
I heard the clay beseech him: "Master! please!
Like thee I once have been, be kind at heart."

V. 28

636.—Hy.426, Sa.122, BDs.100, Sb.252, Ha.60, Sd.60, BNa.59, Sc.213, U.74, BNd.132, Sc.352, BNa.193, Pa.177, Pa.163, BNa.99, BMs.206, HCa.55, LN.55 + 160, BMd.296, Wbnd.133, Pb.303, Pa.290, Hs.400, Sp.48, BDs.225, Hs.198, BNd.282, BMb.314, RPa.39, BMs.245, HCa.229, Ha.270, Pa.269, BMd.347, Ha.246, Pa.467, BEds.105, Rps.299, La.288, B.184, Hd.171, ALL.404, Hp.363, Hw.523, A.516, J.312, W.274, L.446, BEd.76.

لب بر لبِ کوزه بردم از غایتِ آز. هر چه تا زو طلبم واسطهٔ هر دراز
بامن زبانِ حال میگفت این داز هر چه جو تو بود نام دے بامن ساز

My lip to lip of Jar I close in glee,
In hopes that life eternal I would see;
Then quoth the Jar: "Like thee I once have been
For ages, hence a minute breathe with me."

V. 29

614.—Hy.242, Ha.114, Sd.114, BNa.113, Sc.83, Pa.146, BNa.107, HCa.102, BMd.396, Ha.229, RPa.45, Ha.348, Hs.273, Bb.253, Ck.269, La.236, Hd.170, Hp.315, Hw.275, A.320, L.299, Ha.250.

لب بر لبِ کوزه هیچ ذاتی مقصود. یعنی لب من نیز جو لبهای تو بود
آخر که وجود ما نماند موجود لبهاست چنین شود بفرمانِ ودود

Thus lip to lip with Jug—what would you ween?
It says "My lips as even thine have been;
"Since all our shapes will not remain for long
Thy lips will be as mine—when He would mean!"

V. 30

937.—Ra.6, Hy.678, BDs.146, Sb.279, Ha.174, Sd.174, BNa.172, U.54, BNd.222, Sc.299, BNa.137, Pa.299, Sd.8, BNa.108, HCa.166, BNa.64, Wbnd.273, Pb.309, B.491, Hs.629, Sp.36, BNa.33, BEds.404, Hs.168, BNd.451, BMb.323, RPa.44, BMs.386, Hs.404, Hf.400, Hp.421, HCa.368, Ha.404, Hs.438, Ha.48, BMd.390, Hs.275, Pa.184, Bb.646, Ck.743, BEds.182, La.487, Hd.174, ALL.689, Hp.364, Ha.399, Hw.827, A.849, J.317, N.404, W.446, L.706, BEd.133.

بر سنگ زدم دوشِ سیوے کاشی. سرمست بدم که کردم این اوباشی
بامن زبانِ حال میگفت سیو من چون تو بدم تو نیز چون من باشی

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V. 31

308.—Hs.116, Sd.116, BNh.111, U.91, Ss.84, Rs.98, BNh.109, BMh.168, HCs.112, BMh.67, Sg.59, BN.40, RPm.47, Hs.220-408, Hs.62, Ps.91, Ch.272, Is.150, Hs.175, Hp.304, Hw.466, A.254-290, CR.899-999.

آن کاسه که بس نکوش پرداخته اند
م بشکسته و بر دهگذاز انداخته اند
ز نهاد قدم برو بخواری نهی
کان کاسه ز کاسهای سر ساخته اند

That cup we cherished so, and held it fast,
Is broken now, and in the street is cast,
Beware! You do not trample on it, Sir!
That cup was made from skulls of Cæsars past.

V. 32

663.—Hy.449, BDs.103, Hs.111, Sd.111, BNh.110, Ss.271, U.88, BNh.138, Ss.360, BNh.37, Rs.387, Ps.370, Sd.14, BNh.102, HCs.307, LN.170, Wsod.390, Ph.323, Rs.270, Hs.420, BDh.239, Hs.74, BN.300, Hs.14, BMh.346, RPm.42, Hs.254, Hs.243, Hp.274, HCs.246, Hs.287, Hs.279, BMf.265, Hs.56, Hs.270, Ps.310, Ss.464, Ch.469, BERh.115, Is.306, Rs.198, Hs.179, AL.470, Hp.388, Hs.242, Hs.533, A.346, J.340, N.240, W.240, W.280, L.470, BERd.67, Ss. Romp. 140, Pap. Ardal [209].

در کار که کوزه کرے بودم دوش ۶۶۳ دیدم دو هزار کوزه گویا و نموش
هر يك بزبان حال با من می گفت
کو کوزه گرو کوزه نرو کوزه فروش

I looked at night in Potter's shop, methought
That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V. 33

482.—Hs.155, Hs.360, Hs.168, Hp.348, Hs.155, Hw.465, J.252, N.154, CR.940.

دو زی که هزار خویش و یگانه کنند
۶۶۴ وز هستی من یاد با فاساد کنند
آیا که من این سخن نیارم گفتن
تا از یکی من سیر و پیاده کنند

The day when thousand ties repulse away,
The fact I am, as fable they will say;
This is my will, to keep my parts in tact:
"You make a jar and measure from my clay!"

V. 34

782.—Hs.549, BN.22, Wsod.103, Ph.390, Rs.334, Hs.461, BNh.366, BMh.420, BMh.306, Hs.320, Hp.324, HCs.306, Hs.340, Hs.352, Bz.552, Ch.623, BERh.147, Is.379, Rs.261, AL.599, Hp.465, Hw.657, A.680, L.573.

دو زی که بکوی کوزه گری گذرم ۶۶۵ خود را ز میان کوزه های شرم
زان پیش که یکی بکوزه گری هدیه برم
شاید که بکسی کوزه کتون داده خودم

The day I pass along a potter's lane,
I feel as void as pots which there remain;
So ere I gift my clay to Potter there,
I long to fill with One the Fountain Main.

V. 35

724:—Hy.593, BNS.38, BDa.111, Sb.393, Ha.184, Sd.184, BNS.182, BNS.164, Sa.240, BNS.173, Ba.214, Sd.129, BNS.118, HGa.173, LN.182, BNS.72, WInd.366, Pb.372, Ba.317, BDa.289, HJ.268, BNS.350, BMS.402, RPa.219, BMS.291, Hms.304, Hs.277, Hg.313, Hc.373, Hc.293, Pc.235, Bz.333, Ch.608, BERS.179, La.361, Bz.245, Hs.264, ALI.342, Hp.448, Hs.276, Hw.640, A.661, J.375, N.277, W.320, L.354, BERS.305.

تا چند اسیرِ غفلِ هر روزه شوم در دهر چه صد ماه چه یکروزه شوم
دردِ نوبکاسته از آن پیش که ما در کار که کوزه کران کوزه شوم

Why plan the days and months for work or game?

A day or hundred years in world are same;

Fill in our pans in full before we find

The pans as empty pots which rustics frame.

V. 18

907:—Hy.648, Pb.407, Ba.456, Hb.373, Hs.365, Hg.392, Bz.627, Ha.364, Hw.797, A.794, J.480, N.638, W.413, L.674.

تا چند ز مسجد و نماز و روزه ۹۰۷ در میکند ما مستی از در روزه
خیام بخورد باده که این خاک ترا که جام کند و که سیو که کوزه

How long I go to Mosque to fast and pray,

And knocking at His door I have to stay?

Khayyam! acquire His love, for they would mould

A pitcher, pot or pan from this thy clay.

V. 19

VI. FATE

قضا

69.—H_g 71, W_hod.13, Ph.32, H_u 51, BD_u 76, BN_u 76, H_u 127, BM_u 99, BEP_u 91, H_u 100, BM_u 60, H_u 70, H_u 27, H_u 27, H_u 15, H_u 63, H_u 63, H_u 77, H_u 67, BM_u 43, LE 39, H_u 19, H_u 31, B_u 79, RP_u 100, L_u 75, B_u 63, ALL 138, H_u 74, H_u 27, H_u 149, A.102, N.27, W.31, L.67.

Papa Osman Maklasi (H_u).

از هرزه پردر دے می باید ناخت ۶۹ بانیک و بد زمانه می باید ساخت
از طاسکِ برج و لمبین تقدیر هر نفسی که پیدا شود آن باید باخت

FROM DOOR to corner we should run the course,
With good or bad of time we bear of course;
Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

VI. 1

719.—H_g 476, Sh.53, H_u 15, S_u 15, BN_u 15, S_u 298, U.15, S_u 13, R_u 203, BN_u 16, BM_u 290, H_u 13, LN.13, BM_u 23, W_hod.401, Ph.347, B_u 295, H_u 440, S_u 12, BD_u 252, H_u 19, BN_u 313, BM_u 412, RP_u 315, BM_u 298, H_u 270, H_u 292, H_u 361, H_u 302, H_u 15, BM_u 287, B_u 488, Ch.576, RP_u 308, L_u 321=328, B_u 212, H_u 389, ALL 494, H_u 415, H_u 588, A.605, J.408, W.357, L.497, BEP_u 10, H_u 25.

ایزد چونخواست آنچه من خواستام ۷۱۹ کی کرد در است آنچه من خواست ام
کز جمله صوابست که او خواسته است پس چه خطاست آنچه من خواستام

I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay.

VI. 2

818.—H_g 305, BD_u 122, H_u 83, S_u 83, BN_u 82, U.30, BN_u 184, S_u 312, R_u 239, BN_u 58, H_u 79, LN.72+214, W_hod.464, Ph.424, B_u 373, H_u 518, S_u 25, BD_u 316, BN_u 32, BN_u 391, BM_u 454, RP_u 336, BM_u 331, H_u 347, H_u 320, H_u 356, H_u 325, H_u 371, H_u 386, BM_u 333, H_u 68, H_u 409, P_u 41, B_u 591, Ch.615, L_u 487, B_u 289, H_u 549, ALL 603, H_u 307, H_u 319, H_u 725, A.725, J.429, N.322, W.365, L.618.

آزاکه و نوقت بر احوال جهان ۸۱۸ شادی و غم و رنج بروشد آسان
چون نیک و بد جهان بسرخواهد شد خواهی مه در دباش و خواهی دومان

If one but knows the changes world displays,
No joys or grief will ever cross his ways;
As weal will pass, and so the woes will pass,
No wound remains for long, no balm allays.

VI. 3

585.—H_p 382, Sb 34, H_a 144, Sb 144, BN_a 142, S_a 228, U 141, S_a 106, R_a 150, BM_a 384, HC_a 179, BM_a 133, W_hod 107, P_b 253, B_a 260, H_p 393, BN_a 28, BD_a 198, H_j 287, BN_i 247, BM_b 282, RP_a 168, BM_a 234, H_a 234, H_a 237, H_i 193, H_p 247, HC_a 154, H_a 239, H_i 245, H_a 104, BM_i 211, P_b 26, S_a 393, Ch 418, L_a 262=263, B_i 158, H_a 384, AL_i 422, H_p 332, H_a 796, H_a 468, A 462, J 289, N 197, W 241, L 400, BER_i 290, H_a 149.

از یودن آن دوست چه داری آزاد ۶۵ در فکرت پیوده دل و جان ز افکار
خرم بزی و جهان بشادی گذران تدبیر نه با تو کرده اند آخر کار

Our Friend will never give us cause to wail,
Our baseless cares alone would make us quail;
Be content and in pleasure pass the world,
For after all our schemes would only fail.

472.—BN_i 4, H_a 452, J 196. *Fajr*, *Adab* [258].

VI. 4

صیاد اجل دانه چو در دام نهاد ۷۲ صیدے بگرفت و آدش نام نهاد
هر نیک و بدے که می رود در عالم او میکند و پناه برعام نهاد

Eternal Hunter laid a grain in snare,
He caught a bird and said: "A man is there."
Thus every good or bad which goes in world
Is done by Him, but we the blame would bear.

VI. 5

785.—J 410.
"Asar [H1].

مائم دراوقاده چون مرغ بدام ۸۸ دنگسته روزگار آشفته مدام
سرگشته درین دایره بے در و بام نا آمده بر مراد و نه رفته بکام

So in this snare, as sparrows we are pent,
We feel so snappish and ever lament;
Perplexed we flutter round, but find no door,
We reach no peace, but chirrup discontent.

VI. 6

122.—H_p 202, BN_i 37, S_a 94, H_a 106, Sb 106, BN_a 103, S_a 71, U 68, S_a 79, BN_a 33, R_a 30, P_b 88, S_i 111, BN_b 69, BM_a 38, HC_a 101, BN_a 18, W_hod 133, P_b 78, H_a 76, S_p 44, BD_a 110, H_j 329, BN_i 110, H_a 134, BM_b 106, BER_a 152, BM_a 75, H_a 104, H_a 4, H_p 36, H_a 38=169, HC_a 42, H_a 87, H_a 38, BM_i 67, L_i 49, H_a 37, P_b 237, B_i 212, Ch 231, RP_a 168, L_a 109, B_a 93, H_a 396, AL_i 222, H_p 132, H_a 229, A 231, J 120, L 218, BER_i 377.

تا کی ز جراح مسجد و دود کشت ۱۲ تا کی ز زبان دوزخ و سود بهشت
دو بر سر لوح بین که استاد لضا اندر ازل آنچه بودی بود نوشت

How long in Mosque or Church ye roam in thought
Of gain or loss which Heaven or Hell has brought?
Advance, and scan the tablet of your soul,
Where master wrote His Word when there was nought.

VI. 7

385.—BNs.442, Ch.361, Hs.381. Page Added [189].

تا دوی زمین و آسمان خواهد بود مدام حیوان و نبات را نکان خواهد بود
تا برج قرآن اختران خواهد کرد تقدیر خلاصه جهان خواهد بود

So long as heaven and earth in kinship bind,
The plants and beasts a resting place will find;
So long as sky revolves with all its stars,
He maintains all in world—but we are blind.

VL 8

371.—Hs.354, LN.298, Ba.34, Hs.207, Hs.130, Hs.260, RP.271, Hs.144, Hs.266, Hs.280, Ch.337, Hs.387, ALL.375, Hs.346, A.282=493, L.372, BERT.399.

بر من قلم قضا چو بے من رانند مدام بس نیک و بدش چرا ز من میدانند
دی بے من و امروز چو دی بے من و تو فردا بچه حجت بد آورد خوانند

Fate asked me not when she her dicta scrawled,
To pay for what she wrote should I be called?
If first and this day are not what I made,
To-morrow on what grounds should I be hauled?

VL 9

471.—Hs.446, Hs.288, S.4267, BNs.286, BNs.184, HCs.277, LN.302, BM.4.491, Ws.4.429=XO, Hs.233, Hs.243, P.401, Bk.458, Ch.492, Hs.399, ALL.459, Hs.244, Hs.330, A.543, J.342, W.289, L.467, BERT.329. Page Added [Hs.] [R.S.] [290].

غم چند خوری ز کار نا آمده پیش مدام دلچست نصیب مردم دور اندیش
خوشباش و جهان تنگ مکن بر دل خویش کز خوردن غم قضا نگردد کم و بیش

Why should you vainly count on coming grief?
Foreknower gathers thorns alone in sheaf;
Be calm, the heart's too small to hold the world,
By meaning, Fate will not rewrite your leaf.

VL 10

410.—Hs.411, BDs.95, Hs.84, S.4284, BNs.63, BNs.127, Ss.313, R.172, BNs.59, HCs.78, LN.213, BM.4.235, P.292, B.239, Hs.389, RP.344, Hs.236, P.34, Hs.422, Ch.493, ALL.404, Hs.213, Hs.308, A.508, J.311, N.216, W.237, L.400.

ای دل چو حقیقت جهان هست بجاز ۶۱۰ چندین چه بری خوار ازین دین دراز
نن دا بقضا سیار و باد درد ببار کین رفته قلم زهر تو ناید باز

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign yourself to Him, and pine for Him,
You cannot alter what is black on white.

VL 11

335.—BDa.34, BNa.72, Pb.144, Ba.84, Hb.237, Ha.11, Hb.208, Hb.392, Hw.964, BNa.468, CR.891. Page: (1) Hala [Locknow]. (2) *Add* [Hw.] [132].

از رفقه قلم هیچ ذکر کون نشود و هم یک ذره از آنچه هست افزون نشود
هان تا جگر خویش بدم خون لکنی کز خوردن لقم بجز جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;
Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

VL 12

294.—TK.1, Ka.10, Sb.142, HC.234, BNa.230, P.96, Hw.429, CR.885.

آرند یک و دیگرے برابرند ۲۹۶ بر هیچ کسے راز نمی بکشایند
مارا ز قضا جز این قدر نهایند بهانه تو شبے شو بهایند

Some bring us here, while others lead away,
But why they make the show they never say.
O Lord! impart to me but this much grace:—
My heart which is Thy gift with Thee I lay.

VL 13

243.—Hy.35, BNa.27, Wba.25, Pb.137, Hb.135, BNa.46, RP.9, BNa.46, Hb.208, BNa.129, RP.258, BNa.13, Ha.41, Hb.124, HCa.186, Ha.58, Hb.39, P.454, BNa.63, BNa.18, RP.54, L.46, B.35, Hb.390, ALL.102, Hp.46, Hw.149, A.86, L.71, BNa.481. Page: (1) *Add* [R.S.]. (2) *Also* *Said* [112].

کز کار تو نیک است بد بدیر تو نیست ۲۴۳ در سر پروز نیز بظهور تو نیست
تسلیم و رضا پیش کن و شاد بزی چونیک و بد جهان بد بدیر تو نیست

You never make your weal, but it is sent;
Perchance they kill you, not by your intent.
Resign in Him, and ever be content,
For good or bad in world you can't invent.

VL 14

127.—Hb.147, Hb.43, Hp.100, Hw.960.

چون تو رضا کشاده از دست تو نیست ۱۲۷ راضی شوا اگر کار بیایست تو نیست
خوش باش که در تصرف نیک و بدت سر دشته دوز گز در دست تو نیست

As Fate required no shaft from you to dart,
Resign if matters do not please your heart;
Rejoice in taking affairs good or bad,
As Time requests you not to play its part.

VL 15

109.—H_g.180, BDa.31, Sb.229, Sa.67, BNd.13, BNa.211, Ra.53, Pa.68, BNb.25, BMa.59, LN.181, BMd.158, Wbod.121, Pb.60, Hb.59, HJ.208, BNl.94, Hb.101, BMe.74, RPa.218, BERa.123, BMc.83, Ha.33, Hf.31, Hg.41, Hb.137, Hb.69, HCh.26, Ha.108, Hb.83, BMf.51, Pc.377, Bb.189, Ch.186, RPe.113, Ia.95, Bb.79, ALI.200, Hg.90, Ha.31, Hb.199, A.208, J.41, N.31, W.33, LCR.195=845, BERl.97, Hb.75.

بر لوح نشان بود پنهان بود است ۱۰۹ پیوسته قلم ز نیک و بد آسود است

اندوختدیر آنچه بایست بداد غم خوردن و کوشیدن مایه بود است

His Tablet bears the future but concealed,

His Pen is calm if good or bad we yield.

The powers gave us proper share at first,

With grief or strife no less nor more we wield.

VI. 14

97.—H_g.195, RPa.23, Hb.132, BMe.104, BERa.138, Hb.14, BMa.38, Hf.34, Hb.34, BMd.60, Hb.34, Pa.173, Bb.205, Ch.203, RPe.6, ALI.203, Ha.34, Hb.214, A.224, L.44, N.34, W.36, L.211.

با حکم خدا بجز رضا در نگرمت ۹۷ با خلق بجز روی و ربا در نگرمت

هر حیل که در تصور عقل آید کردیم و لیک با قضا در نگرمت

Resign in Him, and He will come with grace.

A smirk will make the people run a race;

No pill or gland, no fist, or kick or stare,

With bribe or frighten Fate to change her pace.

VI. 17

271.—H_g.86, Wa.27, Sa.28, Hb.353, Sb.362, BNb.348, Sb.244, BMd.232, Ba.2, Hb.183, Hf.229, RPa.287, BERa.49, Pa.341, Bb.94, Ch.109, ALI.89, Hb.80, A.109, LCR.102=875, BERl.277, Ha.128=163.

هر جان شریف کوشش آئے رهبت ۲۷۱ داند که هر آنچه آید از جایگه است

چیزیکه بما میرسد از حکم شهبه است کونین زهرچه میروید بی گنهیست

An honest man, who plies his solemn beat,

Greets all he meets as coming from His seat:

And what we get is right a Royal treat,

And world is blameless, going as is meet.

VI. 18

278.—H_g.608, Hb.150, Sb.150, BNb.148, U.67, BNd.236, Sb.112, Ra.261, BNb.167, HCa.153, BMd.405, Wbod.251, Pb.462, Ba.412, Hb.349, Sp.42, BNl.399, BMe.409, Hb.87, BMe.339, Ha.313, Hg.373, HCa.333, Hb.373, Hb.399, BMd.358, Pb.100, Ch.470, Ia.428, Bb.300, BNa.86, Hb.268, ALI.616, Hg.328, Hb.349, A.752, W.401, L.403, Hb.265.

Page: (1) Syed Hussein Shuhab (Hb.). (2) Addal (370).

اے رفتہ بھوگان قضا همچون کو ۲۷۸ چپ میخورد و راست میرو و هیچ مگو

کا نکس که ترا فکند اندرنگ و دو اوداند و او داند و او داند و او

Ye who rebound as ball at Master's blow!

Be mutely slapped on left, and right ye go;

For He who flings you running to and fro,

He knows and knows He knows He knoweth so.

VI. 19

1003.—H_g463, Sn73, Sb172, H_g126, Sd126, BNa123, U130, Se88, BNa130, Ra305, HCa121, BMd368, Wood275, Pb560, Ba313, Hb651, Sg74, BDd400, H162, BNL453, BMB325, RPa86, BMe388, Hm408, H1415, Hg425, HCa370, Hs436, Hs460, Hs27, BMd392, Pz284, Bb651, Cs745, La499, Bz345, Hd356, Hg586, Hs414, Hs835, A857, N419, W438, LCR714=1159, BERU270=78, Hs83.

چون واقعی ای سر زهر اسرازمے ۱۰۰۴ چندین چه بری بید و مر تیارمے
چون می زود باختیارت کازمے خوشیاش یک نفس که هستی بازمے

My son! you know the truth the very truth,
Why then you nurse each phantasy uncouth?
You won't attain thro' tactics, but thro' grace;—
So keep sedate and breathe in calm forsooth.

VI. 10

1061.—Hs892.

که راست کند صورت مائی و منی ۱۰۰۵ که بشکند این طلسم جانی و منی
کسی نیست که استاد قضا را گوید از بهر چه سازی و جرای شکنی

Fate oft would raise the forms of "I" and "Mine,"
Then break the body, blow the life in fine;
But none can dare to ask this Sorcerer:
If juggling thus behoves a hand Divine.

VI. 21

687.—Ra8, Hg453, Sn76, Sb174, Hs207, BNa203, Se274, U132, BNa267, Se150, BNa122, Ra192, Pa173, BNL10, Sd88, BNa203, HCa202, LN166, BMd124, BNa27, Wood186, Pb333, Ba281, Hb451, Sg83, BDd341, BNj-1, H154, BNL304, BMB352, RPa87, Hm256, H1232, Hg282, HCa248, Hs289, Hs289, Hs96, BMd266, Hs37, Hs275, Pz300, Bb463, Cs496, BERh116, La307, Bz199, BNa74, Hd293, ALI473, Hg404, Hs251, Hs562, A362, J350, N252, L474, BERU212, Hs102.

خیام زمانه از کسی دارد ننگ ۷۸۶ کو در غم ایام نشیند دل تنگ
می خود تو از آبکیه با ناله و چنگ زان پیش که آبکیه آید بر سنگ

Khayyam! the World abhors that wasting wight,
Who in her days would cram his heart with fright;
With crystal heart sing anthems of delight,
Before it dashes on the rock of plight.

VI. 22

VII. THE CHASTENING.

بند و نصایح

159.—Hy.184, BDs.27, Sb.236, Ha.200, Sd.200, BNs.198, Ss.91, BM.28, Ss.146, BNs.184, Ra.43, Pa.73, Sd.113, BNs.228, BMs.53, HCs.791, BMs.305, Wms.402, Ps.112, Hs.110, BDs.85, Hs.252, BNs.85, Hs.118, BMs.90, RPs.138, BEs.131, BMs.45, Hs.81, Hs.48, Hs.82, Hs.102, Hs.67, HCs.18, Hs.99, Hs.76, BMs.48, LE.42, Ps.320, Sb.194, Cs.191, BEs.38, RPs.107, Is.84, B.72, Hs.53, ALI.209, Hs.83, Hs.48, Hs.203, A.213, J.38, N.48, W.31, L.200, BEs.126.

در خواب بدم مرا خرد مندے گفت ۱۵۹
کز خواب کسی را کجی شادی تسکفت
کازے چہ کنی کہ با اجل باشد جفت بر خیز کہ زیر خاک میاید خفت

IN SLEEP I was—A sage then told me so:

"In darkness fruit of bliss will never grow,

Arise and fight with Death, avoid his blow;

Ere long ye sleep within The Pit below."

VII. 1

127.—Ss.70, BMs.45, Wms.14, Ps.89, Hs.87, BDs.77=181, BNs.77, Hs.83, BMs.60, BEs.101, BMs.61, Hs.71, Hs.97, Hs.43, Hs.16, Hs.64, HCs.10, Hs.78, Hs.68, BMs.45, LE.40, Hs.76, Cs.109, RPs.102, Is.76, Is.64, ALI.183, Hs.73, Hs.97, Hs.237, A.111, N.96, W.37, CR.829.

Page (1) Added [Hs.]. (2) Kamil Isma'ili [MS. 1010 H.].

تیرہ کہ اجل زند سپرہا ہیچ ست ۱۲۷
چندانکہ بروے کا دھا در نگر م نک ست کہ لہکت ذکرہا ہیچ ست

When Death will fling its dart, thy shields will fail,

These gold and silver stores will not avail;

I scan through all the world and there I see

That good has solid worth and rest is gale.

VII. 2

823.—Hy.368, Ha.104, Sd.104, BNs.103, Ss.77, Ra.241, BNs.93, HCs.99, LN.98, BMs.392, Wms.311, Ps.428, Ba.378, Hs.314, Hs.280, Hs.316, Ps.87, Hs.371, Cs.653, Hs.78, ALI.576, Hs.303, Hs.313, Hs.698, A.699, J.426, N.318, W.361, L.362, BEs.1229, Hs.246.

ای کشتہ شب و روز بدنیانگران ۸۲۳
آنرقے بہ بین وبازای بخود کایام چگونہ ی کند بادگران

O you who tour to see the World at play,

But ponder not that there's the gloomy day;

A breath you art, reflect and seek your Soul,

For see how Time is sweeping all away.

VII. 3

834c.—Hs.373, Wb.4460, Pk.403, Bz.382, Hs.519, BD.6308, BN.1380, BM.449, BM.721, Hs.357, Hs.318, Hs.361, Hs.376, BM.1300, Pz.253, Bz.576, Ch.679, L.404, B.279, AL.1381, Hs.497, Hs.703, A.704, J.460, L.597.

تو آمده به پادشاهی کردن مسموم با خوشن آبی زین تباهی کردن
چیز بے بندی دی و نباشی فردا پیداست که امروز چه خواهی کردن

You came to conquer, Oh! you came to rule!

Then rule your Self and waste no days O fool!

From naught of past you merge in future naught,

So now know your course, then choose your school.

VII. 4

679c.—Hs.460, BN.475, Bz.472, Ch.503, AL.460, Hs.569, A.560, W.296, L.481.

از آتشِ آخرت نمی نازی پاک ۶۷۹ و ز آبِ ندامت نسبی هرگز پاک
چون بادِ اجل چراغِ عمرت بکشد تو سر که ترا زنگِ نپذیرد خاک

It seems thou fearest not infernal flame,

Nor penitent tears have cleansed thee in His name;

When blast of Death blows out thy light of life,

The earth will not reclaim thee for thy shame.

VII. 5

990c.—BN.431, Hs.505. Added [Hs.].

نابدید دل ز دیده هالکشان ۹۹۰ هرگز ندهند دیدن چنانی
امروز ازین شراب جامه درکش منقشِ نوب و امید پس فردانی

Open the eye of love to Master's Light,

Then only you could find a seeing sight;

Acquire His glance, the mead of life today

But do not toil for morrow's hope or fright.

VII. 6

1010c.—Hs.735, Hs.153, Sd.153, BN.151, Sc.115, Pz.327, SL.102, Bz.61, BN.170, Hs.146, LN.280, Pz.602, Bz.360, Hs.697, BD.6378, Hs.260, BN.479, BM.345, Hs.433, Hs.422, Hs.481, BM.422, Hs.384, Pz.540, Bz.691, Ch.780, BE.193, L.458=515, Bz.365, Hs.144, AL.1721, Hs.607, Hs.421, Hs.890, A.910, J.305, N.426, W.463, L.767, BE.1187.

Page. (1) Also Sd.161 [Hs.]. (2) Shalikh Ruba'i [Hs.] [R.S.].

دانی که سفیده دم خروسِ بھری ۱۰۱۰ هر لحظه چراغی کند نوحه گری
یعنی که نمودند در آئینه صبح کز عمر شبی گذشت و تو بیخبری

Ye know not why the thrush and nightingale

At beaming dawn, so loudly moan and wail,

They tell "Ye know not morning mirror shows

"The life you spent in night—a sorry tale!"

VII. 7

278.—H_p.199, S_a.44, BD_a.42, S_b.246, U.128, BN_a.45, S_c.232, BN_a.190, R_a.74, P_a.84, S_c.18, BN_a.149, L_N.124, BM_a.134, W_h.69, R_a.72, H_b.165, BD_a.117, R_P.22, H_b.91, BN_a.117, H_b.156, BM_a.124, R_P.73, BE_R.167, H_b.136, BM_a.98, H_a.111, H_b.43, H_b.99, H_p.115, H_b.45, H_c.49, H_a.121, H_c.164, BM_a.36, L_E.45, H_c.110, P_a.332, R_a.209, C_b.208, BE_R.48, L_a.119, R_b.100, BN_a.29, H_d.188, AL_L.219, H_p.198, H_c.99, H_c.218, A.47=128, J.113, N.98, W.99, L.215.

هر کورقی ز عقل در دل بنگاشت يك روز ز مهر خویش خای نگذاشت
 یاد طلب رضای بزدان کوشید بازاحت جان گرید و سحر برداشت

The man who has in him a grain of wit,
 With folded hands is never wont to sit;
 He either plies to gain the grace of God,
 Or keeps his heart in bias, and thus is quit.

VII. 8

429.—H_p.282, BN_a.114=41, H_a.195, BM_a.202, H_b.60, BM_a.49, H_b.89, P_a.332, B_b.361, R_P.41, AL_L.302, H_c.315, A.361, J.188, L.300.

درد او خرد بجز خرد را میبند چون هست رفیق نیک بد را میبند
 خواهی که همه جهان ترا پسند میانش بخوشد لی و بخود را میبند

In path of wisdom wits alone can guide,
 This guide is good—let evil go aside.
 And if you wish that men should care for you—
 Then stay sedate and never walk in pride.

VII. 9

644.—H_b.400, H_p.374, H_c.336.

دریا می محیط را از طوفان چه هراس انسان شو و ناس را بدان از نفساس
 از نیک بدی نباید و از بد نیک در فعل بین و نیک از بد بشناس

In raging storms the sea will keep its bounds,
 But man so oft his soul with fiend confounds.
 The good beget no bad, nor bad a good
 We know a man or fiend through acts he founds.

VII. 10

662.—BN_a.409, P_a.322, B_a.273, H_b.425, BN_a.71, H_d.479, H_c.1624.

Fag: (1) Ahd [H_j]. Var. (2) Salsan ibn Qud mshab [Naf. Jamil].
 (3) Ashad Kie [H_a].

در پس منگردی و در پیش مباش باخویش یاش خالی از خویش مباش
 خواهی که غریق بحر توحید شوی منکر مشو و نیز بد اندیش مباش

Look not at past nor after future flee,
 Stay in thyself and ever bubbling be;
 Reject the Nihil, face no phantasies,
 Thus swim in His eternal single sea.

VII. 11

829.—Hs.378, Hs.381, Ss.360, BNs.346, Ss.481, LN.99, BMd.450, Wb.4508, Ps.432, Bz.385, Hs.318, Hs.277, Ps.212, Bz.580, Ch.657, Hs.74, ALI.586, Hs.708, A.708, W.388, L.602, BERJ.226, Hs.287.

بر موجب عقل زندگانی کردن را شاید کردن و لے ندانی کردن
استاد تو روزگار چایک دستت چندان هسرت زند که دانی کردن

You wish to live with wisdom, even you!
But then you say you know not what to do;
So Time, your teacher flogs you with his thongs
Until you turn to Him, and pray Him too.

689.—Hs.471, Bz.483, Ch.320, ALI.490, Hs.379, A.372, J.358, W.302, L.462.
Page: (1) *Ashtād Muraḡhī* [Hs.]; (2) *Ashtād Kirmānī* [M.F.] [R.3.].

اسرار حقیقت که شود حل بسوال را لے تو به دز باغی نعمت و مال
تا جان نکنی خون غموری پنجه سال از قال ترا ره تپاند بحال

You cannot find the Truth by mere debate,
Nor if you dole to paupers your estate;
Unless you pine in love for all your life
You cannot cross through words to Master's gate.

450.—Hs.258, Hs.85, Ss.85, BNs.84, Ss.133, Ss.317, Ra.132, Ps.114, Ss.121, BNs.60, BMd.142, HGs.80, LN.79+216, BMd.375, Wb.45, Ps.158, Bz.141, Hs.293, Bz.154, Hs.153, BNs.157, Hs.252, RPc.345, Hs.48, BMd.127, Hs.141, Hs.96, Hs.203, Hs.321, Hs.220, Hs.146, Hs.158, BMd.114, Hs.131, Bz.265, Ch.244, RPc.195+305, Is.151, Bz.128, ALI.330, Hs.176, Hs.290, A.337, W.228, L.276, BERJ.181.

Page: (1) *Nasr al-Din* [Hs.]; (2) *Ashtād* [200].

روزی که جزای هر صفت خواهد بود . هم قدر تو بقدر معرفت خواهد بود
د رحمن صفت کوش که در روز جزا حشر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be feed.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.

432.—Hs.240, Hs.101, Ss.101, BNs.98, Ss.75, Ra.120, BNs.87, HGs.56, LN.137, BMd.390, Ps.190, Bz.140, Hs.292, BNs.123, Hs.100, Hs.161, Hs.146, Hs.240, Hs.222, Bz.344, Ch.267, Hs.503, Hs.146, Hs.273, A.318, J.225, N.140, W.167, L.257, BERJ.220, Hs.245.

در عالم جان جوش میاید بود هم در کار جهان نخوش میاید بود
تا چشم و زبان و گوش بر جا باشد لے چشم و زبان و گوش میاید بود

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go.

273.—Ph.17, Ch.164, CR.678.

هر دل که اسیرِ حُبِ اوست خوش است ۲۷۳ هر سر که غبارِ سیرِ آن کوست خوش است
از دوست بنا و کدِ غم آزرده مشو خوش باش که هر چه آید از دوست خوش است

The heart enchained to Him is ever free,
The head besmeared with dust is full of glee;
So murmur not for aught thy Friend may send,
Cheer up for all He gives is mead for thee.

VII. 16

115.—Hy.209, Sa.112, U.82, BNd.132, Pa.95, BMd.111, BMd.82, Wood.53, Ph.66, Hb.67, Sg.53, BDd.125, BNd.125, BMd.137, BERd.388, Hb.19, BMd.303, Hm.115, Ha.30, HJ.35, Hb.80, HCd.36, Ha.91, Hb.38, BMd.89, Lf.38, Pa.176, Bb.219, Ch.219, RPd.178, ALL.295, Hb.35, Hw.228v1013, A.238, J.45, N.35, W.39, L.225.

Page: *Abdal* [H].

بگانه اگر وفا کند بخویش من است ۱۱۵ و در خویش جفا کند بد اندیش من است
گر زهرِ موافقت کند تریاقِ است و در نوشِ مخالفت کند نیش من است

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

VII. 17

172.—Hy.132, Bb.140, Ch.139, ALL.140, Hw.121, A.161, L.147.

Page: *Abdal* [82].

دروادی عیبِ خود دو بدنِ هوس است ۱۷۲ و ز عیبِ گیانِ نظر بر بدنِ هوس است
ز یسان که من احوالِ جهان می بینم دامن زو آنکه در کشیدنِ هوس است

On faults in me I fain would act a spy,
To other's failings I would close my eye;
Dire events in this world are rising now,
From world and folk 'tis better I should fly.

VII. 18

126.—Hy.158, Sa.78, S.356, Pa.63, Sf.56, BMd.64, LN.213, Wood.406, Ph.78, Hb.77, BDd.83, Hb.246, BNd.83, Hb.88, BMd.47, RPd.395, BERd.167, BMd.40, Hm.79, Ha.28, Hb.135, HCd.16, Ha.57, Hb.74, BMd.79, Hb.27, Bb.177, Ch.174, Lf.82, Bb.70, HJ.85, ALL.188, Hb.81, Hw.387, A.197, L.183, BERd.362, S. Romp. 51.

Page: (1) *Abdal* [74]. (2) *Abd Sa'ad* [83].

تو کب طایع که بکامِ نود می ست ۱۲۶ تو داد کن از هر چه بمردم ستمی ست
با اهلِ نرد نشین که اصلِ من و تو گردی و شرارِ من و نیی و نیی و نیی ست

Thy nature's knit by breath or fancies frail,
Be just not harsh to people that they ail;
Sit thou with wise and see that "I" and "thou"
Is grain of dust, a spark, a drop and gale.

VII. 19

821.—BNb.462, Pc.127, BNb.462, Hs.408, Hw.737

Fog: (1) *Shāhī Bāz Bāhā Nāfī* [Hs.], (2) *Al-Jal* [397].

ای تازم جوان بسوزانین بر کهن ۸۲۱ یک نکته که هست مایه مغرور
 بادے که درو معرفتی نیست مگر کاریکه درو منفعتی نیست مکن

Listen, O lad! to me a man of yore,
 My word is more than all the learned lore;
 Accept no friend who does not know the Lord,
 And play no game when gain you cannot score.

VII. 28

884.—BNb.130, BNb.462, BNb.147, Cl.483, ALL.624, Hw.796, A.799, LCR.640=1126. Same as 218.

218.—Bd.33, Hs.138, Sd.138, BNb.136, BNb.132, Ss.101, R.54, BNb.153, Hs.133, LN.128, BMb.199, Wood.253, Pb.485, B.447, Hs.384, Hs.236, Hs.302, Hs.36, Hs.32, Hs.308, Hs.92=173, Hs.155, Pc.307-992, Bb.44, Cl.56-683, L.117, Hs.73, ALL.48, Hs.151, Hs.32, Hs.131-256, A.64, J.61, N.31, W.54, LCR.49, BER.245, For. K.I. [M.S. 991 H.]

سر از همه ناکسان نهان داری تو ۸۸۴ داز از همه ابلهان نهان داری تو
 بنگر که بجای مردمان کار تو چیست چشم از همه مردمان نهان داری تو
 سر از همه ناکسان نهان باید داشت ۸۱۸ داز از همه ابلهان نهان باید داشت
 بنگر که بجان مردمان می چه کنی چشم از همه مردمان نهان باید داشت

From faithless man, and fool, conceal your thought;
 The faithless twists—the fool, he knoweth naught.
 See what thy eyes have wrought on other hearts,—
 Conceal Thy glance from men,—if even sought.

Variation.

To vulgar folk His truth should not be told,
 To fools His confidence should not be sold;
 Behold the wonder eyes on pupils work.
 So guard thy eye within thy bosom fold.

VII. 29

1482.—Hs.726, BER.138, Sd.42, BMb.161, Hs.242, Hs.540, Hw.881, A.898, L.798, Hs.80.

هر چند ز دست دهر نمکش بانی ۱۰۶۲ و ز جور و جفای پرخ ناخوش بانی
 ز تبار ز دست ناکسان آب زلال بلب بچکان اگر در آتش بانی

When world inflicts on thee such distress dire,
 And tyrant Time is laving thee in fire,
 If fools would bring thee nectar—(save His grace),
 Thou should not taste it, though thou burn on pyre.

VII. 32

488.—Hy.340, Pa.135, Wied.401, Ba.77, Hb.280, BDe.175, BNL176, Hb.208, BMe.209, Hb.29, BMe.342, Hm.138, Hb.156, Hb.334, HCh.79, Hb.164, Hb.156, BML171, LE.75, Hb.213, Bb.362, Ch.317, RPe.225, Ba.173, ALL368, Hp.195, Hw.356, A.422, J.207, L.365.

Page: Rashid Wawat [Hb.].

سودے نودین نوم چه کردی که خوند بهم دانش چه بری که از تو دانش بخوند
ساله بیکبار آجویت ند هند روزے صد بار آجویت بوند

No good you do to asses, they will bray;
They buy no wisdom, truly why should they?
They would not give you water once a year,
But would insult you hundred times a day.

VII, 23

471.—Ba.114, BNe.92, LN.138, Wied.509, Ph.190, Ba.133, Hb.285, RPe.106, BERN.127, Hb.278, CR.904. Page: (1) 'Abdullah Asami [R.S.]. (2) Ahdal [217].

صد سال در آتشم اگر محل بود بهم آن آتشی سوزنده مرا میل بود
بامر دم نا اهل مبادم صحبت کز مرگ بتر صحبت نا اهل بود

For hundred years in fire I may await,
In time I'll feel no pangs and stay sedate;
May He avert all evil company,—
For worse than death I find an evil mate.

VII, 24

548.—Hy.253, BDe.82, Hb.132, Sd.132, BMe.94, Sc.96, Ba.147, BNe.152, HCh.127, LN.548, Ph.244, Ba.190, Hb.340, Hb.228, RPe.154, Hb.182, Hb.261, Pa.335, Bb.264, Ch.274, Hd.405, ALL322, Hw.266, W.210, L.271, BERN.240.

Page: Najib Jafaripour [Rump. 135].

هر صبح که روی لاله شبنم گیرد بهم بالای نقشه در چمن خم گیرد
انصاف مرا ز غنچه خوش می آید گردان خوشن فراهم گیرد

The tulip smiled at first, now sits in cold;
The violet drooping stays, will not uphold:
Ah! first they laughed, but now are sad and droop,
The buds are best which all their grace enfold.

VII, 25

681.—Hy.440, Sc.27, LN.165, BMe.331, Ph.311, Ba.258, Hb.408, BMe.351, Pa.125, ALL456, Hw.540, A.536, L.460, BERN.134.

Page: (1) Hala [Lucknow]. (2) Kamal Isma'ili [1000 H.]. (3) Ahdal [273].

ایدل مطلب زد دیگران محرم خویش بهم خوشیاش بهر درد دل مرهم خویش
تنها بشن و خوشن خورم خویش از همدت آرزو کند همدم خویش

O heart! seek not thy Friend abroad, be calm;
The sores are thine, and even thou the balm;
In solemn silence sing thy plaintive psalm,
Thy Darling holds the Palm, aye in thy palm!

VII, 26

1025.—MA.288, Hs.423, Hs.419, Hs.527, J.335, N.424, W.461, CR.1168=1185.

دو چیز کہ هست مایہ ذاتی ۱۰۲۵ پتر زہدِ حدیث ناگو بانی
از خوردنِ ہرچہ هست ناخوردن بہ وز صحبتِ ہرچہ هست بہ تنہائی

Two fundamental points the sages teach,
Their silence soars to higher realms than speech;
They do not taste what all is brought to them,
They walk aloof from mates—quite out of reach.

VII. 27

49.—Hs.38, BDs.8, Sh.264, Hs.93, Sh.98, BNs.92, BNs.10, Sh.69, Pa.12, BNs.70, HCs.88, BMs.389, Pa.32, Hs.32, Hs.61, Hs.63, BMs.142, RP.148, Hs.32, Hs.26, Hs.97, Hs.392, Pa.2, Bhs.58, Ch.95, Ls.112, BNs.31, Hs.410, ALI.60, Hs.150, Hs.76, Hs.36, A.80, J.85, N.75, W.77, L.65, BER.267, Hs.244.

Fag. 1 Afsh. [R.S.] 2 Jm. [R.S.].

آن بہ کہ درین زمانہ کم گیری دوست ۱۰۲۶ با اعلیٰ زمانہ صحبت از دور نکوست
آکس کہ ترا نکبہ ٹکلی با اوست چون چشمِ خرد باز کنی دشمنِ تو اوست

A friend, in world! O never would I choose.
Adieu ye weather-cocks! from far adieus!
My mind, a bosom-friend I so cherished,
I find it now a viper in my shoes.

VII. 28

1026.—Hs.419, Hs.418, Hs.526, J.332, N.423, W.460, CR.1165.

در شہدہ خانہ جہان یارِ مجوے ۱۰۲۷ بسوزِ من این حدیث و زہارِ مگوے
بازدردِ بازوِ هیچ درمانِ مطلب باغمِ بیشینِ حرم و نغمِ خواہِ مجوے

Seek not a mate in world—the wizard's den,
Just heed the word I say, and tell no men;
Prepare thyself for pining, seek no balm,
Stay blissful with thy thirst, let no one ken.

VII. 29

224.—Hs.186, Hs.149, Sh.149, BNs.147, Sh.96, Sh.111, Pa.55, Pa.76, BNs.266, BMs.31, L.N.249, BMs.141, Ws.177, Pa.125, Hs.122, BDs.101, Hs.63, BNs.101, Hs.178, BMs.109, BER.143, BMs.66, Hs.95, Hs.89, Hs.67, Hs.71, HCs.33, Hs.113, Hs.89, BMs.85, Hs.25, Hs.98, Pa.397, Bhs.196, Ch.194, RP.164, Ls.98, Bhs.66, BNs.42, Hs.53, ALI.207, Hs.128, Hs.209, A.215, J.118, L.202, BER.368, BNs.386, Hs.157.

شادیِ مطلب کہ حاصلِ عمرِ دے ست ۱۰۲۸ ہر ذرہ ز خاکِ کعبادے و جمے ست
احوالِ جہان و اصلِ ابنِ عمر کہ هست خواہے و خیالے و فریے و دے ست

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII. 30

404.—Hs.288, Ss.148, Ps.124, BMs.128, Wms.340, Ps.172, Ba.114, Hs.366, BDe.173, BNe.174, Hs.151, BMs.140, Hm.157, Hs.104, Hs.188, Hs.332, HCs.77, Hs.162, Hs.134, BMs.123, Hs.140, Hs.307, Ch.302, RPs.211, Is.171, ALL.353, Hs.193, Hs.321, A.357, W.225, L.306. *Var.* (1) *Ba'd'ud din Turke Sa'ad* [Awh]. (2) *Amal* [198].

چون شاعر روح خانه پرداز شود
این ساز وجود را چه ابرشم طبع
از زخم روزگار بے ساز شود

When Soul the Seer leaves this mansion, lo!
Then all besides in primal state will go;
Why cloak in silk this body-fiddle-of-life?
The fiddling Time untunes it ever so.

VII. 11

139.—Hs.96, Ws.13, Ss.20, U.54, Ss.235, BNe.191, LN.187, BMs.38, Ps.80, Hs.78, Hs.42, Hs.76, BMs.53, RPs.222, BDe.63, Hs.71, Ss.104, Ch.116, Hs.357, ALL.101, Hs.29, A.126, L.112, BDe.237, Hs.37.

چون دیو بری و یار و اغیار گذشت
ای روز بد آنچه میرسد خوشدل باش
این نیز چنانکه آمد انگار گذشت

A fiend or nymph, and friend or foe—will pass;
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee today—
And even this as cometh so—will pass.

VII. 12

644.—BMs.339, BMs.262, Hs.263, Ps.337, Hs.392, Hs.357, CR.1045.

دنیا گذران ست و ندانی رازش
چون روز تو گشت تو تو هم کن سازش
کان روز که بگذشت نهای رازش

As world is passing, and ye can't declare
Whence first it came, and then it goeth where;
When day renews for New Day ye prepare,
The day discharged is neither here nor there.

VII. 13

648.—Hs.437, Hs.156, Ss.156, BNe.154, Ss.264, Ss.118, Ps.182, BNe.176, HCs.148, BMs.409, Wms.491, Ps.312, Ba.259, Hs.409, BNe.293, BMs.341, Hs.32, BMs.253, Hs.247, Hs.239, Hs.263, HCs.239, Hs.280, Hs.281, BMs.258, Hs.55, Hs.254, Ps.153, Hs.449, Ch.482, RPs.289, Is.299, Hs.192, Hs.360, ALL.457, Hs.360, Hs.258, Hs.540, A.553, J.336, N.239, L.437, Hs.261.

از نامد ها زرد مکن چهره خویش
بر داری دنیای دلی بهره خویش
زان پیش که دهر بر کشد دهره خویش

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII. 14

640.—H_g 491, Sh. 203, H_a 135, S₄ 135, BN_h 135, S₅ 258, S₅ 286=467, R_a 160, P_a 165, BN_h 131, BM_a 211, HC_a 150, LN 255, BM_h 121, P_a 309, R_a 258, H_h 406, BD_h 226, H_h 181, BN_h 286, BM_h 331, RP_a 78, S₅ 250, H_h 278, HC_a 273, H_a 274, H_h 275, H_h 93, BM_h 251, H_h 252, P_a 151, H_h 440, BER_h 106, RP_a 284, L_a 292, B_h 166, H_h 341, AL_h 451, H_g 371, H_h 237, H_h 533, A_h 324, J_h 333, N_h 258, W_h 278, L_h 451, BER_h 344, H_h 39. Page: (1) Rumi (H_h), (2) Al_h [273].

از حادثه زمان آئنده مترس . به وزهرچه رسد چو نیست پاینده مترس
این یکدم نقد را غنیمت میدان از وقت میندیشی وز آئنده مترس

To gauge the future events do not wink,
For events good or bad will sooner sink;
But treat as greatest bliss this breath ye breathe,
No future's now in link, nor past to think.

VII. 35

158.—H_g 40, BM_h 136, BER_a 191, H_h 21, S₅ 50, H_h 145, H_h 36, H_h 38, P_a 309, B_h 33, RP_a 33, AL_h 72, H_g 98, H_h 136, A_h 70, J_h 131, W_h 128, L_h 35.
Page: Shakh Ruba'i [H_h].

در چشم محققان چه زیبا و چه زشت ، مزلکه عاشقان چه دوزخ چه بهشت
پوشیدن پیدلان جدا طلس چه پلاس زیر سر عاشقان چه بالین و چه خشت

The wise one careth not for crude or fine,
A Hell or Heaven may be lover's shrine;
A fearless page may wait in sack or silk,
On brick or pillow lovers may recline.

VII. 36

309.—H_g 223, H_a 32, S₄ 32, BN_h 32, S₅ 24, BN_h 136, R_a 106, S₄ 54, HC_a 29, LN 29+176, BM_h 137, P_a 178, B_h 120, H_h 272, H_g 330, RP_a 215, H_h 146, H_g 191, H_h 259, H_h 213, P_a 271, B_h 213, Ch. 256, L_a 226, H_h 346, AL_h 244, H_g 314, H_h 253, A_h 299, L_h 399, BER_h 76. Page: Salomon Sassi [Text] but not in MS. dated 802 H.

چون رزق تو آنچه عدل تسعت فرمود ۳۱۹ يك ذره نه كم گشت و نخواهد افزود
آسوده زهرچه هست ميباید شد آزاده زهرچه هست ميباید بود

Now grain by grain thy food is marked for thee,
No less or more did ever He decree;
Remain sedate, with what so e'er He sends,
From what so e'er thou hast, be ever free.

VII. 37

400.—S₅ Ramp. 66, R_a 2, Sh. 79, BN_h 15, BER_h 154, H_h 376, H_h 227, H_g 255, H_h 462, CR 327.

چون روزی و عمر پیش و کم نتوان کرد . خود را به بد و نیک درم نتوان کرد
کل من و نو چنانکه کل من و نیت از موم بدست خویش هم نتوان کرد

Thy bread and days of life are fixed and doled,
Let things be good or bad, thou should not scold;
Our ways and means adjust our means and ways.
But are not wax which we could try and mould.

VII. 38

442.—BNb.441, Hg.202, Hb.204, H4.451, Hw.581. Edm. Afzal [Hv.] [222].

دل ننگ مشوک تا جهان خواهد بود
تا برخ ابرو اختران سیر کند
از تو بجهان نام و نشان خواهد بود
قد تو خلاصه زمان خواهد بود

Grieve not so long as Sun illumines earth,
Thy name remains, in hearts thou hast a berth;
So long as highest sphere and stars would roll,
Thro' time thy gold retains intrinsic worth.

VII. 39

542.—Hy.328, Ss.203, BMa.151, Wb.485, Pb.142, Ba.82, Hb.235, RPs.111, BNb.205, Hb.226, BMa.224, H4.46, BMa.347, Hm.185, Hg.166, Hb.380, HCb.104, Hb.390, Hb.381, BMa.166, Hw.40, Hc.395, Bb.348, Cb.364, RPs.233, L.199, ALI.275, Hp.261, Hw.377, A.407, J.249, N.462, W.207, L.346.

Faq: Shaikh Jam [Hv.].

يك نان بند و روزا كرسود حاصل مرد
وامور ذكر كسي چرا بايد بود
وز كوزه بشكسته دم آبي سرد
يا خدمت چون خودم چرا بايد كرد

The brave that finds a loaf but thrice a week,
And broken jar for water from a creek;
He would not bind himself to any one.
Nor serve a man like himself frail and weak.

VII. 40

1000.—Hy.699, BDa.150, Hb.355, S4.354, BNb.341, BNb.226, Ss.477, BNb.98, S184, LN.107, Pb.362, Ba.315, Hb.633, Hg.53, Bb.660, Cb.797, H4.557, Hw.852, A.872, J.326, W.500, L.729, BER.79=284, Hb.283. Faq: Afzal [Hv.].

چندین غم بهوده خوردشاد بزی
چون آخر کار این جهان نیستی است
واندر دم بیداد تو با داد بزی
انگار که نیستی تو آزاد بزی

Don't fret in vain but live in peace and glee,
Be ever just though folk unjust would be;
This world at last, you know, will vanish, hence
Shake off thy body, live for ever free.

VII. 41

505.—Hy.301, Hb.148, S4.148, BNb.146, Ss.161, U.114, Ss.110, Rb.136, BNb.164, HCb.142, BMa.136, Wb.444=450, Pb.213, Ba.157, Hb.308, RPs.50, BNb.227, Hb.295, BMa.181, RPs.172, BMa.185, Hm.205, Hg.214, Hb.397, Hb.106, HCb.125, Hb.220, Hb.208, Hb.107, BMa.180, Hw.41, Hc.171, Pb.444, Bb.321, Cb.385, RPs.250, L.233, H4.566, Hg.289, Hw.394, A.380, L.319, Hb.152.

Faq: Fayzi [Rump. 125].

كريك نغست ز زندگانی گذرد
ز نهار كه سرمایه این ملك جهان
مگذار كه جز بشادمانی گذرد
عمریست چنان كمش گذرانی گذرد

This breath in life which comes and goes in turns,
Allow it not unless some bliss it earns;
The realm of bliss depends on days of life,
And these will march in quest of thy concerns.

VII. 42

843.—SER.184, H.259, Hs.362=374, Hs.283, Hs.234, Hs.548, Hp.253, Hw.460.
 نیک و بد این جهان قاتی گذرد همه و اندوه و نشاط جاودانی گذرد
 اللہ ہے کہ جہانست چنانکہ هر کوه که اورا گذرانی گذرد

The good and bad in earth—will roll away,
 The constant grief or mirth—will roll away;
 We thank His Grace, He made an easy world,
 With girth or with no girth—will roll away.

VII. 49

876.—Hy.402, Hs.125, Ss.125, BNs.124, Sa.237, U.107, Sa.87, Sa.133, Pa.132, Bb.36, BNs.128, HCs.128, BMd.108, Wbd.383, Bz.198, Hs.348, Sp.72, BDs.268, BNL263, BMS.298, RPa.59, Hs.42, Hs.66, BMS.228, Hp.240, HCs.168, Hs.253, Hs.254, BMf.223, LE.76, Pz.190, Bb.414, Ch.444, RPa.283, Is.273, Bz.167, Hs.563, ALL499, Hp.346, Hw.493, A.482, L.421.

ای دوست غم جهان بیهوده بخور ۷۷۶ بهوده غم جهان فرسوده بخور
 چون بود گذشت و نیست نابود بدید خوش باش و غم جهان نابوده بخور

Don't hanker after world, for all is vain;
 And grieve not vainly, for the world's in wane;
 The past is past, and future not yet seen,
 So stay sedate, for world is naught in plain.

VII. 44

816.—Hy.540, Wbd.472, Pb.493, Bz.440, Hs.580, BDs.338, BNL420, BMS.478, RPa.321, BMs.356, Hs.374, Hs.368, Hp.397, HCs.382, Hs.399, Hs.418, BMS.334, Hs.73, Pa.347, Bb.624, Ch.308, Is.441, Bz.309, Hs.356, ALL650, Hs.341, Hs.368, Hs.384, A.786, J.485, N.372, W.413, L.666, BNs.508. Page: Addd (Hs.) [398].

دنيا بمراد داندہ گیر آخر چه ۹۱۶ وین نامہ عمر خواندہ گیر آخر چه
 گیرم که بکام دل بماندی صد سال صد سال ذکر بماندہ گیر آخر چه

Suppose ye sway the world, what do ye score?
 And what if words rehearse your praises more?
 Suppose ye lived in pleasure hundred years
 And hundred more, at last what do ye store?

VII. 45

882.—Hy.394, Sa.74, Ss.173, Hs.119, Ss.119, BNs.118, Sa.86, BNs.121, Bz.368, Ss.86+123, BNs.116, HCs.114, LN.96, BMd.276, Wbd.247, Pb.444, Bz.354, Hs.331, BNL392, BMS.496, BMS.392, Hs.348, Hs.332, Hp.362, HCs.326, Hs.372, Hs.387, BMf.334, Pa.370, Bb.392, Ch.608, Is.418, Bz.290, Hs.142, ALL398, Hp.308, Hs.331, Hs.726, A.726, J.442, N.334, L.619, BERN.82. S. Rempt. 293.

Page: (1) Addd [358]. (2) 'Asjad-i Mawt [Rempt. 192].

دو زیگه ز تو گذشته شد یاد مکن ۸۵۲ فردا که نیامده است فر یاد مکن
 از آمده و گذشته بیداد مکن حال خوشباش و عمر بر باد مکن

Remember not what happened yesterday,
 Nor hail the morrow still so far away;
 Ye should not fret for future or for past!
 But now be calm and do not waste your day.

VII. 46

295.—Hy.213, EDa.47, Ha.79, Sd.79, BNh.79, Sc.117, BNd.65, Sc.280, Ra.81, Pa.97, BNh.51, HGa.76, LN.79, Wood.342, Ba.22, Pb.173, BDa.132, Hg.227, BNd.150, BMd.152, RPa.143, Ha.49, EDJa.179, BMa.108, Ha.122, Ha.83, Hf.106, Hg.121, Hh.181, Hc.85, HCa.39, Ha.128, Hr.119, LE.60, Hv.29, Pz.269, Bz.213, Ch.224, RPa.181, Ia.128, Ib.308, BNh.45, Hb.338, ALJ.229, Hp.157, Ho.108, Hw.248, A.249, J.159, N.105, W.134, L.229, BERJ.248, Ha.134. Page Unani [Rampis 72].

چون میگذرد عمر چه شیرین و چه تلخ ۲۹۵ بچانه چو پر شود چه بغداد و چه بلخ

بی نوش که بعد از من و تو ماه بسی از سلخ بغره آید از غره بلخ

As life will pass, what boots this bliss or bane?

When end is near, what care I France or Spain?

Yea taste His word, for after we have lain,

The moon may wax and wane, and wax again.

VII. 11

332.—BERJ.186, Hg.258, Pb.264, Ho.257, Ch.353, Hd.488, Hw.367.

Page Ashad Kirmani [Hg].

از آخر عمر اگر کسی پساد کند ۳۳۲ شرمش آید که خانه بنیاد کند

دیدم بچشم خویش بادست جهان خاکش بر سر که تکیه بر باد کند

How latter days would end—if one could sound,

Why would he build a house with fence and pound?

The world is wind. If one reclines on wind,

With tons of dust on him, lies underground.

VII. 34

426.—Hy.253, Ha.131, Sd.131, BNh.149, Sc.187, Sc.113, Ra.118, BNh.168, HGa.144, BMd.406, BNh.73, Wood.294, Pb.199, Ra.134, Pb.298, BNh.17, BDa.162, BNd.163, Ha.211, Hb.17, BMh.278, Ha.44, Hb.58, BMa.209, Ha.227, Ha.136, Hf.147, Hg.201, Hb.224, Hf.117, HCa.147, Ha.204, Hb.228, BMd.204, LE.66, Hv.46, Hb.229, Pz.254, Bz.268, Ch.278, RPa.268, Ia.237, Hd.574, Hp.316, Ha.147, Hw.288, A.394, J.224, N.146, W.168, L.273.

Page (1) Rumi [a], (2) Himmatt Baladhi [a], (3) Afshar [212], (4) Aswari, (5) Khaqani, (6) 'Asad Din Toghrai, [Rampis 113].

درد هر هر آنکه نیم نای دارد ۴۲۶ و اندر خود خویش آشیانه دارد

نه خادم کسی بود نه مخدوم کسی گوناد بزی که خوش جهان دارد

The man who has in world a loaf of bread,

And cosy cote enough to rest his head,

Who needs no servant, careth none to serve,—

A happy soul the world hath ever bred.

VII. 37

524.—Hb.307, Hw.396.

منعم که کباب می خورد میگذرد ۵۲۴ و ربادهٔ باب می خورد میگذرد

درویش بیکسکه کدائی نان را تر کرده باب می خورد می گذرد

The rich regale on wine and meat and fare,

Or drink the purest claret sweet and fare;

The friars in their pans with crumbs of bread,

Well-sopped in water, have a treat and fare.

VII. 38

546.—Hs.388, Hs.357, Hs.139 v. 221, Hp.227, Hs.187, Hs.449, J.274, N.182, W.202, CR.998.

Page: Firdausi [Z].

هان تا نسی برتن خود غصه و درد همه تا جمع کنی سپهر سفید و زرِ زرد
زان پیش که گردد نفسی گرم تو سرد بادوست بخورد که دشمنت خواهد خورد

Ah! saddle not thyself with grief and care,
To pile up golden cups and silverware;
So ere thy breath is cold and cause a scare,
Partake with friends on what thy foes would fare.

VII. 49

546.—Hs.396, Ss.72, BN.43, BM.288, Hs.68, BM.352, Hs.140, Ps.57, Ss.408, Ch.409, RPs.44, ALL.401=37412, Hs.489, A.476, L.413, BERS.152.

از چرخ بکلم سر بر افراشته گیر همه وز صبر تمام بهره برداشته گیر
از کنج و کهر هرچه مراد دل است برداشته گیر و باز بگذاشته گیر

Ah! save thy head from grinding wheel of Time,
And let thy life attain its end sublime;
Yea! fill thy heart with gems from precious stores,
And profit by them, leave the rest in slime.

VII. 60

574.—Hs.401, Ss.236, U.124, Ss.94, Ps.151, Hs.33, BN.143, MA.226, Ws.113, Ps.260, Bs.207, Hs.357, BDs.212, BN.262, BM.296, Hs.207, Hs.165, Hs.252, Hs.41, Hs.51, Hs.240, Ps.122, Bb.413, Ch.403, Is.270, Bb.165, Hs.352, ALL.408, Hs.403, A.481, J.291, W.240, L.420=1046.

Page: (1) Aqa Malik Shaki [A.K.], (2) Ahs [H.].

ایدل همه اسباب جهان خواسته گیر همه باغِ طربت بسبزه آراسته گیر
وانگاه بر آن سبزه شبی چون شبنم بنشسته و بامداد بر خواسته گیر

O mind! prepare this world with thy desire,
And lay thy gardens, and with lawns attire;
Then linger on those lawns as dew in night,
And vanish at the dawn, when I retire.

VII. 61

578.—Hs.398, Hs.130, Ss.130, BN.129, Ss.235, U.122, Ss.93, Ps.154, BN.144, Hs.123, BM.4114, Ps.251, Bb.397, Hs.347, Ss.80, BDs.207, RPs.4, RPs.73, Hs.65, Hs.208, Hs.244, Hs.252, Hs.90, BM.199, Ps.97, Bb.410, Ch.412, Hs.350, Hs.341, Hs.198, Hs.472, A.478, N.199, L.417=1193.

Page: (1) Shaki, (2) 'Ahs [Z].

ایدل همه اسباب جهان ساخته گیر همه وین خانه بر از نعمت برداشته گیر
خوش باش درین شبمن کون و فساد روزی دوسه بنشسته و بر خواسته گیر

O heart! have done with silver, gold and brass;
And in your self you choicest gems amass.
Be cheerful in this place of Births and Deaths,
Await a day or two and then you pass.

VII. 62

886.—H_z 378, Sb. 63, S. 236, BM. 189, W_hed. 177, P. 268, B. 215, H. 363, BD. 201, BN. 252, BM. 300, H. 162, BM. 221, H. 239, H. 233, H. 287, H. 138, H. 244, H. 246, BM. 239, P. 283, B. 389, Ch. 424, L. 255, B. 133, ALL. 996, H_z 326, H. 206, H. 477, A. 457, J. 299, N. 207, W. 249, L. 398, BER. 149.

چون نیست ترا جز آنکه دادند قرار ده چندین زبیر مراد دل دلجه مدار
هان تا نبی بردل خود چندین بار بگذشتن و بگذاشتن ست آخر کار

You cannot claim except your share, and so
You need not crave for more and wail in woe;
Beware you do not load your heart with grief,
For in the end you have to leave and go.

VII. 63

886.—BN. 17, Sb. 42, W_hed. 114, P. 276, B. 223, H. 373, BN. 261, H. 167, BM. 226, H. 164, H. 249, H. 251, BM. 212, Ch. 440, RP. 281, L. 269, B. 164, ALL. 416, H. 491, CR. 1024.

دناهمه سر بسر ترا خواسته گیر ۹۰ صد کنج بگوهر وز آداسته گیر
وانگاه بروی آن چو در صهرا برف روزی دوسه بنشته و برخاسته گیر

Suppose the world has brought you all her grace,
And then you deck your stores with pearl and lace,
And then on top of them, as rime on sands,
You stay a while, and go without a trace.

VII. 64

886.—H_z 394, P. 154, W_hed. 381, P. 278, B. 226, H. 373, BN. 19, BN. 263, BM. 295, H. 43, H. 69, BM. 228, H. 167, H. 251, BM. 251, H. 50, P. 429, B. 406, RP. 282, ALL. 400, H_z 340, H. 494, A. 474, L. 413.

Var: (1) Hala [Lucknow]. (2) Kamal Isma'īl [Ms. 4991 H.].

کار همه عالم بمرادت شده گیر ۹۱ وین عمر برفته و اجل آمده گیر
گفتی بمراد خویش دهنی ز من خود نتوانی و کر نتوانی زده گیر

Suppose the world is working your dictates,
At close of life, Death only on you waits;
You say you won't obtain your heart's desire,
You can't, for none obtains who only prates.

VII. 65

886.—H_z 447, Sb. 107, BD. 101, Sb. 56, H. 137, Sb. 137, BN. 135, BN. 136, Sb. 100, BN. 148, R. 183, S. 91, BN. 154=172, H. 134, L. 344, BM. 263, W_hed. 499, P. 313, B. 282, H. 402, H. 170, H. 240, P. 221, B. 459, Ch. 490, L. 391, H. 162, ALL. 468, H_z 382, H. 239, H. 351, A. 344, J. 337, N. 240, W. 280, L. 468.

Var: Afzal [266].

بندے دھمت اگر بنی داری گوش ۹۲ از بهر خدا جامه فرو بر مبوش
عقبی همه روزه است و دنیا یکدم از چهر دمی ملک ابد را مفروش

A word I speak, and take it if ye care:
"That garb of pious show ye cease to wear;
The Lord's Eternal, world's a passing breath,
Sell not Eternal for a puff of air!"

VII. 66

684c.—Hy.439, Sc.261, Pb.314, Ba.261, Hb.411, BCh.230, BM.289, BM.212, Hg.267, HGa.215, Ha.276, Hb.276, BM.233, Hc.261, Hb.431, Ch.678, BEJb.109, RPc.286, L.294, B.388, ALL.454, Hp.376, Hw.342, A.333, L.439.

بگذارد دلا و سوسه عطل و معاش ۶۸۴ از هستی خویشتی بر چون اوباش
در بزم قلندرانی معنی بنشین آزاده شو و شراب نوش و خوش باش

Away with fancies of scholastic arts,
And part, for Master's sake, with all your parts;
Abide among the group of mystic souls,
Be free and cherish love in heart of hearts.

VII. 47

692c.—BNb.454, Hb.451, Hw.384. *Fag.* *Al-Ishāq* [398].

ای عمر عزیز دانه بر باد بجهل ۶۹۲ وز بے خبری کار اجل داشته سهل
اسباب دوصد ساله سگانه ز پیش نا یافته از زمانه یک ساعت مهل

In folly he has spent his life in whole,
And handed, unawares, to death his soul;
With means enough for some two hundred years
A wink of rest from Time he never stole.

VII. 48

919c.—Hy.635, Sc.255, LN.226, BM.198, Pb.498, Ba.448, Hb.583, RPc.249, Bb.621, Ch.705, Hb.483, ALL.643, Hw.379, A.381, J.678, L.663, Hc.218.

غره چه شوی بسکن و کاشانه ۹۱۹ بر عمر که هست حاصلش افسانه
مخوابه بادی و نوا فروزی صبح برده گذر سیل چه سازی خانه

Why pride on spacious halls and castles so,
When life is but a passing phantasm show?
Ye light your taper while ye rest on winds!
And build your castles on the torrent flow!

VII. 49

923c.—TK.7, Hy.731, Ka.3, Sb.179, Ha.154, Sb.154, BNb.132, Sc.116, Ba.283, BNb.171, HGa.146, BM.407, Wb.4291, BCh.374, Hb.78, BM.34, Ha.437, BM.418, Hc.381, Pb.101, Bb.587, Ch.778, RPc.24, L.312, Hb.542, AL.1717, Hb.623, Hw.891, A.906, J.572, L.763, Hc.239. *Fag.* *Najm al-Din Kubra* [Hb.]. *Shah 'Adam* [Rampin 210].

آن مایه ز دنیا که خودی یابوشی ۹۲۳ معذوری اگر در طلبش می کوشی
باقی همه رایگان نیرزد همدار تا عمر گرفتار نه بدان قروش

To seek and fetch what just you eat and wear,
Though not essential, may be thought as fair;
The rest is trash and needless, hence beware
You sell no life's assets to buy despair.

VII. 50

885.—Hs.413, Ws.466, BDs.328, BNs.401, Hs.68, BMs.341, Hs.357, Hs.333, Hs.381, Hs.401, BM.342, Bs.607, Ch.678, Is.493, Bs.302, Hs.545, ALI.622, Hs.538, Hs.734, A.757, W.403, L.638.

گر با خردی تو حرص را پند مشو ۸۸۵ در پای طمع غوا و سرافکنده مشو
چون آتش تیز باش و چون آب روان چون خاک بهر باد پراکنده مشو

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.

VII. 71

842.—Hs.682, BDs.144, Sh.283, Hs.360, Sh.399, BNs.345, BNs.220, Sh.410, BNs.13, LN.509, BM.448, Pb.369, Bs.322, Hs.660, BNs.51, Hs.97, Hs.793, Hs.428, Pb.32, Bs.675, Ch.788, Hs.75, ALI.691, Hs.392, Hs.829, A.853, J.503, N.397, W.439, L.710, BERJ.219, Hs.285. Page: *Alad* [459].

از مطبخ دنیا نومه دود خورده ۸۸۶ تا چند غم بوده و نابود خورده
دنیا که بر اهل دین زیانست عظیم کز ترک زیان کنی مه سود خورده

The world's a kitchen, blinds your eyes with smoke,
Its cinders burn you when you try to poke;
These worldly cares are greatest bane to faith;
Shun bane, and gain your bliss in single stroke.

VII. 72

989.—Hs.725, U.143, BNs.258, BM.135, Ws.468, BDs.362, Hs.290, Hs.413, Hs.454, Hs.596, BM.409, Pb.342, Bs.681, Ch.771, Hs.362, ALI.793, Hs.412, Hs.879, A.896, J.529, N.417, W.456, L.755, BERJ.291, Hs.151.

تا در هوس لب و جام می ۸۸۷ تا در پی آزار دهن و چنگ و نی
این ها همه جشوت خدا می داند تا ترک تعلی نکنی هیچ نی

How long we long and dwell on Fairest Fair,
With organs, bands and music peal in air?
Lord knoweth hearts and careth not for tricks,
First tear the Self, perchance He then may care.

VII. 73

988.—BNs.402, Pb.354, Bs.507, Hs.645, Hs.414, Hs.687, N.378.
Page: (1) *Alad* [Hs.] [R.S.], (2) *Abn Sa'id* [415].

تا ترک علاقی و عواقی نه کنی ۸۸۸ یک سجده لایق و موافق نکنی
بسیار که ز دام لات و عزاز می تا ترک خود وجهه علاقی نکنی

Unless your mind recedes from friends and foes,
Your prayers are rejected—for He knows;
You cannot flee from doubts and phantasies,
Until you shun your Self and worldly shows.

VII. 74

599.—Hs.395, BDs.86, BNd.266, Ra.153, BNs.20, Pb.250, Ba.197, Hs.346, Hs.236, Ps.43, Bk.407, Ch.349, Hd.415, ALL.411, Hw.406, A.475, W.256, L.414, BERd.206. Page: Afshar [Hs.].

سردانه دوا ز خویش و پیوند بر ۴۹۹ خود را تو ز بند زن و فرزندان
هر چو آنکه هست سدا راه است ترا بایند چگونگی دهری بند بر

Be brave and tear asunder kin and clan
Aloof from wife and sons, you stand a man!
For all these bonds would hinder you in march,
First break your bonds, and then you march in van.

VII. 75

239.—Hs.63, Hs.103, Sd.103, BNs.102, Sc.76, Ra.58, BNs.91, Hs.37, Lh.119, BMd.394, Wood.393, Pb.133, Hs.130, BN.124, Hs.40, RPa.142, Hs.34, Hs.78, Hs.223, Hs.138, Hs.394, Ps.442, Bk.71, Ch.98, BEFs.14, Ls.34, BNs.38, Hd.38, ALL.69, Hs.147, Hs.90, Hw.64, A.94, J.354, N.89, W.91, L.79, BERd.223.

Page: (1) Najm-ul Din, Jafarqani [Hs.]. (2) 'Abdullah Anvari [Z.].
(3) Rumi [Z.].

کرازی شهوت و هواخواهی رفت ۴۴۹ از من خیرت که بے نواخواهی رفت
بگر چه کسی و از بکا آمده می دان که چه میکنی بکاخواهی رفت

If you would pamper flesh and play a rake,
You go a pauper. Hear for goodness' sake:
See who you are, and from which planes you hail,
Know what you do, and where your deeds would take.

VII. 76

991.—BNs.448, Wood.204, Hd.445, Hw.584. Page: Afshar [Hs.].

تا که بی اسباب تنعم کردی ۴۹۱ تا چند تو دوسرای مردم کردی
زین دائره وجود بیرون دوی زین دائره کربون دوی گم کردی

For chasing pleasures continents you crossed,
From town to town and door to door you tossed;
But still you never stepped beyond your "Self".
And when you do—of course you will be lost.

VII. 77

984.—Hs.503, Bk.540, Hw.533, A.531, W.496, L.708. Page: KJ. [1010 H.].

بپوسته زهر شهوت نفسانی سده این جان شریف دامی دنجانی
آگاه نی که آفت جان تواند آنها که نود آرزوی ایشانی

To satiate your carnal appetite
Why cast your noble life in sordid plight?
Ah! know ye not the pests of precious life,
These very baits at which ye grab and bite?

VII. 78

552.—H_y.316, S_a.174, BNJ.106, P_a.142, R_b.30, W_{ol}.230, P_b.243, B_a.189, H_b.339, BNJ.241, H_b.278, BM_b.263, BM_a.202, H_m.273, H_b.174, H_y.243, H_b.114, H_{CG}.140, H_b.253, BMJ.104, LE.67, H_b.184, B_b.336, Ch.402, SEP_b.260, RP_a.263, ALL.118, H_y.243, H_w.413, A.395, L.394.

Pag: Mā. Amis Kābi [H_y].

هر لذت و راحتیکه خلاق نهاد ۳۳۳ از بهر مجرد این آفاق نهاد
هر کس که به طاق منقلب گشته بخت آسایش خود برد و بر طاق نهاد

The tranquil bliss which He in store has kept
Is meant for bach'lors who have singly slept.
The man who split in twain from singleness
Has lost his peace, and all his life has wept.

VII. 79

553.—H_y.372, W_{ol}.459, P_b.446, B_a.395, H_b.332, BD_b.313, BNJ.381, BM_b.448, BM_a.320, H_m.334, H_b.333, H_{CG}.195, H_b.373, BMJ.319, H_w.66, P_b.396, B_b.575, Ch.638, L.403, B_b.278, ALL.580, H_y.466, H_b.332, H_w.702, A.703, J.443, N.393, W.374, L.396.

شربت نابد ازین نیاهی کردن ۳۳۴ زین ترکِ اوسر و نواهی کردن
گیرم که سراسر این جهان ملک تو شد جز آنکه رها کنی چه خواهی کردن

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

VII. 80

269.—H_y.206, S_a.110, P_a.91, BM_a.33, W_{ol}.433, B_a.1, H_b.159, BD_b.122, BNJ.122, BM_b.106, SEP_a.186, BM_a.102, H_m.116, H_b.40, H_b.59, H_y.111, H_{CG}.53, H_b.125, H_b.107, BMJ.64, P_b.313, B_b.236, Ch.217, RP_a.176, S_a.122, B_b.103, ALL.226, H_y.141, H_b.59, H_w.223, A.233, J.68, N.38, W.61, L.232.

نفت بیک خانه می ماند راست ۳۳۵ جز آنک میان نی از و هیچ نداشت
دوبه صفت و خواب ترکوش دهد آشوب پلنگ دارد و کرک دفاست

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air;
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs as bear.

VII. 81

607.—H_y.424, H_b.367, S_a.366, S_a.490, LN.175, B_b.406, Ch.461, H_b.471, ALL.443, H_w.521, A.514, L.444.

اوس ازین سگ بچه پرتک و تاز ۳۳۶ کور و تن یاد بودی هراز
از بسکه دلش به استخوان مایل بود شد عاقبتش نصیب دندان گراز

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar.

VII. 82

382.—Hs.250, Sb.60, Ha.117, Sa.117, BNs.116, Sa.137, Ra.303, Sb.94, BNs.115, HsGs.111, Pb.171, Ba.113, Hs.268, BERN.228, Hs.133, Hs.297, Bb.281, Cs.271, Is.219, HsL552, ALI.272, Hg.111, Ha.133, Hw.283, A.250=329, J.203, N.132, W.156, L.268.

تا چند اسیر رنگ و بو خواهی شد مراد چند از پی هر زشت و نگو خواهی شد
 کر چشمه زهری و اگر آب حیات آخر بدل خاک فرو خواهی شد

How long with pomp and pleasures ye should race?—
 For good or bad in world will both efface.
 And whether brackish brook, or meady lake,
 In dust ye dry at end and leave no trace.

VII. 83

31.—Hs.2, Sa.102, Sb.226, Sa.3, U.238, BNs.7, BNs.208, Ra.3, BMs.218, WsGs.3, Pb.12, Hs.12, Sg.117, BNs.4, BDNs.6, BNs.6, Hs.4, Hs.27, BERN.4, BMs.4, Hs.3, Hs.12, Hg.8, Hs.4, Ha.3, Ha.118, BMs.12, LE.3, Hs.2, Sb.2, Cs.2, BERN.2, RPs.3, Is.8, Hg.12, Ha.12, Hw.2, A.7, J.12, N.12, W.11, L.2, Ha.113.

15 (a).—BDs.3, BNs.3, BERN.286, Ss.21, BMs.7, LN.80, Hs.107, Ha.8, RPs.110, Hs.30, HsL68, CR.780. Var. 31. Par. 'Amar [M.N.]. Page: Addid [11].

کر می نخودی طعمه مزین مستان را م وردست دهد توبه بکن بردان را
 تو نظربدین کنی که من می نخورم صد کار کنی که می غلام ست آرا

Tho' wine ye eschew, mystics ye malign,
 Repent for judging, pray for grace divine;
 For pride of abstinence in you begets
 A thousand vipers fouler far than wine.

VII. 84

110.—Hs.140, Hs.386, Hg.96, Hw.599.

بر هر چه دمی نظر نکو کنی که نکوست ۱۱۰ کو ساخته و خواسته حضرت اوست
 بر سر و سامانی ما عیب مکن شاید که مرادوست چنین دلور دوست

See well what e'er ye see, and good ye take,
 For all that goes is His desire and make;
 And taunt me not for utter want of means,
 Perhaps the Friend would like me for that sake.

VII. 85

1041.—Sa.333, Hs.72, Hw.887.

Page: (1) Addid [H.] [470]. (2) Fakhru'l-Mahmud Qasbi [R.S.].

کرد نظر خویش حقیری مردی ۱۰۴۱ گر بر سر خوشتن امیری مردی
 مردی نه بود لنگد بر افتاده زدن کردست یکه افتاده گیری مردی

Feel thyself as His humble slave, a Man,
 And quell thy beastly lusts be brave, a Man;
 Then do not spurn the fallen like a fiend,
 But help a fallen soul, behave a Man.

VII. 86

181.—BDa.4, BNd.4, Hw.996, J36, CRJ79.

تا بتوانی درجه مگردان کسی را ۱۰ بر آتش خشم خویش نشان کسی را
گرداخت جاودان طمع میداری میرنج همیشه و مرانجان کسی را

Be smooth—that of thy manners none complain,
And for thy anger none should burn in vain;
And if thou long to share eternal bliss,
Then pine at heart, to others cause no pain.

VII. 87

845.—BNb.406, RPa.317, Pa.346, Hd.69, Hw.736, Fag: Addl [354].

در ظلم بقول هیچکس کار مکن همه با خلق بزی بخلق آزاد مکن
فردا کوئی که من نکردم از خود این عذر نوتشوند زهار مکن

Leap not in dark for aught a wight would say,
Be kind and injure none awhile you play;
Tomorrow though ye plead no harm ye meant,
But none will heed so heed ye now to-day.

VII. 88

1048.—Hr.734, Wood.489, Pa.395, Ba.353, Hb.690, BDa.377, BNb.408, BMb.344, Hb.80, BMb.35, Hw.432, Hf.432, Ha.460, Hr.480, BMb.421, Hw.382, Pa.394, Ba.690, Ch.779, RPa.25, Ba.314, Bb.367, ALLJ20, Hp.606, Ha.491, Hw.913, A.909, J352, N.446, W.477, L.766.

گر شادی خوشتن در آن میدانی م.م. کاسوده دلے را بغی بشاری
در ماتم غلی خویش بنشین همه عمر میدار مصیبت که عجب نادانی

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

VII. 89

1049.—BNb.377, Hd.71, Hw.904, Addl [466].

گر با نونک بدی سگال چه کنی م.م. و سوخته از تو بنالد چه کنی
و در غم زده شبی بانگشت دعا اقبال ترا گوش بنالد چه کنی

Your victim when for help on Him would call,
Then time will overturn you once for all;
And if some night a poor afflicted soul
Would cry and curse you, helpless you will fall.

VII. 90

32.—Ss.3, BMa.2, Wms.308, Ps.13, Hs.13, BCh.8, BNb.8, Hs.12, BMb.4, BERN.10, Hm.7, Hp.9, Hs.7, Hs.9, Hs.3, BMf.4, Hs.3, Hs.2, Ch.3, RPa.49, Ia.8, Bb.8, ALL.15, Hp.8, Hm.16, A.8, L.3.

مرد آن نبود که خلق خوارند او را ۳۲ وز بیم بدی نیک شمارند او را
و ندی که نمود روی دستی بکرم زندان همه شب دست برآرند او را

I count him not a man, if people hate
And fear him, though for murders call him great;
A toper who extends a helping hand,
On him with blessing palms the toppers wait.

VII. 91

96.—Hy.72, Hm.72, Bb.88, ALL.144, Hw.150, A.103, J.137, W.127, L.88.

بادشمن و دوست فعل نیکو نیکوست ۹۶ بد کے کد آنکہ نیکش بادش و دوست
بادوست چو بد کنی شود دشمن تو بادشمن اگر نیک کنی گردد دوست

Be kind, and friend or foe you should not mind,
A kindly heart will never be unkind;
Ill-treat your friend, and he will turn a fiend,
And love your foe, in him a friend you find.

VII. 92

346.—Hy.357, Hs.132, Bb.286, ALL.295, Hw.402, L.375.

Fags: (1) Hala [MS. dated 1055 H.]. (2) 'Isnad Faqla [Hv.].

با مردم نیک بد نمی باید بود ۳۶۶ بدر بادیہ دیو و دد نمی باید بود
مفتون معاش خود نمی باید بود مغرور بفضلی خود نمی باید بود

One should with honest people well behave,
But should not walk with beasts to seek their cave;
From tricks of trade our conscience we should save,
With bloated bounty never play a knave.

VII. 93

411.—Hy.283, BNf.10, Ss.136, BMa.145, Wms.49, Bb.125, Hs.278, BCh.169, BNb.170, Hs.255, BMb.183, Hs.30, BMc.136, Hm.153, Hs.109, Hp.196, Hs.330, Hs.103, HCh.73, Hs.158, Hs.150, Hs.167, BMf.115, Lf.72, Hs.38, Hs.136, Ps.292, Bb.302, Ch.252, BERN.71, RPa.207, Ia.167, Bb.138, ALL.347, Hp.188, Hw.316, A.282, L.301.

Fags: (1) Shah Sa'ad [A.K.] [R.S.]. (2) Saifed Din Bakharri [Hs.]. (3) Adab [203].

خواهی که ترا دلت اسرار رسد ۱۱۱ مستند کہ کسی را ز تو آزاد رسد
از مرگ میزدنش و لم رزق خود کین هر دو بوقت خویش ناچار رسد

If ye would qualify for mystic truth,
Then keep an open heart and full of ruth;
And never think of death, nor pine for food,
For both will come and meet in time forsooth.

VII. 94

1097.—Hy.706, Sc.721, Ss.110, BM.1245, Wb.1205, Pb.565, Ba.518, Hb.656, Hs.36=175, Hc.346, Bb.666, Cb.800, Hd.64, Hw.902, A.880, J.574, W.498, L.737, Bb.667, BER.139.

خواهی که بسندیده ایام شوی... مقبول قبول خامه و عام شوی
اند رقی مومن و جهود و ترسا بد کوی مباحث تا نکونام شوی

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

VII. 95

981.—Hf.354, Hc.393, Hw.393, J.511, N.396, W.440, CR.1103.

آزار دل خلق بخوم شبے ۹۳۱ تا بر نکشد زنی نیم شبے
بر مال و جمال خویشی نکه مکن کارا به شبے بر دواين داه شبے

No harm to creatures we can plan or think,
With midnight call on God, the evils sink;
How could we here rely on youth or wealth?
For both are stolen ere we nod or wink.

VII. 96

368.—Hy.342, LN.151, Pb.164, Ba.306, Hb.258, Rp.158, Bb.361, Cb.312, ALL.363, Hw.335, A.421, L.360. *Page Added [Hw.] [175].*

بد خواہ کسان هیچ بقصد نرسد درم يك بد نکشد تا بخودش صد نرسد
من نيك تو خواهم و تو خواهی بد من تو نيك نه بینی و بمن بد نرسد

An evil man his wish will not attain
He gets for one a hundred blows in chain;
I wish you well, but you are planning harm,
No evil comes to me, no good you gain.

VII. 97

280.—Hy.39, BER.151, H.120, BM.69, Hc.35, LE.48, Bb.49, Rp.9, ALL.61, Hw.135, A.69, L.34.

هر که که غمی ملازم دل شودت ۲۸۰ یا قصه کا د خویش مشکل شودت
حال دل دیگرے بیاید بر سید تا خوشدلی تمام حاصل شودت

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.

VII. 98

481.—BNs.378, Hs.201, Hs.66, Hs.978, Addl. [24].

عمر تو نرون بود اگر از پانصد ۸۱
افسانه شوی عاقبت از روی خورد
بارے چو فسانه پیشوی ای بخورد
افسانه نیک شونه افسانه بد

If you would live a thousand winters hale,
At last your name in legends they retail;
Since after all your story has to end,
Make it a comely not a tragic tale.

VII. 99

1032.—Hs.588, Hs.145, Sd.145, BNs.148, U.145, Ss.107, Ra.313, Pa.198, BNs.161, Hs.140, BMs.140=403, Ws.467, Ps.382, Ba.506, Hs.674, BNs.448, BMs.515, RPs.170, RPs.383, Hs.412, Hs.365, Hs.427, Hs.455, BMs.389, Hs.74, Hs.654, Ch.791, Is.483, B.341, Hs.581, Hs.879, A.859, J.342, N.404, W.469, L.717, Hs.156=255.

ز تبار کنون که میتوانی بارے ۱۰۳۲
بردار ز خاطر عزیزان بارے
کین عالم بی وفا نماند بکسی
از دست تو هم برون رود پیکارے

Now that ye have resources at your call,
Relieve your friends from burdens great or small;
How can ye hold for long this faithless World?
She slips away from hand, and—once for all.

VII. 100

223.—Hs.122, Hs.141, Hs.74, Ps.388, Bb.155, Ch.155, ALL.192, Hs.116, A.116, J.143, W.122, L.142, BERS.262. Page K.I. [Rough 50].

سیم ارچه نه مایه خوردندان ست ۲۲۳
بی سیاه را باغ جهان زندان ست
از دست تویی بگفته سر بر زانوست
بر کینه زردهان شکی خندان ست

Though gold is not the ware which wisdom stocks,
Yet paupers in this park are chained in docks;
The grass, with empty hands, would drop and swoon,
The rose, with golden purse, at wenches mocks.

VII. 101

778.—CALs.383, Hs.337, Is.386, B.266, Hs.470, Hs.669,
'Ams. [M.N.].

گل گفت که دست زرقشان آوردم ۷۷۷
خندان سر بهمان آوردم
بند از سر کینه بر گزافم رقم
هر قدر که بود در میان آوردم

Said Rose "With hands out-stretched I shower gold,
And as I smile a smiling world behold;
I loosened all my purse from band and fold
And gathered seed of bliss which now I hold."

VII. 102

144.—BN4229, BER4260, H4138, H476, P4285, H4386, H4390, CR430,
Fag: Nizami Ganjavi [R.S.].

چون نیست امیدم مرم از شام بچاشت ۱۰۴۳ باری همه تخم نیکوئی باید کاشت
چون عالم را به کس نتوانند گذاشت باید دل دوستان نگه باید داشت

We sleep at night but may not hope to wake
Hence we should sow but good for Goodness sake.
As world is not a ready cash at call,
Let friends enjoy the comforts we can make.

VII. 103

1043.—H4715, H4400, BML406, B4470, Ch465, H4467, ALL701, H4429,
H44573, A4590, J4551, N4444, W408, L447.

Fag: (1) 'Ahsad Dis Sam'ansani [A.K.] [M.F.], (2) Abu Sa'ad [Z].

گر روی زمین بجهل آباد کنی ۱۰۴۴ چندان نبود که خاطر می شاد کنی
گر بنده کنی بطف آزاد می را بهتر که هزار بنده آزاد کنی

Thou' Poles you colonize, the snowy part,
'Tis less by far than that you please a heart;
To bind in love some mystic who is free,
Is more than freeing thousand slaves apart.

VII. 104

824.—H4425, W404119, P4300, B4247, H4397, BN4272, BML311, H473,
H4227, H4262, H4363, BML245, B4437, Ch466, BER4102, Is4382, B4376, H4357,
H4226, H4322, A4515, J4323, N4227, W466, L445.

رفتند وز رفتگان یکی نامد باز ۱۰۴۵ تا با تو بگویند از پس پرده را ز
کارش ز نیاز میکشاید نه نیاز باز بچه بود نماز به صدق و نیاز

They march, but none returneth from the race,
To tell if he had seen unveiled the Face;
By love, and not by deeds we gain His grace,
For loveless prayers are but circus plays.

VII. 105

30.—H433, Is412, P48, BML20, W404314, P416, H416, B4315, BN415,
H422, H411, BML30, BER423, H43, H414, H415, H41, H429, H420, H415,
BML13, LE412, H411, BER411, R4379, Is415, B412, ALL27, H418, H415, H438,
A40, J429, N415, W438, L36.

دوراه نیاز مردلی را در باب ۱۰۴۶ در کوی حضور مقلی را در باب
صد کعبه آب و گل بکند نرسد کعبه چه روی برودلی را در باب

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.

VII. 106

1947.—Pb.394, Ba.352, Hb.699, Hd.63, Hw.863. *Page Added* [Hj.] [495].

کر کبر و جهود و کر مسلمان باشی عم. از خود بگذر تا همه تن جان باشی
در هر ده کیشی راست باشی چون تبر و ده چو کان لایق قربان باشی

If Christian, Moslem or a Jew you be,
You live in whole when from your "Self" you flee;
Ply your own path as arrow, reach Him straight,
These crooked bows are bowstrunged, here you see.

VII. 187

291.—Hs.264, Sd.264, BNs.271, Sc.311, BNs.1, BNs.277, HCs.253, LN.133, BM.297, Ba.35, Hs.171, BDs.126, Hs.105, BNs.127, Hs.79, Hs.109, Hs.118, Hs.82, Pz.144, Cs.226, Hs.266, ALL.227, Hs.103, Hs.249, A.242, J.156, N.102, W.132, CR.882, BER.1284. *Page: Second Dia Khajandi (Arab).*

از فضل عنان میبج و در سحر هیچ ۲۹۱ از غلبه سحر بگذر و در کفر هیچ
دستان قصب پیاده بفروش مرس کم کن قصی پس غرق بر سر هیچ

From coming grace you should not turn your face,
But flee from Hell or Heav'n to Master's grace;
Yea sell your haughty head for Master's feet,
And do not trick or boast and march in lace.

VII. 188

942.—BNs.389, Hd.54, Hw.871.

(1) *Added* [Hj.] [494]. (2) *Also Said* [496].

ای دل ز شراب جهل مستی تا که ۹۴۲ وی نیست شونده لاف هستی تا که
ای لمره ز بحر غفلت از ابره تردانی و هوا برستی تا که

How long you rave in ignorance? O mind!
Unborn you vanish, leaving pride behind;
With misty shroud are drowned in darkest deep,
Thus soaked in lust, in vanities you wind.

VII. 189

482.—Hs.233, Pz.105, BMs.173, Pb.201, Ba.145, Hs.286, BDs.191, BNs.131, Hs.300, BMs.188, BMs.199, Hs.123, Hs.146, Hs.199, Hs.313, Hs.90, HCs.60, Hs.129, BM.199, Hs.222, Pz.384, Bz.291, Cs.293, BDs.60, RPs.182, Is.129, Bz.109, ALL.293, Hs.198, Hs.198, Hs.264, A.311, J.296, N.198, W.177, L.250.

Page: (1) Read (2). (2) Added [230].

سیرمه دانای فلک میداند ۹۴۳ م کوموی بجوی و دگه برگه میداند
گیرم که فردی خلق را بفربی با او چه کنی که یک یک میداند

He knoweth Truth ere world had yet begun,
He counts the atoms of the Earth and Sun;
You trick the world by shows, but cannot trick
The Master who knows all, and one by one.

VII. 190

942.—Hy.717, Bb.626, ALL394, Hw.874, A.892, L.749.

Fagn. Afzal [Hs.] [R.S.] [407].

از کبر مدار هیچ در دل هرے ۹۴۲ کز کبر بجای ز سیده است که
چون زلف بان شکستی عادت کن زان پیش که بگسلد زان نفس

Let pride no ambition in heart install,
For pride has hurled some angel down to fall;
Learn how to bend like lovely maiden's curls,
Ere taut, thy breath would snap at once for all.

VII. 111

956.—Hy.587, 5847, BMd.299, Pb.490, Ba.400, Hb.537, Hj.79, Pc.401, Bb.588, Q.663, H4.377, ALL395, Hw.717, A.718, J.448, L.661, BERJ.363.

صیاد! حدیث فخر مکن ۹۵۶ چو بیکه فخواند تو تحریر مکن
چون پر حقیقت از تو معنی طلبد از دیده بکن روایت از پیر مکن

You coward! talk of grand-assault-at-arms!
Though blind, you talk of Helen and her charms;
When Real Sage enquires your inner life,
Speak of your own and not of father's farms.

VII. 112

912.—Hy.699, U.23, Sc.260, Ba.276, BNb.35, LN.28=271, BMd.47, Wbod.471, Pb.491, Ba.440, Hb.578, BDd.337, BNl.479, BMB.429, RPd.7, Hs.38, BMb.355, Hm.373, Hb.376, Hs.398, H4.23, BMb.553, Pc.363, Ch.707, H4.373, ALL649, Hs.369, Hw.783, A.783, J.486, N.373, W.416, L.663, BERJ.21, Hs.46.

دانی ز چه روی او افتاد است و چه راه ۹۱۲ آواز سرو و سوسن اندر الهواه
کین دارد ده زبان و لیکن خاموش و اوست دوصد دست و لیکن کوتاه

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.

VII. 113

299.—Hb.362, Hc.397, Hp.236, Hw.452.

آنانکه شراب معرفت نوش کنند ۲۹۹ از هر چه بجز دوست فراموش کنند
آرا که زبان دهند دیدن نه دهند و آرا که دهند دیده خاموش کنند

When He reveals His face to servants meek,
They forget all, and Him alone they seek;
To those who speak, He will not give the eye,
And those who get the eye, will cease to speak.

VII. 114

819.—BNs.499, Hs.212, Hs.81, Hs.965. *Fajr Ahdal* [Hs.].

مرد آن نبود که ظاهر آرائی بود ۱۹ تا در دل و چشم مردمش جانی بود
مردانه در آئی و باطن آرائی کن کن زن باشد که ظاهر آرائی بود

A man would not array his body so,
That in esteem of others he may grow;
Advance as man, and deck your inner self,
A woman only needs an outward show.

VII. 113

643.—BNs.475, Hs.396, Hs.1018. *Arad* [238].

در خرقه چه بپوشی که نه راه شناس ۳۶ کز خرقه نه امید نوازید نه هراس
کز سر کشی و بر پیوشی کز پاس چون پوشش تو بود چه دنیا چه پلاس

Why should ye fools in cloak and gowns parade?
With clothes ye neither bloom nor even fade.
And though ye jockies go in purple suit,
At marts or races ye are known by trade.

VII. 114

409.—Hs.344, Ss.294, Hs.94, Ss.94, BNs.99, Ss.217, U.72, BNs.107, Ss.340, Rs.309, BNs.371, BMs.341, HGs.90, LN.75+268, BMs.127, Wms.127, Ph.184, Ss.127, Hs.279, Ss.46, RPs.48, BNs.219, Hs.252, BMs.340, RPs.246, BMs.180, Hs.199, Hs.141, Hs.197, Hs.295, HGs.118, Hs.213, Hs.194, BMs.180, LEs.69, Hs.168, Pz.295, Bs.363, Cs.380, RPs.240, Ss.334, BNs.52, Hs.571, ALs.298, Hs.274, Hs.141, Hs.391, A.423, J.217, N.140, W.163, L.362, Hs.31.

خرم دل آن کس که معروف تشد ۳۶ در جبه و دراعه و در صوف تشد
سبخر غ صفت برش پروازی کرد در کنج خرابه جهان بوف تشد

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As phoenix he will soar to Highest plane,
He won't in worldly ruins hoot and frown.

VII. 117

1046.—Hs.136, Ss.156, BNs.154, Ss.99, Rs.322, BNs.153, HGs.152, Wms.120, Ph.292, Ss.350, Hs.687, BNs.25, RPs.83, Hs.278, Hs.405, Pz.443, Cs.393, Ss.311, Hs.572, Hs.617, Hs.434, Hs.808, A.826, J.357, N.449, W.480, CR.1175, BERS.228.

Fajr Ahdal [Hs.] [472]; (2) *Isa'i Hamadani* [Hs.]. Also *Ss'd* [466].

کز شهره شوی بشهر شرّ النّامی ۳۶ و ز گوشه تشین شوی همه وسواسی
به زان نبود کز خضر و الیا می کسی نشاسد ترا تو کسی تشاسی

If famous, they would think you pest of town,
If you retire, then folk would only frown;
'Tis best, tho' you have mystic powers of saints,
That they should take you for a country clown.

VII. 118

428b.—Hy.281, Sa.135, BMa.144, Wbod.49, Ba.63, Hb.214, BDa.168, BNi.169, Hb.294, BMa.182, BMa.135, Hm.152, Ha.154, Hg.149, Hb.329, Hb.102, HGa.72, Ha.157, Hb.149, BMa.157, Hb.135, Pa.329, Ba.300, Ch.251, BEBa.79, Ia.166, B.137, AL1346, Hg.187, Hw.314, A.360, L.299.

Page: (1) Shāh Jām (Hb.). (2) Shāh Sa'jān [R.S.], [H.A.], (3) Akhlā [214].

در راه چنان رو که سلامت نکند ۳۸م با خلق چنان زی که قیامت نکند
در مسجد اگر روی چنان رو که ترا در پیش نخوانند و امانت نکند

Go ye with eyes on ground, that none may greet,
Behave with folk in manners which are sweet;
You may attend a Church—but do it so—
That none may rise and offer you a seat.

VII. 119

848c.—BDa.125, BNi.187, Pa.304, CR.1096.

Page: Salma Sa'ji (Tehran Text) but not found in MS. d. 802 H.

درویش زن جامه صورت بر کن محمد تا در ندھی بجامه صورت زن
رو که گیم قدر درویش افکن در زیر کیم کوس سلطان زن

O monk! divest yourself of clothes of form,
So that your frame of thought may not deform;
Go—Wear the rag of meekness on your head,
And all thereunder you should take by storm.

VII. 120

893.—Hy.391, BNi.8, Wa.30, BDa.51, Sa.168, Ha.209, Sa.209, BNi.207, Sa.232, U.135, BNi.123, Sa.350, BNi.42, Ra.163, Hb.32, HGa.194, LN.301, BMa.127, Wbod.49, Pa.273, Ba.222, Hb.372, BNi.28, BDa.206, RPa.13, Hb.119, BNi.257, BMa.306, RPa.88, Hb.216, H.200, Hg.261, Hb.247, Hb.99, BMa.128, Pa.380, Bb.400, Ch.429, RPa.18, Ia.265, Bb.160, Hb.272, AL1409, Hg.335, Hb.199, Hw.467, A.471, J.292, N.200, W.244, L.410, BEBa.313, Ha.109=140.

ستی مکن و فریضه حق بگذار ۹۳م در عهد تا آن جهان نم باد بهار
لبیت مکن و خلق جهان را آزار و آن قصه که داری ز کسان باز مدار

Avoid the sloth, by duties thou peruse,
I wield that world, so love alone I choose;
Don't slander, and to injure lay no ruse;
Bestow on poor thy morsel, don't refuse.

VII. 121

326.—BNi.119, Sc.37, BMa.104, Ba.41, Hb.194, Hb.149, Hb.261, Hb.209, Pa.145, Bb.314, Hb.74, Hw.306, A.200, CR.894, BEBa.177, Hb.92.

از لقمه وقف هر که پرورد جسد به هم رو باد شود اگر چه بود است اسد
گر بیغرضی مرا مصدق داری خاصیت آن وقف بخل ست وحسد

The man who fills his corpse with crumbs of grace,
Tho' once a lion, soon a fox he plays;
Unselfish if you be, then own the truth,
That bread of gift has envy, greed as traits.

VII. 122

288.—Hy 714, Ha 133, Sd 133, BNb 131, U 128, BNd 251, Se 97, Ra 303, BNb 350, HCa 128, BMd 117, BNc 28, Wmd 283, Pb 352, Ba 303, Hb 645, BNd 474, BMb 541, RPa 76, Hb 95, Hm 427, Hf 492, Hc 407, Ha 31, BML 400, Pa 241, Bb 668, Ca 764, RPa 31, L 308, Bb 361, Hd 361, ALL 700, Hp 602, Hc 411, Hw 808, A 889, J 328, N 416, W 455, L 746.

Pap: Nash Tusi [Ha.], R.S.].

تا در تن نیست استخوان و در گوشت و پیکر
از خالقه تقدیر منتهی و پیکر
کردن من از خشم بود دهم زال
منت میر از دوست بود حاتم ملی

So long as bones and skin in body blend,
Resign in Him, on Him your care ye spend;
But fear no Titan if he comes as foe,
Nor beg a boon if Caesar acts your friend.

VII. 123

1054.—Hd 376, Hw 808, Afsh [H.] [MF.] [R.S.] (480).

مردے باید بلند همت مردے به
زین والحق دیدہ خورد پروردے
کو را ز تعلی اندرین تودہ خاک
بر دامنِ همت نہ نشیند کردے

I should be man, a high aspiring man,
From what I see should learn what all I can;
So that my corpse, a mote from dusty bin,
Would blind me not when sublime heights I scan.

VII. 124

361.—BNb 367, Hb 387, Hd 362, Hw 383, Afsh [167].

ای خواجہ اگر کار بکامت نبود
یا خطبہ جاودان بکامت نبود
خوشبای و بخود نصہ کہ کردار جهان
ملکت شود از حرص تمامت نبود

O Sire! if affairs do not smoothly speed,
Or now men do not permit thee to lead,
Remain sedate; for if the world in whole
Be thy domain, still hungry is thy greed.

VII. 125

388.—Hy 350, Hj 238, Hb 365, Ba 368, Ca 370, Hd 251, ALL 371, Hw 342, A 429, L 368, BER 124.

چون دست بدامنِ هوس می نرسد
چایے بمراد دل بکسی می نرسد
در ده قدحِ ذوق کہ جامِ صافی
زین شیشه فیروزہ بکسی می نرسد

As none can clasp the flowing skirt of greed,
No earthly path to fount of bliss would lead;
Then fill my heart with pangs—this azure glass
Containeth gall for all, no drop of mead.

VII. 126

483.—H_z299, BN131, S_a33, BD_a68, S_a110, S_a177, U249, BN483, S_c292, BN411, R_a124, P_a115, BN339, LN144, BM123, W_z336, B_a68, H_b221, BD_a137, H_z393, BN138, H_b167, BM_b162, RP_a323, BM_a128, H_a142, H_a151, H_z137, H_z136, H_b322, HC_a221, H_a147, H_a179, BM116, LE64, H_a197, P_a378, B_a270, C_a245, RP_a396, L_a154, B_a127, AL1331, H_z177, H_a157, H_w294, A398, L234, N136, W175, L277, BEB1328, H_a122.

زان پیش که بر سرِ توشیحون آرد هم فرمای که نابادا گلگون آرد
نوزده ای عاقل نادان که ترا در خاک نهند و باز پیرون آرد

The Time's in ambush, lo! will soon assault,
Before that, find thy bliss, and do not halt;
O fool! thou art no gold—once laid in earth
Who cares to dig thy ashes from the vault?

VII. 127

290.—H_b178, H_a120, H_z133, H_z240.

تا چند کشتی دلا در این دایر سپنج ۲۹۰ از عمرِ دوروزده دهر صد بخت ورنج
در حرص و امل مگوش و زیادد، بوش ای خواجه بگو چه کرد قارون با کنج

A wink of life and handful dust you keep,
Why wring your hearts and fill these oceans deep?
Away with greed and hopes, and love your Lord;
The gold which Korah piled but made him weep.

VII. 128

478.—S_c373, BN112, P_a210, B_a134, H_b305, H_b289, H_a567, H_w992.

Parsi: Rast Deyā (M.I.).

عاقل چو بیکار این جهان بی نگرد هم عشرت کند و طریقی شادی سپرد
آرے که در پی زمانه از روئے خورد از عمر بر او خورد که او نم نخورد

The wise one sees the world and these affairs,
He seeks for pleasures only and forswears
The rest. If one would follow wisdom here,
He profits by his life, who saves his cares.

VII. 129

479.—H_z238, S_a75, S_a162, H_a276, S_a276, BN320, S_c316, BN449, BN3290, HC_a264, P_a209, B_a133, H_b304, H_b72, H_b176, BM_b169, RP_a244, H_a132, H_z211, H_b350, H_a32, P_a410, B_a242, C_a265, BEB_a57, AL1290, H_z219, H_w271, A316, L235, BEB169.

عاقل غم و اندیشه لا شئی نخورد هم جز جام لبالب و بیای نخورد
غم در دل و بادد در صراص باشد خاکش بر آنکه غم خورد می نخورد

From cares and strife for carcass wise are chaste,
Save Word and constant Word they would not taste;
With grief in heart and Lord within us still,
To quit the Lord for grief will lay us waste.

VII. 130

1042.—H₂670, BDa.155, H₂134, Sd.134, BNb.152, S₂333, U.130, BNd.262, S₂98, BNb.109, Ra.320, Pa.260, S₂187, BNb.229, HCa.129, LN.108, BMa.122, BNc.24, Wad.270, Pa.591, B₂549, Hb.686, S₂31, BDa.3406, H₂35, BNb.512, RPc.77, BMa.380, Hm.400, Hb.434, HCa.362, H₂429, H₂442, H₂94, BNb.194, H₂375, Pa.437, Ch.799, L₂480, B₂338, H₂186, ALI.680, H₂578, H₂433, H₂516, A.946, J.356, N.448, W.479, L.607, BERJ.218, H₂100.

گر دست دهد ز مغز گندم آئے ۱۰۴۲ وزی که و می ز کوفتند می دانه
با ماء ریخته در و بر آئے عیشی ست که نیست حد مرسلطانی

If one could find a loaf of grinded wheat,

And with a gourd of wine and chop of meat

Retires to ruined haunts with Beloved One,

What king can hope to find such joyous treat?

VII. 131

979.—H₂690, H₂173, Sd.173, BNb.171, S₂370, BNb.206, LN.244, BMa.412, Pa.547, B₂500, Hb.538, H₂184, RPc.295, H₂404, H₂447, Pa.796, Bb.636, Ch.793, L₂518, H₂189, H₂619, H₂403, H₂540, A.862, J.521, N.408, W.448, L.719, BERJ.367, H₂264.

بر کبوترِ خود حساب اگر باخوری ۹۷۹ کاؤل نوچه آوردی و آنرچه بری
کوئی نخورم باده که میاید مُرد میاید مُرد اگر خودی یا بخودی

'Tis meet, O sage! your own account you cast,

See what you brought at first and take at last;

You shun to feast on Him lest you would die,

But die you must tho' you may feast or fast.

VII. 132

477.—Ba.1, S₂136, S₂250, BNb.46, LN.23, RPc.291. *Vers* of 370.

370.—TK.10, H₂236, Ka.2, S₂125, U.120, S₂90, Ra.115, Pa.104, BNb.135, BMa.111, Wad.60, B₂52, Hb.205, BDa.144, BNb.145, H₂174, BMa.347, RPc.66, BMa.119, Hm.133, H₂179, H₂142, Hb.316, HCa.215, H₂199, H₂129, H₂38, Pa.323, Bb.248, Ch.232, L₂142, B₂118, ALI.252, H₂167, H₂263, A.308, J.195, L.207.

Vers 477. *Paps* (1) *Sana* [J.C.], (2) *Add* [210], (3) *Andal* [Rampie 90].

عالم اگر از چهرِ تو می آیدند ۴۷۷ مگر اے بران که عاقلان نکرا بید
بسیار چو نور وند و بسیار آیدند بر اے نصیب خویش کت بر بیدند
بر چشمِ تو ادرچه عاشقان بکرا بیدند ۴۷۷ بکرای بدان که عاقلان بکرا بیدند
بر بای نصیب خویش کت بر بیدند بسیار چو تو شدند بسیار آیدند

Though World may deck herself and thus adorn

For you, yet never pine for her and mourn;

For many like you came, and many went,

So take your share ere hence you may be borne.

K

VII. 133

1411.—Hs.700, U.62, BM.253, BM.478, W.461, Ps.377, Es.331, Hs.669, BD.391, BN.458, BM.318, Hs.411, Hs.421, Hs.443, Hs.34, Ps.306, Es.664, Ch.798, Hs.428, Hs.853, A.873, J.534, N.425, W.462, L.750.

درباغ چوبد بخود ترش اول دے ۱۰۱۱ شیرین زچہ کشت و نفع چون آمدے
از چوب بہ تیشہ کر کسی کرد رباب و ز پیشہ چہ گوئی کہ می سازد نے

The grape was sour at first, in season sweet,
Who changed its nature? Sun—His nursing heat;
A lute when carved from wood in plaintive notes
Sings not for tools, but Master's kiss to greet.

VII. 134

342.—J. 159. This quatrain is found in Persian translation of Kalilah Dimnah by Abul Ma'ali Nasriddin bin Hamid in the reign of Bahman Shah Ghaznavi (342 H.—347 H.). Page (1) Sami (Hs.) (H.A.), (2) Afid (134).

آن را منکر کہ ذوقش آید مرد ۳۰۲ در عهد وفا نکر کہ چون آید مرد
از عهد عہد اگر برون آید مرد در هر چہ گمان بری ترون آید مرد

Be not beguiled if X in science swells;
But find in primal duty how he dwells;
If X should fail to keep his primal word,
In every vice imagined, X excels.

VII. 135

230.—Hs.14, J.123.

Sahih (A.K.).

عاشق بفروش لایہ الا ہوست ۳۰۳ غافل بگان کہ دشمنست و بادوست
دربا یو جود خویش موجے دارد خس مہندارد کہ کشاکش بالوست

The wise will shout that "Lord the God is He."
The fool in Him some friend or foe would see;
The sea within His mighty being rolls,
The straw conceiveth it is fighting sea.

VII. 136

281.—Ss.273, BN.470, Hs.6, Hs.3, Hs.428. Khayyām Tefas.

Page (1) Kamal ul Din Abul or Rastag (Hs.), (2) Afid (134).

هر نقش کہ بر تخی ہستی پیداست ۳۰۴ آن صورت آن کسی است کان نقش آراست
درباے کھن چو بر زند موجے نو موجش خوانند در حقیقت در باست

Each form which on this Canvas shows its face
Is His own form who thus is wont to trace;
An ancient Ocean rolls in newer waves,
Tho' waves we call, is Ocean in His grace.

VII. 137

861.—Ra.7, CR.1007.

Farsi 'Amar [M.N.].

يك قطره آب بود با دریا شد ۹۶۱ يك ذره خاك با زمین پكتا شد
آمد شدن تو اندرین عالم چیست آمد مگس پدید و تا پیدا شد

At first there was a drop, it merged in sea,
A mote of dust was smeared on open lea;
You come and go!—for all the dust you raise
On Phocbus' car, you are a boasting flea!

VII. 138

329.—Hr.252, Sa.82, BDa.58, Sb.254, Ha.128, Sa.128, BNa.127, BNa.76, Sa.91, BNa.143, Ra.91, BNa.141, HCa.124, BMa.283, Sa.27, Ha.180, Hs.792, Ha.181, Ha.273, Pa.31, Bb.283, Ch.273, Ha.336, AL1321, Hw.283, A.331, J.272, W.214, L.270, BER1130.

ابرام که ساکنان این ایوانند ۹۶۲ م اسباب تو دگر خورد منداند
هفت تاسرشته خورد کم نکلی کاتانکه مذبذبه سرگردانند

The germs which in this mansion do abide
Have cast the wise men thinking far and wide;
Beware! you do not lose your clue of wit,
For doctors go on reeling every side.

VII. 139

894.—Hr.486, Ha.152, Sa.152, BNa.150, Sa.114, Ra.268, BNa.169, HCa.143, BMa.464, Wad.260, Pa.479, Sa.429, Ha.366, BDa.341, BNa.416, BNa.417, Hs.90, BMa.362, Ha.370, Hs.387, HCa.344, Ha.375, Ha.407, Pa.163, Ch.697, Sa.438, Bb.307, Ha.464, AL1640, Hs.338, Hw.374, A.777, J.494, W.424, L.636, Ha.286.

اے بے خبر از کار جهان هیچ نه بود بنیاد بیادست ازان هیچ نه
شد حد وجود در میان دو عدم نیکو بشکر که در میان هیچ نه

O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

VII. 140

818.—Hr.417, Ha.100, Sa.100, BNa.97, BNa.133, Sa.74, BNa.82, HCa.75, BMa.471, BPa.33, Hs.50, Pa.193, Bb.428, Ch.466, Ha.464, AL1499, Hw.312, A.506, L.436, BNa.496. Farsi 'Ahd [265].

بودی که نبود بخود و خواب نیاز ۹۱۸ کردند نیازمندت این چار اناز
هر يك بنو آنچه داد بستند باز تا باز چنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
Four elements gave their stores for thee to keep;
But each will wrest from thee what once it gave,
Denuded thus they cast thee in the deep.

VII. 141

820.—H_g631, BNj13, H_u13, BMb.476, P_u365, BL632, Ck.712, ALI658, Hw.792, A.798, L.678.

از آتش و باد و آب و خاکیم همه . در عالم کون در هلاکیم همه
تا آن با ماست در جفائیم همه چون ن برود روان باکیم همه

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

VII. 141

849.—R_u13, H_g694, BNj33, W_u22, Sh.147, S_u333, BNd.245, S_u408, BNu.104, P_u302, BMd.396, BNu.67, W_u462, P_u528, S_u476, H_u613, BDk.392, BNi.463, BMb.520, BMd.394, H_u413, H_u386, H_g409, HCB.376, H_u442, H_u463, BMd.417, H_u76, H_u360, P_u581, Ck.751, L_u494, L_u350, H_u258, H_g591, H_u383, Hw.846, A.866, J.502, N.389, W.491, L.723, H_u69. Page: 'Oshid Zaqani [H_u].

ای آنکه تهجه چهار و هفتی ۱۴۹ وز هفت و چهار دایم اندر رفتی
می خود که هزار بار پیش گفتم باز آمدنت نیست چو رفتی رفتی

Thou gist of seven planes, and quarters four!
Why list thyself with these for ever more?
Call out His name, I told you thousand times,
You won't return when once you reach His door.

VII. 142

818.—H_g537, H_u31, Sd.31, BNu.31, BNd.193, S_u23, R_u240, P_u385, BNu.33, HCB.28, LN.27, W_u472, P_u421, S_u370, H_u507, BDk.295, BNi.376, BMb.443, RP_u305, HLT.74, BMd.310, H_u324, H_g348, HCB.308, H_u355, H_u366, H_u64, H_u339, B_u560, Ck.626, L_u491, B_u369, H_u446, ALI.567, H_g487, Hw.689, A.688, W.389, L.381, SERI.20, H_u254. Page: Abul Hasan Khilqani [M.F.] [A.K.]. Page: 'Anar [M.N.].

اسرار ازل دانه نودانی و نه من ۸۱۸ وین حرف معانه تو خوانی و نه من
هست از پس پرده گفتگو می من و تو چون پرده بر افتد نه تو مانی و نه من

Eternal truth nor thou nor I explain,
Nor I nor thou can read this cypher plain;
We converse, I and thou, with veil between,
Unveiled, as One, nor I nor thou remain.

VII. 143

921.—P_u19, H_u19, H_u68, H_g17, Hw.966, W.131, CR.811.
Page: Anshad Kimani [R.S.].

ای هستی تو هستی هست دگر هست ۹۲ این هستی تو هستی هست دگر هست
دو سر بگریسان تفکر دو کفی کاین دست تو آستین دست دگر هست

Thou standest straight when He will give command,
This mystic light has come from mystic wand;
Go drown thyself beneath the depths of thought,
This hand of thine is sleeve for Potent Hand.

VII. 145

254.—BNb.452, Hb.9, Pc.464, Hb.452, Hw.941, Afsh. [Hv.] [R.S.]. Eclm.

معلوم نمیشود چنین بر سر دست ۲۵۴ کاین صورت و معنی ز چه در هم پیوست
گوهر چون نام شد صدف نیز شکست در طرف که گو شمسطان بنشست

'Tis hard to say what compact bindeth down
The Form and Soul with Word a Name or Noun;
When pearl was formed, the shell was split in twain,
The pearl at last adorned a royal crown.

VII. 146

141.—BNb.451, Hb.8, Hb.453, Hw.940.

Afsh. Kahl [Hv.] [A.K.]. Reply to 125. Par. by Isami Hariri [R.S.].

چون گوهر جان در صدف دل پیوست ۱۴۱ در آب حیات گوهری صورت بست
اسرار به جلای به زده کسی آنگاه شود عیان که صورت شکست

The shell of heart contains the pearl of soul,
With life's essence the soul has shaped a bowl;
The secret is unveiled to all who seek
By breaking through their shape to reach the whole.

VII. 147

188.—Hq.46, Sa.106, BDa.29, Sb.244, Ha.87, Sa.87, BNb.86, Sa.33, U.41, BNb.31, Sa.64, BNb.108, Ra.42, Pa.39, BNb.63, BMa.108, HCa.82, LN.24=177, BMa.39, Wb.27, Pb.109, Hb.101, Sa.38, BDa.60, Hb.132=125, BNb.61, Hb.120, BMa.92, RPa.21, Hb.63, BBRa.79, BMa.26, Hw.36, Hb.36, Hb.44, Hq.74, Hb.60, HCa.201, Hb.27, Hb.34, Hb.391, Pc.322, Sb.34, Ch.92, RPa.90, Lb.61, Lb.49, Hb.279=466, ALL.37, Hq.60, Hb.44, Hw.54, A.76, J.34, N.44, W.47, L.61, BBRa.89=373, Hb.63.

در پردۀ اسرار کسی داره نیست ۱۸۸ زین تعیۀ جان هیچ کس آگه نیست
جز در دل خاک هیچ منزلت نیست افسوس که این فسانه هم کو نه نیست

Behind the secret curtain none can go,
How life is decked and painted none can know;
But then we have to wait in dusty pits—
Alas this endless tale! and weary show!

VII. 148

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258.—Hq.679, BDa.145, Hb.108, Sa.108, BNb.107, BNb.221, Sa.279, BNb.111, HCa.108, LN.241, BMa.394, Pb.323, Ra.473, Hb.612, RPa.349, Hf.390, Hq.408, Pc.56, Sb.647, Ch.787, Lb.637, ALL.690, Hq.609, Hb.369, Hw.828, A.850, J.307, N.394, W.406, L.707, Hb.248.

Page: (1) *Afsh. [Hv.]*. (2) *Badrī Sajwandi [R.S.]*. (3) *Fakhr Razi [Z.]*. (4) *Shahī Ahmad Balabhi*. (5) *Badrī [Rasmi 213]*.

ای دل اگر از غبار تن پاک شوی ۲۵۸ نور و روح مجردی بر افلاک شوی
عرش ست شمعین تو شمرمت بادا کانی و قلم خطۀ خاک شوی

Shake off, O heart! this mildew with a sweep,
And soar above the stars in single leap;
You hail from Highest High, and what a shame
You long to dwell upon this filthy heap!

VII. 149

989.—BNb.466, BMS.321, RP.346, Hd.89, Hw.900. *Pap. Afdl* [419].

ای دل بگردی زلفی گامی ۹۰۹ چون زهره آن بود که جوی کامی
تودد فراق نیم شب برده تا در صحبت او بکا دمی تا خامی

Step out, O heart! with single purposed face,
Then only you can hope to have His Grace;
You have not borne the longing pains at nights,
How could He greet a raw one in the days.

VII. 150

177.—BDa.28, Sc.18, BNd.36, LE.52, Hc.29, P.321, Hw.964, W.109, CR.1200.

Pap. (1) Sc.8 [Hc.], (2) 'Asim al-Din Mahmud Khatibi [R.S.] [Nat. Jam.].

(3) *Afdl* [90].

دل گفت مرا علم لدنی هوس است ۱۰۰۱ تعلیم بکن اگر ترا دست دس است
گفتم که الف گفت ذکر هیچ مگو در خانه اگر کسی ست یک حرف پس است

My heart desired to know the mystic lore,
It bade me teach it, as if I knew more;
I said: "Alif" cries heart: "Stop further speech,
If there be wit the Word will eat the core."

VII. 151

88.—Fb.20, Ch.167, CR.799.

آنکس که خط از کف کُهر بار نوشت ۱۰۰۱ اول الف قامت دلداز نوشت
اونیز همی الف بے سر خط طفل یکبار نوشت و طفل صد بار نوشت

The Hand who writes His words on stars and sun,
First thought of beloved's form and drew a one;
Thus master draws the one on pupil's slate—
The child repeats and writes "A one! A one!"

VII. 152

178.—Hc.62, Hw.99, Sc.99, BNb.96, Sc.138, R.49, P.11, Sc.96, BNb.85, HCa.94, LN.77, BMS.230, Wms.113, P.106, Hb.104, BDa.26, BNd.36, Hb.47, BMS.31, RP.337, BEM.54, Hw.29, Hc.59, Hf.53, Hb.53, Hc.99, Hc.23, P.393, Bb.70, Ch.97, BEM.14, RP.63, L.29, R.19, ALL.68, Hg.38, Hb.50, Hw.49, A.93, J.59, N.49, W.52, L.78.

Pap. Hb.6 [a].

دل سیر حیات را گاهی دانست ۱۰۰۲ در موت هم اسرار الهی دانست
امروز که با خودی ندانستی هیچ فردا که ز خود روی چه خواهی دانست

The beauties of this life the heart surveys,
When still, it grasps Jehvāh's means and ways;
With self in hand today you do not see,
Bereft of self, to see you have no rays.

VII. 153

148.—H_g166, S_g123, BD_g24, S_h3, H_h20, S_h20, BN_h20, S_g73, BN_h26, S_g249, BN_h103, P_g43, P_g79, S_h71, BN_h21, BM_h41, HC_h18, LN_h17, BM_h279, W_hed317, P_h108, H_h106, BD_h81, H_g35, BN_h81, H_h86, BM_h45, RP_h141, BER_h303, H_h111, BM_h41, H_h77, H_h46, H_g78, H_h19, H_h66, HC_h14, H_h93, H_h72, BM_h73, LE_h57, P_g318, B_h173, C_h172, BD_h33, RP_h104, L_h80, B_h68, BN_h13, H_h420, ALI_h166, H_g79, H_h46, H_h385, A_h193, J_h56, N_h46, W_h49, L_h181, BER_h213.

درومعه و مدرسه و دیر و گنشت ۱۶۰ ترسند دوزخ ست و جوای بهشت
آنکس که ز اسرار خدا با خبرست زین تخم در اندرون دل هیچ نه گشت

In churches, temples, schools thus some would speak:
"O shun ye Hell and road to Heaven seek"
But he who knows the Keeper's secrets here,
Will seal Him in his heart, and leave no leak.

VII. 114

811.—H_g513, BD_h121, BN_h172, S_g322, BN_h99, BN_h16, S_h83, LN_h92, BM_h283, P_h420, B_h369, H_h306, H_g54, P_g354, B_h327, C_h347, H_h462, ALI_h393, H_h523, A_h631, W_h333, L_h544, BER_h217. *Vag. Russi* [H_h].

یکچند بکودکی به استاد شدیم ۸۱۱ یکچند به استادی خود شاد شدیم
با بان سخن شنو که مارا چه رسید از خاک بر آمدم و بر باد شدیم

As lads, we read our books by night and day,
As teachers then feruled the lads at play;
Thus ends the tale of our scholastic life:—
We came from dust, in gale we past away.

VII. 121

148.—S_g33, S_h83, H_h163, S_h163, BN_h163, S_g61, L_h43, BN_h58, S_g129+327, P_g33, P_g48, HC_h158, LN_h263, BM_h238, W_hed30, P_h92, H_h89, S_g30, BD_h63, BN_h66, H_h112, BM_h81, RP_h18, BER_h76, BM_h30, H_h32, H_g66, H_h33, HC_h206, H_h32, H_h59, H_h88, BM_h38, H_h42, B_h33, C_h17, L_h66, B_h54, H_h301, ALI_h33, H_g65, H_h124, A_h53, L_h38, H_h31.

چون نیست حقیقت یقین اندر دست ۱۴۸ نتوان با امید شک همه عمر گشتست
هان تا نهید جام می از کف دست در یخبری مرد چه هشیار چه مست

Ye do not grasp the truth but still ye grope,
Why waste then life and sit in doubtful hope?
Beware! and hold for ever Holy Name,
From torpor sane or sot in death will slope.

VII. 124

182.—Hy.49, BDs.14, Sb.220, Hs.89, Sb.89, BNs.88, BNs.16, Sb.66+301, BNs.80, Ps.64, BNs.68, HCs.83, LN.118, BMs.282, Ps.133, Hs.133, Hs.52, BMs.72, RP.140, BERN.111, Hs.51, Ps.10, Sb.37, Ch.94, Hs.308, ALI.98, Hs.140, A.79, J.134, W.113, L.64, BERN.213.

دودهر بر نهال تحقیق نوست ۱۶۲ زیرا که درین راه کسی نیست درست
هرکس زده دست یغز در شانیست امروز چه دی شناس و فردا چه نصبت

In world the fruit of truth will never grow,
Because they know not where and what to sow;
They dangle each as bats on fruitless bows,
They are the fools they were, and will be so.

VII. 137

187.—Hy.44, BDs.15, Sb.219, Hs.64, Sb.64, BNs.63, BNs.17, Sb.45, BNs.79, Ps.24, BNs.114, HCs.49, LN.59, BMs.281, Wms.389, Ps.69, Hs.68, Hs.34=102, Hs.77, BNs.54, BERN.46+176, Hy.46, Hs.149, Hs.46, Ps.191, Bhs.132, Ch.88, ALI.34, Hs.102, Hs.138, A.74, J.133, W.114, LCR.59=1198, BERN.281.

بر طرزِ سپهرِ خاطرِم روز نخست ۱۰۷ لوح و قلم و بهشت و دوزخ می جست
بس گفت مرا معلم از غفلِ درست لوح و قلم و بهشت و دوزخ با نیت

My mind the very first day thought and thought
For slate and pen and hell and heaven sought;
Said Master: "Thou art Word, by thee alone
The slate and pen, a hell and heaven, are wrought."

VII. 138

81.—BNs.481, Hs.50, Hs.481, Hs.947. Page Added [2].

آن دل که ز مهر و کینه به برید بگاست ۸۱ وان دیده که کفر و دین یکدیگر بگاست
آنکس که ز آغاز و انجام وجود فارغ شد و جز یقین نور دید بگاست

O where's the heart refined from lust or hate,
Or mind which creeds and casts will not create;
And where's the Master Soul, who from the first,
Is freed from doubts and stays in Truth sedate?

VII. 139

84.—BNs.403, Ps.48, Hs.48, Hs.108, Hs.424, Hs.596. Page Added [H].

آن کس که درونش بهر اهل پنداشت ۸۴ گلی که زلفت و حمله حاصل پنداشت
علم و ورع و زهد و ثناء و طلب این حمله دهاند خواجه مژول پنداشت

Who finds his heart imbued with love in whole,
He need not march, but Lord will seek his soul;
Devotion, knowledge, faith, desire and search,
These are the stages, Master is the goal.

VII. 140

68.—Hy.113, Ss.22, Pa.12, BMs.48, Wood.33, Ps.22, Hb.22, BNs.15, BDs.20, BNL.20, Hb.29, BMs.18, BCRs.31, Hm.18, Hs.12, H.20, Hb.31, Hs.38, Hs.34, Hs.79, BML.17, LE.31, Hs.16, Bb.125, Ch.125, RPs.62, Is.79, Is.16, Hb.429, ALL.122, Hp.24, Hs.20, Hs.548, A.143, N.20, W.24, L.191, BNs.502.

Page: (1) Rumi [Hs.], (2) Shah Niamatullah Wali [Hs.], (3) Addal [Hs.].

از مزل کفر تا به دین يك نفس است و ز عالم شك تا به يقين يك نفس است
این يك نفس عزيز را خوش ميداد کو حاصل عمر ما همین يك نفس است

One thought would take an infidel to creed,
One thought from conviction to doubts will lead;
Beware you keep your soul in best of thoughts,
For life has lent you single breath indeed.

VII. 141

222.—BNs.368, Hb.4, Hb.85, Hs.599. Page: Addal [Hs.], Far. Nader Tusi [Hs.].

سرمایه عقلی عالمان يك نفس است تو هم نفسی چو يك جهان يك نفس است
با هم نفسی كر نفسی دست دهد بخواه از حساب آن يك نفس است

The store of wit and wisdom is our soul,
Thou art the soul, and world is soul in whole;
Soul into sole—just see my sole of soul!
Results in One, oh soul my whole and sole.

VII. 142

438.—Hy.428, Hs.30, Ss.30, BNs.30, Ss.255, U.18, Ss.22, Pa.179, Pa.162, BNs.32, BMs.208, HGs.26, BML.42, Wood.122, Ps.306, Bb.253, Hb.403, Sg.13, BDs.224, BNL.284, BML.319, RPs.364, Hb.72, BMs.247, Hs.293, HCs.291, Hs.272, Hs.271, Hs.19, BML.249, Ps.504, Bb.440, Ch.468, Is.290, Is.384, Hb.95, ALL.445, Hp.366, Hs.291, Hs.325, A.518, J.326, N.212, W.271, L.448, BSR.18, Hs.41.

Page: 'Amr [M.N.].

میرسدی که چیست این نفسی مجاز گر برگویم حقیقتش هست دراز
نفسی ست پدید آمده از دریاے وانگاه شده بفر آن دریا باز

You want to know the nature of your mind,
The tale of mind will take so long to wind;
For mind's a bubble on a Surging Sea,
Within that bubble deeper Sea you find.

VII. 143

479.—BNs.408, Hs.23, Hb.301, Hb.82, Hs.599. Page: Addal [Hs.], [Hs.].

صاحب نظران آئینه یکدیگر اند چون آئینه از هستی خود بیخبر اند
گر روشنی می طلبي آئینه وار در کس منکر تا مه در تو ننگرند

His mates are mirrors, each the others see,
And from his own existence each is free.
Shake off the rust, the mirror ye would be,
And look nowhere that others see in ye.

VII. 144

219.—HB.363, Hb.398, Hp.237, Hw.451.

Fajr, Sahih (M.K.).

آنکس که چشم خوشتن ره دارد ۴۱۰ در چشم شه و گدا گذرگه دارد
در یاخود و غواص خود و گوهر خود هان خود بے نی که این سخن نه دارد

The man who through his sight can take a sweep,
May enter hearts of kings and saints to peep;
He is the sea and diver, he the pearl,
Yea think on this, for here is meaning deep.

VII. 143

427.—BNb.400, Hb.394, Hb.417, Hw.579, Afid (36).

دردیده و دیده دیدم میباید بود ۴۲۷ از جمله جهان بریده میباید بود
نودیده نداری که به بینی اودا ورنه همه اوست دیده میباید بود

Abide in eye and there His eye ye spy,
And thus cut off from world your solemn tie;
Ye have no eyes, how can ye see the Lord,
Yea he is all provided there is Eye.

VII. 144

447.—MA.177, Hb.180, BMb.173, Hb.205, Pz.246, Hb.80, Hw.444, CR.947,
BNb.450. Fajr (1) Rami (Hw.). (2) Afid (228).

رو دیده به بند تادلت دیده شود ۴۴۷ ز آن دیده جهان دگرت دیده شود
چون چشم توازدوی جهان گشت فراز احوال تو سر بر سر بسته دیده شود

Go! close thy eyes, thy heart perceiveth light,
See with that light a newer world in sight;
Thy sight expands by seeing world, and then
Thy heart will ever fill with great delight.

VII. 145

620.—BNb.437, Hw.1086, Afid (34v.) [267].

دانی بچه بی زند این طبله باز ۶۲۰ تا شدم شده ز راه باز آید باز
دانی که چرا دوخته شد دیده باز تا باز بقدر خود کند دیده فراز

The hawk's in sky, the hunter sounds the note,
That straying mind may wind and find his cote;
Its eyes are ever blinded from this world,
So may to destined realms its vision float.

VII. 146

1340.—Hy.120, Sb.273, Sa.30, Pa.20, Wcod.36, Pb.83, Hb.81, BDs.32, BNs.32, Hs.59, RPs.108, BERRs.43, Hls. Hm.28, Hg.57, Hb.113, Ha.43, Hc.29, Hc.43, Sb.128, Ch.128, Is.31, ALL.127, Hp.34, Hw.120, A.148, J.140, W.134, L.139.

Page: (1) Fakhred-Din Inqil [Hv.], (2) Nuz'at-Din Tusi [H.F.], (3) Afshar [R.S.], (4) عثمان مخدوم [Ha.].

جز حق حکمے کہ حکم را شاید نیست ۱۴۰ هستی کہ ز حکم او برون آید نیست
مر چیزی کہ هست آنگهان شاید نیست و آن چیز کہ آنگهان نمیاید نیست

Excepting Truth no law can here decree,
And naught exists which from His law is free;
What things exist, of course, there's naught like those,
And naught exists as how it should not be.

VII. 149

818.—Hy.508, Sa.308, BMs.345, Wcod.373, Pb.438, Sb.387, Hb.524, BDs.300, BNs.371, Hs.15, BMs.311, Hm.325, Hl.328, Hg.354, Ha.354, Sb.561, Ch.627, ALL.568, Hs.325, Hw.690, A.689, J.433, N.328, W.369, L.382.

Page: (1) Saif ud Din Hamad [Z], (2) Ibn Sina [Ha.], (3) Afshar [R.S.].

حق جان جهانست و جهان چہ بدن ۸۳۸ ملائکہ حواس ابن تن
افلاک و عناصر و مواید اعضا نوحہ همین است دگرها ہمہ فن

The Truth is soul of world, and world His frame,
And senses angels ever sing His name;
The skies are elements, and creation limbs,
This is At-one-ment. Rest is wordy game.

VII. 150

242.—Hy.183, BDs.33, Sb.215, Ha.77, Sa.77, BNs.76, Sa.90, BNs.36, Sa.278, BNs.183, Sa.59, Pa.72, BNs.148, BMs.54, HCs.73, LN.67, BMs.303, Wcod.319, Hb.141, BDs.99-97, Hc.250, BNs.97, BMs.85, RPs.137, BERRs.130, BMs.86, Hm.91, Hc.23, Hl.91, Hg.97, Hb.110, HCs.29, Ha.111, Hc.86, BM.47, Hc.96, Pa.434, Sb.199, Ch.125=190, RPs.164, Sa.94, Sb.82, BNs.26, Hs.437, ALL.204, Hp.115, Hs.91, Hw.202, A.212, J.105, N.90, W.92, L.199, BNs.408, BERR.123.

Page: (1) Afshar [110], (2) Also Sa.54 [97].

کردن دگرے ز عمر فرسوده ماست ۴۴۴ جیہون اترے ز چشم بالودہ ماست
دوزخ شرے ز دینج بہودہ ماست فردوس دی ز وقت آسودہ ماست

Eternal time's a twinkle of my age,
And world, from book I read, a single page;
A cinder of my fruitless rage is Hell,
My tranquil breath is Bliss which none can gauge.

VII. 171

790.—Hy.493, Sa.92, Ha.35, Sa.35, BNs.54, Sa.40, BNs.47, Ra.233, BNs.83, HGs.53, LN.50, BMs.286, Ps.408, Ba.347, Ha.494, Hs.30, BMs.374, RPs.329, Hs.31, Hs.304, Ha.340, Ha.405, Ps.501, Bs.500, Cs.527, Is.322, Ha.496, ALI.507, Ha.472, Ha.303, Ha.661, A.620, J.403, N.304, W.340, L.512, BEB.364.

مقصود ز جمله آفرینش مائیم ۲۰۹ در چشم خرد جوهرِ پیشش مائیم
این دائرۀ جهان چو انگشتِ نیست بے هیچ شکی نقشِ نگینش مائیم

I am the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

VII. 172

219.—BNs.408, Ba.447, Ha.6, BNs.14, Ha.553, *Farq*: *Afdal* [99].

سرِ تاسیرِ آفاقِ جهان از یکی ماست ۲۱۹ منزل که دوحِ قدسیان از دلِ ماست
افلاک و عناصر و نبات و حیوان عکسِ زیجِ وجودِ روشنِ منزلِ ماست

This globe of earth was moulded from my clay,
In corners of my heart the angels stay;
The skies and elements, living beings, plants,
Are imaged by my Person in display.

VII. 173

716.—St. *Rangin* 253, BNs.486, Ha.493, Ha.679.

مائیم که اصلِ شادی و کُناںِ نهمیم ۲۸۶ سرِ مایهٔ عدل و هم مکانِ ستمیم
بستمیم و بلندیم و تمامیم و کیم آئینۀ زنگِ خورده هم جامِ همیم

Tho' fount of joy, we are the source of sores,
Tho' justice courts, we court the brutal force;
We are the depths and heights, the parts and whole,
We reflect Truth, but now we rust of course!

VII. 174

252.—BNs.477, Ha.34, Ps.495, Ha.408, Ha.945, *Afdal* [Hv.] [R.S.].

ما عقلِ قدیم و جهانِ دایهٔ ماست ۲۵۲ موجودِ بجهلکی همه مایهٔ ماست
قایمِ بوجودِ ماحمهٔ کون و مکان ما ذاتِ جهانیم جهانِ سایهٔ ماست

The world's my nurse, and I the ancient lore,
And all that exists here I own in store;
This house and wares therein are in my Being,
I'm Substance, world is shadow, and no more.

VII. 175

838.—Sh.292, BNb.401, Hs.147, Hd.421, Hw.735.

For: (1) *Aḥdāl* [Hf.], (2) *Abu Ḥamid Kirmānī* [A.K.], (3) *For: Shāh Nizamoddīn Walī* [Hw.], (4) *For: Rāzī Dāya* [ML.].

جان مغیر حقیقت است و تن یوست بین ۴۳۰ در کسوت روح صورت دوست بین
هر چیز که آن نشان هستی دارد یا پرتو نور اوست یا اوست بین

This life is kernel, body's like a shell,
In garb of soul we see our Friend as well;
And everything which hath an existence,
Is His image, or He Himself I tell.

VII. 174

732.—Hs.516, Ps.141, Rb.37, BMs.226, Wb.488, BDs.256, RPb.119, BNb.335, BMs.388, BMs.277, Hw.289, HCs.279, Hs.300, Hs.321, BMs.282, Rb.324, RPb.323, Is.347, Rb.291, ALI.329, Hs.404, Hw.424, A.643, J.420, W.354, L.338.

For: *Aḥmad Ghazālī* [Hw.].

بالک از عدم آمدیم و ناله شدیم ۴۴۰ آسوده در آمدیم و ناله شدیم
بودیم بآب دیده از آتش دل دادیم بیاد مهر و در خاک شدیم

We came as purest gold, but changed to dross,
We came sodate, but griefs have made us cross;
We loved with cheerful eyes and flaming hearts,
But cast our lives to winds, in dust we toss.

VII. 177

945.—Ps.336, Bn.466, Hs.603, Hd.426, Hw.882.

For: *Aḥdāl* [Hf.], For: *Aḥdāl* [R.S.].

ای صوفی صافی که خدای طلبی ۹۶۰ اوجانی ندارد ز یکا می طلبی
کز آنکه شناسیش چرای طلبی و ز آنکه نه اش بگو کرای طلبی

O saintly Sage! that saunter in His quest,
He has no place, would you go East or West?
If you recognize Him, describe Him please,
If not, at whose feet would you like to rest?

VII. 179

948.—BNb.405, Hd.425, Hw.883. *Aḥdāl* [Hw.] [412].

ای آنکه شب و روز خدای طلبی ۹۴۸ کوردی اگر از خویش جدای طلبی
حق با تو هر زمان عیان میگردد مرا قدمت منم کرای طلبی

O you who seek your Lord at night and day,
With purblind eyes you seek Him far away;
The Lord reveals Himself and ever says:—
"See me from head to foot with thee—and stay."

VII. 179

759.—Hq.307, BNB.449, BMB.377, HL30, BMB.92, Bk.513, RPa.37, HL442, Hw.678, A.636, J.413, W.353, L.528.

Page (1) *Afzal* [Hc.], [R.S.], (2) *Zain ud Din Naumi* [R.S.].

دُر جستن جام جم جهان میویدیم ۷۰ دوزی تشنیم و شبی تنویدیم
ز استاد چو وصف جام جم بشنویدیم خود جام جهان نای جم میویدیم

Through world we roamed to seek the Holy Grail,
No food or rest or shelter did avail;
But when our Master taught us what it was,
We found the Grail in heart, yea in our pall!

VII. 180

824.—Hq.308, Wb.453, Pb.286, Ba.182, Hb.352, BCB.193, BNB.244, Hb.284, BMB.204, Hw.222, Hs.175, Hq.295, HCB.142, Hs.237, BML.307, Hs.186, Bk.338, Ch.403, ALI.319, Hq.242, Hw.413, A.397, J.208, L.336.

موجود حقیقی بجز انسان نبود ۲۶ بر هر فهمی این سخن آسان نبود
یک جرعه ازین شراب پیشی در کشی تا خلی خدا پیش تو یکسان نبود

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

VII. 181

876.—BNB.390, HL431, Hw.885. Page (1) *Afzal* [Hc.] [431].
For: *Minadil Bad*.

ای نسخه نامه الهی که توئی ۷۰ وی آینه جمال شامی که توئی
بیرون ز تو نیست هر چه در عالم هست از خود بطلب هر آنچه خواهی که توئی

O thou art "Word"—with Lord thou wert in part,
To rule in world thou holdest Royal chart;
The whole creation's hemmed within Thy Soul
Seek what you want from Soul for *that thou art*.

VII. 182

987.—BNB.301, BNB.469, RPa.348, HL433, Hw.901, CR.1153.

Page (1) *Afzal* [Hc.], (2) *Yaqub Chaikhi* [H.A.], For: *Rumi* [Hc.].

ای در طلب جوهر کافی کافی ۷۰ وی زنده بیوی وصلی جانی جانی
فی الجمله حدیث مطلق از من بشنو هر چند که در جستن آبی آبی

Thou seekest Gem—but see thou art the mine,
Thou pinest for the Life—that Life is thine;
Now hear my final words—the gist of truth,—
Thou art the Light thou seekest—Light Divine.

VII. 183

944b.—Hs.723, BNs.100, 314b, Ps.513, Ba.463, Hs.600, Ps.134, Hs.404, AL.712, Hs.369, A.900, W.497, L.737, BNs.428, *Fajr*, *Afshar* [Hs.] [R.S.] [409].

ای آنکه خلاصه چهار ادکانی ۱۰۶ بشو سخن ز عالم روحانی
دیوی و دزدی و ملکی انسانی درت چنانکه مینائی آبی

O thou that art the gist of all we know,
Just heed this word—the fount of truth in flow;
The man, the beast, the angel and the fiend,
Are all in thee—thou art as thou would show.

VII. 184

1013.—BNs.268, Ps.573, Ba.527, Hs.663, Ps.348, Hs.443, Hs.862, CR.1164, BNs.436, *Fajr*, *Afshar* [Hs.] [R.S.].

در جستن جام جم ز کوه نظری ۱۰۱۳ هر لحظه گمانی نه به تعلیقی بری
رو دیده بدست آر که هر ذره جان جانے است جهان نای ناد رنگری

Ye blind! that start in quest of Holy Grail,
But doubts pester your faith and hence ye fail;
Acquire the gracious eye of Guide and see,
From every atom Holy Grail would hail.

VII. 185

1081.—BNs.487, BNs.42, Hs.434, Hs.872.

(1) *Afshar* [Hs.] [481]; (2) *Shahab-ud-Din Maqal* 387 H. [MF.] [R.S.].

هان تا بر دشته خرد گم نکنی ۱۰۶۱ خود را ذبرای نیک و بد کم نکنی
دهر و توفی و راه تو ژ منزل تو هان تا ره خود باز خود کم نکنی

Beware! you do not lose the clue of wit,
Or lose yourself for good or bad in quit;
You are the pilgrim, path and final goal,
Loose not your soul, in soul alone you sit.

VII. 186

322.—BNs.53, BNs.73, MA.362, BNs.344, Ba.34, Hs.117, Hs.234, MSs.231, Ps.53, Hs.400, A.380, CR.906.

Fajr, *Saif-ud-Din Bakhar* [Hs.].

اے دل مطلب وصال معلولے چند ۱۰۸۲ مشغول مباحث بہر معزولے چند
پیرامن آستان درویشان گیر باشند کہ شوی قبول مقبولے چند

Some pine for world, such looms you ever shun,
Corrupt are worse, from them for miles you run;
But guard the doors of meek and saintly souls,
Perchance you please the Master's chosen one.

VII. 187

479.—Hs.534, Hw.1022.

شد بر خرف جوان نگردد عیش ۶۰۰ کز عطر فروشان نغزا بد عیش
بود از دوسه چله ریاضت کیشان هر لحظه گنجی بے شکفد از عیش

Youth pledged to Guide is ripened, clean of vice,
And cares no worldly scents, but far he flies;
With austere practice for a year or two,
He finds the rose of grace before his eyes.

VII. 188

484.—BNs.43, Hs.315, 54314, BNs.312, Ss.249, U.264, Ss.216, Rs.166, P.160, Rs.50, HCs.303, BMs.242, Wms.383, P.290, B.237, Hs.387, BNs.278, BMs.327, RPs.194, BMs.241, HCs.213, Hs.366, Hs.265, BMs.240, Hs.251, Cs.403, BERN.164, RPs.295, Is.264, Is.18, Hs.195, ALL.563, Hs.359, Hs.318, A.320, CR.1092.

آب رخ عاشقان خود پاک مریز ۶۰۱ جز خون دل تا نبی نعلت مریز
خون دو هزار زاهد یعنی بر خاک بریز و جرحه بر خاک مریز

Vie not with lovers pure who higher soar,
Bleed none, but stab thyself in grief to core;
Defeat a thousand sealots in dispute,
But honour lover's prattle ever more.

VII. 189

618.—Hs.421, Hs.362, 54361, BNs.347, Ss.482, BNs.7, LN.138, BMs.449, Wms.395, P.279, B.240, Hs.190, BNs.22, Hs.281, Hs.223, Is.412, Cs.459, Hs.408, ALL.491, Hs.222, Hs.396, A.310, J.319, N.223, W.263, L.440, BERN.239, Hs.289.

با مردم پاک اصل و عاقل آمیز ۶۱۰ وزنا اعلان هزار فرسنگ گریز
گریز هر دهد ترا خردمند بنوش ورنوش رسد ز دست تا اهل بریز

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII. 190

483.—Hs.288, Hs.255, Hs.389, Hs.554.

این یک دوسه دم که زنده خوشدل باش ۶۰۲ با سرو قد و ماء رخ مایل باش
چون عاقبت الامر نخواهی ماندن یا کامل باش یا بر کامل باش

Rejoice the second which you live by grace,
Remain with Tallest Statured Fairest Face;
And if you want to win the final day,
Be perfected or march in perfect ways.

VII. 191

690.—Hs.278, Hp.411, Hw.382.

Pers. (1) 'Abdallāh Anasī [Bombay 1308 H.], (2) Aḥḍal [1300].

اندرون دین دو کعبه آمد حاصل ۶۹۰ یک کعبه صورتست و یک کعبه دل
تا بتوانی زیارت دها کن کافرون بزمراز کعبه باشد یک دل

In path of faith to either shrine we start,
The one on earth, the other in the heart;
Try, if you can, to reach a human heart,
One heart is more than thousand shrines apart.

VII. 192

831.—Hp.392, BDa.125, Sb.144, Hs.311, Sd.310, BNa.308, U.149, BNa.185, Ss.297, BNa.181, Pa.191, Sd.6, HCa.299, LN.283, BMA.142, Wbod.463, Pb.405, Bz.383, Hs.320, Sp.89, BDa.307, H.90, BNL.390, Fd.32, BMA.453, BMA.390, Hs.346, Hf.325, Hp.352, HCa.324, Hs.370, Hs.365, BMA.331, Hs.332, Pa.296, Bz.390, Ch.654, Is.415, B.328, Hs.338, Hp.306, Hs.324, Hw.724, A.724, J.404, N.327, W.368, L.617, BER.188, Hs.158.

تا بتوانی خدمت دندان می کن احمد بنیاد نماز و روزه و یران می کن
بشنو سخنِ دوست ز شمر خیام می میخورد و ده میزن و احسان می کن

Serve only mystics if and when you find,
Let fast and prayer blast, you need not mind;
But heed my friend what Omar Khayyam says:
Love Him, and ply your way, be ever kind.

VII. 193

VIII. KHARABAT THE TAVERN.

خرابات

613.—Hq.408, Sa.115, BDa.2, Sb.105, Ha.5, 545, BPa.5, Sa.249, U.5, Sa.408, BNa.171, Ra.172, Pa.176, 5473, Pb.40, DPb.7, BMa.204, LNa.5, BMa.11, Wba.305=497, Pb.294, Sa.240, Hb.391, Sp.4, BDa.221, H.8, BPa.209, BMa.321, RPa.5, H.222, HGa.172, Ha.257, Hb.258, Ha.4, BMa.255, Pa.170, Sb.426, Ca.448, BPa.100, Sa.277, B.171, Hd.46, ALL.426, Hq.351, Ha.223, Hw.303, A.497, J.318, N.221, W.262, L.427, BERA.49, Ha.11. Parodied by Rumi (Hv.)

بانو به خرابات اگر گویم راز ۶۱۳ به زانکه کنم بے تو به محراب نواز
ای اول و آخر همه خلقی نوئی خواهی تو مرا بسوز و خواهی بنواز

I SPEAK to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.

VIII. 1

183.—Hq.108, Sa.270, Sb.105, Pb.119, Hb.117, Hb.294, Hb.138, Hb.99, Bb.116, Ca.122, Hd.370, ALL.115, Hw.100, A.137, L.123, BERA.188. *Pap. Ahdol* [92].

دختم بخرابات بایمان درست ۱۸۳ زانار معان را بمان بستم جست
شاکرد خرابات ز بدنامی من دختم بدر افتکند و خرابات بستم

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

VIII. 2

98.—Hq.85, Sa.120, Sb.237, Sa.32, Pa.74, Wba.17, Pb.63, Hb.62, BDa.86, BNa.86, Hb.119, BMa.91, BERA.172, Hw.54, Hb.33, Hq.44, HGa.19, Ha.100, BMa.82, Bb.39, ALL.196, Ha.33, Hw.111, A.106, J.40, N.33, W.37, L.99.

با ما دردم قلب نمیگردد جفت ۹۸ جاروب طربخانه مایاک برفت
پیری ز خرابات برون آمد و گفت می خورد که بمرهات میباید خفت

No counterfeit with me I ever keep,
Those carnal lusts with broom I ever sweep;
A sage from Tavern came and so advised:
"Now taste the Word, for ages you would sleep."

VIII. 3

387.—BNs.67, 3f.32, Pb.165, Ba.187, Hs.259, HJ.145, Hs.256, Ch.360, Hs.368, Hw.380, BER.175. *Page: Rumi [Hs.]*

تا مدرسه و مناره ویران نشود ^{۳۸۷} از کارِ قلندران بامان نشود
تا ایمان کفر و کفر ایمان نشود ^{۳۸۸} یک بنده حقیقهٔ مسلمان نشود

Till schools and domes in ruins will not roll,
We see not Master's feet our final goal;
Till faith's unfaith, and then unfaith is faith,
None truly sees that God is God as Sole.

VIII. 4

789.—Hs.543, BML.234, Wood.196, Pb.414, Ba.353, Hs.300, BDL.368, BNs.362, BML.487, BML.362, Hs.316, HJ.311, Hs.308, Hs.345, Hs.348, BML.361, Hs.292, Bn.346, Ch.620, BERs.146, B.375, B.257, ALL.510, Hp.461, Hs.310, Hw.659, A.674, J.415, N.311, L.367.

هان تا بخرابات خروشی ^{۷۸۹} ز بیم بر میکنه بگذریم و نوشی ^{۷۹۰} ز بیم
دستار و کتاب را فروشی ^{۷۹۱} بر میزنه بگذریم و جوشی ^{۷۹۲} ز بیم

Now march with shouts to Tavern for His door,
Then on to Shrine and drink and roll on floor;
Yea part with books and turbans for His Love,
And in the school create a wild uproar!

VIII. 5

1059.—Hs.669, Ba.5, Sh.287, Wood.269, Pb.669, Ba.599, Hs.699, BNs.445, BML.551, Hs.399, Hs.361, Hs.428, Hs.440, Pb.579, Ch.738, BDL.196, B.679, B.337, Hs.100, ALL.679, Hp.377, Hw.817+886, A.899, J.575, L.696, BNs.396.

1031.—Hs.100, Hw.896.

Page: (1) Also Sa'id [Hs.]; (2) Added [Hs.]. Page: of 1059.

هان تا بخرابات مجازی ^{۱۰۵۹} تا کار قلندری فیزی ^{۱۰۶۰} تا
این ده مردان سراقازانت ^{۱۰۶۱} زهار درین کوچه یازی ^{۱۰۶۲} تا
زهار درین داه مجازی ^{۱۰۶۳} تا کار حقیقی توفیزی ^{۱۰۶۴} تا
این ده سردندان و سرمدانت ^{۱۰۶۵} جان بازاند تا یازی ^{۱۰۶۶} تا

Beware ye dally not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Variation.

Step not in love for merest fun, O boy!
Until you act in truth, you only toy;
This path is meant for mystics and the brave,
Unless you stake your Self you will annoy.

VIII. 6

117.—Wood 1518, Hs. 130, BMs. 102, BEPs. 125, Hs. 79, Hs. 47, Hs. 157, Hs. 94, Hs. 110, Hs. 79, Hs. 962, J. 99, N. 78, W. 80, C. 821.

Pap: Sa'id al-Din Hamad (Ramp. 30).

یہ رہے زخراہات برون آمد مست ۱۱۷ سجاده بدوش و کاسہ بادہ بدست
گفتم شیخا ترا چہ حال آمدہ پیش گفتا می خود کہ کز عالم بادست

From Tavern came a Sage entranced, I scanned
His prayer-rug on shoulder, bowl in hand;
"What news? O sire!" I asked, and he replied:
"The world be blown! aye have this magic wand!"

VIII. 7

94.—Hs. 200, BDe. 10, Ss. 106, BNd. 12, Ss. 256, BNs. 58, R. 22, P. 85, BNs. 193, BMs. 89, L. N. 84, BMs. 287, Wood. 70, P. 44, Hs. 44, BDe. 118, RPs. 34, Hs. 103, BNs. 118, Hs. 201, BMs. 125, RPs. 135, BEPs. 162, BMs. 99, Hs. 112, Hs. 7, Hs. 31, Hs. 96=176, Hs. 77, HCs. 50, Hs. 122, BM. 137, Hs. 111, P. 5, Bb. 210, Ch. 209, BEPs. 49, RPs. 173, Hs. 187, AL. 228, Hs. 113, Hs. 219, A. 228, J. 133, W. 117, L. 216, BEPs. 279.

ای وای بر آن دل کہ در او سوزے نیست ۹۴ سود از دہ مہر دل افروزے نیست
روزیکہ تو بے بادہ بسر خواهی برد ضایع ترازان روز ترا روزے نیست

The heart which maddens not with Master's spell
And pineth not for him, is bloody fell
The day you neither think of Lord nor Word
A worsen day you may not find in Hell.

VIII. 8

44.—Hs. 92, Ss. 51, Ss. 64, U. 31, BNs. 50, Ss. 293, P. 52, BNs. 2, BMs. 8, Wood. 209=302, P. 29, Hs. 29, Ss. 116, BDe. 70, Hs. 324, BN. 70, Hs. 115, Hs. 33, BMs. 87, BEPs. 83, BMs. 34, Hs. 64, Hs. 23, Hs. 21, Hs. 30, Hs. 62, HCs. 5, Hs. 62, BM. 116, LE. 28, Hs. 70, Bb. 110, Ch. 112, BEPs. 31, RPs. 97, Ss. 70, Hs. 28, Hs. 320, AL. 97, Hs. 69, Hs. 86, A. 123, J. 102, W. 150, L. 108, BEPs. 170, Hs. 11.

Pap: Sayyid Nasir (Ramp. 12).

آباد خراہات ز می خوردن ماست ۴۴ خون دوزخ از توبہ در کردن ماست
کر من نکم گناه رحمت چہ کند آرایش رحمت ز نگاہ کردن ماست

For love alone we stay in Tavern waste,
Ten thousand vows we broke to have this taste;
If I be sinless where will mercy glow?
My sins are crape, thereon His mercy laced.

VIII. 9

378.—Hy.320, Sa.180, Wbod.455, Pb.162, Ba.109, Hb.253, BDh.155, BNh.156, BMB.270, RPa.115, BMa.206, Hm.224, Ha.134=176, Hf.132, Hg.180, Hb.424, HCa.144, Ha.201, Hb.214, Ha.143, BMB.202, Hb.189, Pc.226, Bb.340, Ch.407, RPa.266, La.281, Bb.149, Hg.295, Ha.132, Hw.417, A.399, J.202, N.131, W.157, L.308, BBR.133.

پیوسته خرابات زردندان خوش باد ۴۷۸ دردامن زهد زاهدان آتش باد

آن دلی بصد پاره و آن صوف کبود افتاده بر پر پای دُر دی کشی باد

May lovers in Thy shrine consult and meet,
May zealots burn in their own zealous heat;
And may, the motley-coats and azure-robes
To crave a lover's blessings, kiss his feet.

VIII. 10

998.—Hy.712, BNh.131, Sa.123, Wbod.293, Pb.361, Ba.514, Hb.452, BDh.371, BMB.528, Hf.417, Hb.433, BMB.408, Pc.383, Bb.680, Ch.770, ALL.709, Hb.416, Hw.878, A.897, N.423, L.754.

جز راه قلندر خرابات مپوے ۹۹۸ جز باد و جز سماج و جز باز مجوی
بر کف قدح باد و بردوش سیوے می نوش کنی ای نگار سپوده مگویی

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

VIII. 11

288.—Hy.191, Sa.101, BMB.36, Wbod.170, Hb.152, BDh.108, BNh.108, Hb.145, BMB.114, BBR.148, BMB.73, Hm.102, Hb.37, Hf.93, Hg.106, Hb.167, HCa.40, Ha.83, Hb.96, BMB.57, Hb.108, Pc.475, Bb.201, Ch.199, La.107, Bb.93, ALL.211, Hg.150, Hb.93, Hw.210, A.220, J.108, N.94, L.207.

Faps 'Amr [MN].

مہتاب بتوردامن شب بشکافت ۴۰۸ می خود که دمی خوشتر ازین توان یافت
خوش باش و بندیش که مہتاب بے اندر سرخاک یک یک خواهد آفت

The Lord thy Moon has rent the vests of night,
Rejoice, on better times thou won't alight;
Do kiss His feet, and see that many moons
Will shine from dust and flood thy front with light.

VIII. 12

433.—Sa.368, BNh.5, Ba.60, Hb.215, MA.168, Hb.240, BMB.242, Hb.202, Hb.141, Pc.399, Hb.140, Hg.228, Hw.433, A.279, CR.999, Hb.68.

دوکوی خرابات جگر سوزے چند مہم ہشتے ہند بادل فروزے چند
ساقی قدحے بر کف و مطرب میگفت ہم بگذرد و نما ند این روزے چند

In Master's lane rejoice some burning hearts,
With lovely angels, playing lively parts;
The Master comes with cup of grace in hand,
And chorus sings: "This precious time departs."

VIII. 13

143.—Hy.131, Bk.139-140, Ch.138, ALL.142, Hw.119, A.160, L.146.

دودھر مرا شراب و شاهدِ هوسِ ست ۱۶۳ نے چشم و دلمِ منتظرِ پیش و پسِ ست
در دل نہ زِ ہشیاری و مستیِ خبری مقصودِ من از ہر دو جهان بکنفسِ ست

His face and Love is all I have in mind,
My eye is never seeking fore or hind;
My heart is neither waking nor in trance,
In both the worlds I look—one soul I find.

VIII. 14

144.—Hy.175, Sh.177, Sa.82, Pa.63, BMa.67, Wood.179, Pb.109, Hb.107, BDa.89, BN.2, BN.89, Hb.92, BMa.63, BEPa.116, BMa.89, Hw.85, Hc.31, Hf.86, Hg.79, Hb.134, HCh.22, Hs.103, Lf.36, Hs.86, Bb.184, Ch.181, BEPa.41, RPa.110, ALL.195, Hp.107, Hs.86, Hw.194, A.204, J.98, N.84, W.66, L.190.

Pcp: Zahedi (Pompe 46).

دورانِ جهان بے می و ساقیِ هیچِ ست ۱۸۰ بے زِ مزملہ نایِ عراقِ هیچِ ست
ہر چند در احوالِ جهان می لگرم حاصلِ ہمہ عشرت و بانیِ هیچِ ست

San Love and Guide the word's a restless round,
When heart will tune to flute then He is found;
I scanned the world around, at last I find
That bliss is Truth—the rest is hollow sound.

VIII. 15

145.—Pa.14, Wood.187, Hb.146, BDa.27, BN.27, Hf.48, BMa.32, BEPa.37, Hw.24, Hf.37, Hb.114, Hw.40, Hc.24, Hs.24, Bb.40, RPa.44, Lf.24, Bb.20, ALL.49, Hp.29, Hs.37, Hw.44, A.63, J.66, N.56, W.59, L.48.

می خوردن و شاد بودنِ آئینِ مست ۲۶۲ فارغِ بودنِ زِ کفر و دینِ دینِ منِ ست
گفتم بروسِ دھر کا بہنِ تو چیست گفتا دلِ خرمِ تو کا بہنِ منِ ست

"Do drink His Word and live sedate" I say,
And heathen, godly, both I do not play;
No dower claims the Maid of Time, she says:
"Thy joyous heart's my castle—there I stay."

VIII. 16

424.—Hy.266, Sh.194, Sa.142, Sa.303, Pa.117, BMa.127, LN.207, Wood.337, Bb.70, Hb.223, BDa.159, Hf.291, BN.160, Hb.171, BMa.164, RPa.140, BMa.190, Hw.144, Hs.98, Hg.137, Hb.193, Hf.98, HCh.174, Hs.159, Hc.141, BMa.119, Hc.201, Pa.412, Bb.277, Ch.240, RPa.196, Lf.156, Bb.129, Hb.191, ALL.302, Hp.179, Hw.306, A.345, L.284, St. Pompe 165, BEPa.294.

در دھر چو آوازِ کُلیِ تازه دهند ہمہ فرمایِ بآکہ می باندازد دهند
از دوزخ و از بہشت و از حور و تصور فارغِ بشینِ کہ آن باوازہ دهند

When world is fresh, and blowing roses hail,
Bestow thy grace on lovers in thy pale;
Away with Houries, Halls of Heav'n, or Hell,
These windy words will blow us in the gale.

VIII. 17

368.—Hs.373, Hs.225, Hs.254, Hs.461.

بر آتشِ غم بکامِ دلِ دوزِے چند ۳۶۹ کردِ سرخاکِ من جگرِ سوزِے چند
زانِ پیشِ که بر باد دهد دستِ اجل خواهم زد آبِ آتشِ امروزِے چند

He kindled me with love at early start,
My friends are basking round me sad in heart;
I'll sprinkle this my flame from fount of love,
So that my friends may blaze in every part.

VIII. 18

ساقی نامه

Sāqī Nāma'.

13.—Tt.4, Hs.11, Ka.8, Sh.140, Sa.7, Pa.3, BM.15, BN.60, Ps.7, Hs.7, BN.8, BD.10, BN.10, BM.3, Ha.36, BER.12, BM.6, Ha.9, Hs.1, Hs.3, Hs.11, Hs.7, BM.7, LE.8, Hs.3, Sh.11, Cs.7, BER.6, RP.31, Is.30, Is.3, ALL.10, Hs.8, Hs.6, Hs.26, A.17, J.6, N.6, W.3, L.12.

برغیز و بیا زِ بهرِ دلِ ما ۱۴ حل کن بچالِ خویشِ مشکِ ما
بکِ کوزه می یارِ تا نوشِ کنیم زانِ پیشِ که کوزه کند از کِلی ما

Arise O Master! come with all Thy grace,
Dispel our doubts and show Thy loving face;
And from Thy Chalice let us quench our thirst
Before they make a goblet from our clays.

VIII. 19

168.—BD.16, BN.18, Pa.171, Hs.932, A.147, W.113, CR.1199.

Faq: Majid Hamez. [Rumie 28].

برغیز و بده باده چه جایِ مخفت ۱۰۰ کاشب دهنِ تنگِ تو روزیِ من ست
ما و اچورِخِ خویشِ می گلگونِ ده کاینِ نو بستمِ جو زلفِ تو بر شکنِ ست

Inspire me with Thy love, why sport in speech?
Today Thy silence may some secret teach;
Yea give me love alike Thy beaming face.
Alike thy locks I'm curling out of reach.

VIII. 20

1411.—Hs.74, Hs.260, Sd.260, BNs.267, Ss.42, U.174, Ra.44, BMs.82, HCs.250, BMs.438, BDs.42, BNL42, Hs.68, Hs.79, Bhs.82, Ch.30, Hs.291, ALL77, Hs.70, A.103, L.90.

دردِ پسرانِ می که جهان را تابست ۱۶۱ زانِ می که گلی نشاط را مہتابست
بشباب که آتشی جوانی آبست درآب که پیدازی دولت خوابست

Fill in that wine which driveth darkness soon,
So rose of bliss would blossom in that Moon;
Be quick, for fire of youth like water flows,
To wake in wealth is but to sleep in swoon.

VIII. 21

186.—Hs.38, BNs.45, Hs.198, Sd.198, BNs.196, Ss.66, U.118, Ss.144, Ra.31, Pa.33, BNs.225, BMs.42, HCs.188, BMs.109, Wood.11, Pl.121, Hs.118, BDs.72, BNL72, Hs.117, BMs.89, RPs.89, BEPs.84, BMs.36, Hs.66, Hs.87, Hs.11, HCs.3, Hs.73, Hs.63, Hs.76, BMs.19, Hs.71, Bhs.48, Ch.22, RPs.99, L.71, B.59, Hs.292, ALL33, Hs.70, Hs.174, A.68, L.33.

زانِ بادِ که عمر را حیاتِ دگرست ۱۸۶ بر کی قدحی گر چه ترا دردِ سرست
بر نه بکفم که کار عالمِ سرست بشباب کنون که عمرِ من در گذرست

With mead which giveth life that's new and hale,
O Master! may Thy grace just fill my pail;
I know this world is but a fairy tale,
Do fill me quick, my life has set the sail!

VIII. 22

259.—Hs.48, Pa.29, Wood.426, Ss.7, Hs.156, BDs.43, BNL43, Hs.80, BMs.57, Hs.69, BEPs.48, BMs.11, Hs.38, Hs.20, Hs.53, Hs.57, HCs.184, Hs.33, Hs.36, BMs.26, LE.20, Hs.48, Bhs.56, L.43, B.32, Hs.184, ALL90, Hs.43, Hs.53, Hs.139, A.78, J.64, N.54, W.57, L.63.

Fag. (1) Syed Hussain Chishti (Hs.). (2) Adraf Hussai (Z.).

می بر کفِ من نه که دلم درآبست ۲۰۹ وین عمر گر بایزی چون سہابست
بر خیز که پیدازی دولت خوابست درآب که آتشی جوانی آبست

Give me the Word: in eagerness I beam,
My days are swift, quicksilver-like they seem;
The crafts of wealth are only dreams.—Awake!
And find your ardent youth an arid stream.

VIII. 23

268.—BDa.37, BNd.40, Hb.129, BMb.101, BERA. 124, Hb.135, LE.41, Hb.91, Pa.40, Hp.108, CR.874.

Vap: Kamal Isma'īl [MSS. 90 H].

می ده که دل ریش مرا مرهم اوست ۲۶۸ سودا زدگان عشق را همدم اوست
پیش دل من خاک بکے جرحه به ست از برخ که کاسه سر عالم اوست

Thy Word, O Guide! up-lifts my heart in cheers,
A constant friend to all the mystic seers;
I prize one Word as more than azure crown
Which decks the head of One who made the spheres.

VIII. 24

294.—Hp.211, Sb.116, Pa.96, BMa.113, Wb.433, Bc.23, Hb.174, BDa.129, RPa.39, BNd.128, BERA.194, BMb.107, Ha.121, Hb.52, Hf.105, Hg.120, Hb.179, Hb.84, HCa.38, Hb.127, Hb.118, LE.58, Pa.424, Sb.221, Ch.223, BEBa.57, RPa.180, La.127, Sb.107, ALL.237, Hp.156, Ha.103, Hw.244, A.243, J.158, N.164, L.225.

Vap: Shafiq Din Shafiq [Rumla 71].

کو مطرب و می تا بدهم داد صبح ۲۹۴ خوش وقت دلی که میگذرد صبح
مارا بجهان سه چیز میاید خوش سرمستی و عاشقی و فریاد صبح

Bring harp and lute, I sing His morning praise!
The heart which sings at dawns has happy days;
I long to have in world triad of bliss,
A trance, His love, and joyous morning lays.

VIII. 25

363.—Hb.385, BDa.87, Sb.121, Ha.332, Sb.331, BNd.98, Sb.225, BNb.108, Sb.46, BMa.192, LN.135, BMd.274, Pa.258, Bc.203, Hb.333, Hf.98, Hb.224, Hf.203, Hg.252, Pa.44=141, Sb.396, Ch.416, Hd.347=286, ALL.398, Hb.202, Hw.409, A.464, J.293, N.203, L.403, BEBa.221. Vap: Hafez [Z].

آن لعل در آبگینه ساده یار ۳۶۳ وان محرم و مولی هر آزاده یار
چون میدانی که عالی آمده خاک باده است که زود بگذرد باده یار

Pour out Thy Love in heart—my crystal bowl,
Which is the friend of free-men, mate of soul;
For soon a gale will blow this dusty world,
Fill me, O Guide! with Thee, and then control.

VIII. 26

424.—BDa.98, BNd.130, Pa.381, CR.1039.

سافر بر کن که برف کون آمد روز ۴۲۴ زان باده که لعل هست از ورنگ آموز
بردار دو خود را و مجلس بفرز یک عود باز و آن ذکر عود پیوز

These days are icy cold. Fill in your pan
With Him who warmed the Sun when world began.
One log, your body, should be played as lute,
The other, mind, should blaze for Lord and man.

VIII. 27

747.—Hs.319, Wood.102, Pb.375, Bz.320, BN.365, BM.409, BM.305, Hm.318, Hs.313, Hs.348, Hs.351, L.378, B.280, Hs.464, Hs.667, A.648, L.541.

چون آتش اگر ز آسمان در گودیم باده و ز آب روان اگر چه پاکیزه تویم
در خاک شویم از آنکه خاکی گهریم باده باد است جهان باده بده تا بخودیم

As light, tho' we could travel through the skies,
And run as crystal rivers clear of ties;
Yet we shall cling as dust to Master's feet,
And crave his love, for world is wind of lies.

VIII. 28

889.—Hs.637, Ss.304, LN.208, Pb.475, Bz.425, Hs.562, BM.490, RPa.341, Hs.371, Pz.576, Bz.625, Cs.318, ALL.647, Hs.370, Hs.781, A.783, J.487, N.374, W.417, L.603.

Page: Hala [Z] Kamal Isma'ili [99] Hs.]

آن بادۀ خوشگوار بردستم نه باده وان سالخیز چون نگار بردستم نه
وان می که چو زنجیر به پیچد بر خود دیوانه شدم باده بپسار بردستم نه

O let Thy sweetest Word my palate hold,
And let Thy lucid Form my eye behold;
And let Thy love entwining in itself,
Be bound on me to keep me in Thy fold.

VIII. 29

908.—Hs.708, Ss.31, BDa.136, Ss.9, Hs.378, Sd.178, BN.176, U.36, BN.235, Ss.130, BN.664, Rz.372, BN.307, BM.236, HCs.172, LN.281, BM.175, Wood.284, Pb.484, Bz.434, Hs.571, Ss.694, Hs.114, BN.475, BM.542, RPa.327, Hs.29, Hm.428, Hs.363, Hs.390, Hs.417+478, Hs.70, BM.363, Hs.38, Pz.280, Bz.674, Cs.366, Bz.193, L.437+509, Bz.362, Hs.282, ALL.702, Hs.549+603, Hs.362, Hs.796+909, A.806+883, J.476, N.366, W.411, LCR.740=1124.

تا که غم آن خوردم که دارم باده باده ۹۰۸ وین صبر بخوشدلی گذارم باده
بر کن قدح باده که معلوم نیست باده بکن دم که فرد برم بر آدم باده

What matters if I feast, or have to fast?
What if my days in joy or grief are cast?
Fill me with Thee, O Guide! I cannot ken
If breath I draw returns or fails at last.

VIII. 30

1030.—Hs.663, BN.47, Ss.128, Hs.181, Sd.181, BN.178, Ss.324, U.99, BN.249, Ss.132, Rz.312, BN.213, BM.119, Wood.173, Pb.581, Bz.534, Hs.672, BDa.357, BN.440, BM.506, RPa.31, Hs.81, BM.375, Hm.399, Hs.430, HCs.557, Hs.424, Hs.497, Hs.73, BM.386, Hs.372, Pz.106, Cs.715, Bz.180, L.474, Bz.303, Hs.168, ALL.676, Hs.573, Hs.813, A.835, N.403, W.468, L.692=1170, Hs.87.

زان کوژ می که نیست دروے خردے ۱۰۳۰ بر کن قدح بخور بن ده دگرے
زان پیشترای صنم که در ده گدازے باده خاک من و تو کوژہ کند کوژہ کرے

With mead which has no toxic grosser lees
One cup for Thee, for me a second please!
Before our dust in some remotest lane
Is thumped by potters or is lost in breeze.

VIII. 31

938.—BN.111, HJ.239, HJ.116, Hw.303, CR.1133.

Parodied by Majid Hamez [A.K.]. *Poet Hake* [H. S. L. 1295].

از مردی و مصلی و مکنی ۹۳۸ و رسلگدلی و شونی ویدنی
دو آتش اگر نشایم بشیم بر دیده اگر نشانت بشینی

O Guide! if like a man or monk thou go,
Or like a brazen faithless brute thou show;
I'll stay in pyre if Thou would so command,
But stay Thou in my eyes, I request so.

VIII. 22

22.—Hw.306, Ck.74, A.1.

ساق به کرم تویی کنی یاد مرا ۲۲ غیر از تو که می رسد بفریاد مرا
کر درغیم دل تو دستگیرم نسوی سوئے که دوم که می کند شاد مرا

What kindness, Lord! that Thou should think of me?
Who ever hears my wails excepting Thee?
Now if in grief Thou wilt not hold my hand,
Where can I go, my Lord! for who can free?

VIII. 23

23.—Hj.19, Bk.19, Hw.304, Ck.72, ALL.20, Hw.22, A.26, J.21, L.21.

ساقی نظری به بیکان چرخ خدا ۲۳ بشکن تب ما بوالهوسان چرخ خدا
ما ماهی مرده ایم و تو آب حیات مارا بومال خود رسان چرخ خدا

A glance, O Master! winsome for His sake,
Allay our fever fulsome for His sake;
As lifeless fish we lie Thou lake of life!
Do take us in Thy bosom for His sake.

VIII. 24

192.—Hj.126, Bk.134, Hw.308, Ck.51, ALL.136, Hw.113, A.133, L.141.

ساقی چه کنم که دل کبابم زخمت ۱۹۲ مد هوش تراز مست خرابم زخمت
هر چند کسی خرابم شرح دهد بانه که بیش از آن خرابم زخمت

O Guide! my heart is broiling for Thy sake!
Enrapt in love I lie, I can't awake;
Though folk may find some words to tell my plight,
In further plight I suffer at thy stake.

VIII. 25

183.—Hy.138, Rh.38, Bk.187, Hs.291, Ch.137, ALL.176, Hw.177, A.188, L.175.

ساقی حذر از غم تو ام آه که نیست ۱۸۳ صبرم ز درخت حق است آگاه که نیست
مقصود منی و جر تو کسی در دل من والله که نیست نعم بالله که نیست

I flinch not from these pangs, they do not scare,
I lost all patience, truth would witness bear;
Excepting Thee none stayeth in my heart,
I swear by Lord, by Thee again I swear!

VIII. 34

184.—Hy.135, Bk.144, Hs.391, Ch.32, ALL.147, Hw.154, A.164, J.125, L.150.

ساقی دل من که دانه مهر تو گشت ۱۸۴ مهر تو نهفته تا ابد خواهد داشت
دامن مفتاح ز باز بر اهل نیاز کز دامن تو دست نخواهم گذاشت

Thou sowed the seed of love in me of old,
I cherish hence through ages all untold;
Cast not this humble lambkin from thy fold,
I will not leave thy vestures from my hold.

VIII. 37

185.—Hy.139, Rh.11, Bk.168, Hs.292, Ch.158, ALL.177, Hw.178, A.187, J.124, L.174.

ساقی دل من ز دست گر خواهد رفت ۱۸۵ بحرست بکا ز خود بدر خواهد رفت
صوفی که چو ظرف تنگ از خویشی پرست یک جرعه اگر دهی بسر خواهد رفت

O Guide! if o'er my heart I lose control,
'Tis ocean wherein billows surge and roll;
A shallow minded monk, who gloats in self,
Will stagger in one word and lose his poll.

VIII. 38

186.—Hy.137, Bk.9, Bk.166, Hs.293, Ch.156, ALL.174, Hw.176, A.186, L.172.

ساقی دل من زمرده فرسوده ترست ۱۸۶ کز زبر زمین زمین دل آسوده ترست
هر چند بخون دیده دامن شوم دامن تو ز دیده آلوده ترست

O Lord! my heart is starker than the dead,
But dead are staid, my heart is sad instead;
I wash my skirt with blood from streaming eyes,
My skirt is fouler far than eyes are red.

VIII. 39

197.—Hy.112, Bk.120, Hs.334, Gb.45, ALL119, Hw.104, A.140, L.127.

ساقی دل من سوخته از مشاقبت ۱۹۷ باز آ که طیب دردِستانِ شاقبت
جان دادنِ امید است مرا در قدمت تا جانت بودم امید واری باقیست

Heart throbs for Thee my Lord—alas the pains!
Return to me and free me from the banes;
I hope to offer life to see Thy feet,
And till I die this final hope remains.

VIII. 40

199.—Hy.136, Bk.143, Hs.332, Gb.53, ALL148, Hw.155, A.165, J.126, L.151.

ساقی ز دوت سفر نخواهم گرفت ۱۹۹ کر هم بکشی حذر نخواهم گرفت
گیرم که ز خاک بر لگیری سیر ما ماسر زده تو بر نخواهم گرفت

Depart I will not, Master! from Thy door,
Wert thou to kill me, I would like it more;
My head may lie in dust, Thou need not lift,
On me Thy trampling feet would blessings pour.

VIII. 41

200.—Hy.138, Bk.2, Bk.147, Hs.334, Gb.55, ALL151, Hw.157, A.167, L.153.

ساقی زمینی که لغت آنرا شاقبت ... دل بر نکم تادمی از من باقیست
مشاقم از آن بدیدنت گستاخم گستاخی من ز غایت مشاقبت

That Word, to which Thy lips imparted light,
I store in heart as long as life's in sight:
I love Thee so, and straight I look at Thee,
Intense in love I'm brazen, burnished quite.

VIII. 42

202.—Hy.148, Bk.4, Bk.157, Hs.336, Gb.57, ALL164, Hw.167, A.177, J.121, L.163.

ساقی غم ما بلند آواز شده است ۲۰۲ سرمستی ما برون ز انداز شده است
باموی سفید سرخوشم کز خط تو پیرانه سرم چهار دل تازه شده است

O Guide! my song of love is high in swing,
My trance transcends and oversteps the ring;
With snowy age I gladden for Thy youth,
Tho' I'm in winter, heart is in the spring.

VIII. 43

203.—Hy.109, Bk.111, Ha.320, Ch.41, ALL.109, Hw.95, A.132, L.118.

ساقی فلک از بحر عطای تو کیفیت ۲۰۳
در کوی تو صد کعبه جان هر طرفت
در کعبه جان زده شرف گر برسم
و در دزد کعبه هم بمرم شرفست

Thy Grace is ocean where the sky is foam,
Thy street has hundred living shrines who roam;
I march in quest of such a living shrine,
Were I to die in quest I reach my home.

VIII. 44

208.—Hy.131, Bk.7, Bk.160, Ha.379, Ch.60, ALL.167, Hw.170, A.180, L.166.

ساقی که دخت ز جام جمشید به است ۲۰۸
مردن برهت زهر جاوید به است
خاک قدمت که در زمین روشن ازوست
هر ذره ز صد هزار خورشید به است

Thy face reveals the Truth my Gracious One!
To die in search of Thee is life begun;
The dust beneath Thy feet it makes my day,
A mote enlightens more than many a sun.

VIII. 45

209.—Hy.132, Bk.8, Bk.161, Ha.340, Ch.135, ALL.168, Hw.171, A.181, J.144, L.167.

ساقی که لبش مفرح با قوت ست ۲۰۹
دل را هم اوقوت و جان را قوت ست
هر کس که تشنه کشته بطونان نمش
در کشتی نوح زنده در تابوت ست

Thy Word, O Guide! is potion that I crave,
By love my life sustains, and heart is brave;
The man who dieth not in love for Thee,
Alive in Noah's Arc, he lies in grave.

VIII. 46

210.—Hy.162, Bk.14, Bk.171, Ha.395, Ch.161, ALL.180, Hw.181, A.191, L.177.

ساقی که هلاکم زغم هجران ۲۱۰
هر جا که دوی دست من و دامان
دنی و هزار دل هلاک از غم توست
باز آی که صد هزار جان قربان

O distant Lord! Thy distance kills me quite,
I spy Thy trails and grasp Thy skirts now tight;
Thou wandered leaving thousand hearts in walls,
A thousand lives are offered for Thy sight.

VIII. 47

211.—Hy.100, Bk.12, Bk.169, Hs.293, Ch.159, ALL.178, Hw.179, A.189, L.154, L.173.

ساقی گل و سبزه بس طربناك شده است ۲۱۱ دریا ب که هفت زكر خاك شده است
مَن نَوْش و گِلے بچین که تا در نگرِی گِل خاکنده است و سبزه خا خاك شده است

O Guide! the rose and grass are full of grace,
In week or so, the dust will all efface;
Adorned Thou be with rose, for ere we wink,
From dust the rose O never we could trace.

VIII. 48

212.—Hy.139, Bk.3, Bk.149, Hs.335, Ch.56, ALL.152, Hw.158, A.168, L.154.

ساقی مِه رخسار تو جانِ مِه است ۲۱۲ دلدارِ مَن ست و دلستانِ مِه است
خورشید صفت مِه مهر در آبِ خوشت تنها که از آن مَن که ز آن مِه است

Thy face, O Master! is the life of all,
Has ravished me, and captured great and small;
'Tis seen as disc of Sun in lakes and seas,
'Tis not my own but answers every call.

VIII. 49

213.—Hy.111, Bk.119, Hs.322, Ch.43, ALL.118, Hw.102, A.140, L.126.

ساقی مَن مِ از عارضِ پُر خوی نِست ۲۱۳ چشمِ نرسد که چشمِ نادری نِست
مَر چشمِ فُض جز لبِ اهلِ تو نِست مَدِ غُطر و مِسیح جُره نَوْشِ مَن نِست

O Lord, my soul reflects Thy face and glow,
Thy glance entrances eyes, and rivers flow;
The source of grace is only in Thy lips,
From thence all Prophets sipped Thy Word, I know!

VIII. 50

214.—Hy.102, Bk.110, Hs.319, Ch.40, ALL.107, Hw.94, A.131, L.117.

ساقی مَن معرفتِ مرا مَكْرَمَتِ ست ۲۱۴ دُشربِ بے معرفتِ مَعْصِيتِ ست
بے معرفتِ آدمی چه کارِ آید هیچ مقصودِ ز آدمی مَبینِ معرفتِ ست

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.

VIII. 51

216.—Hy.104, Bb.112, Hs.321, Cb.42, ALL119, Hw.96, A.6=133, L.119.

ساقی نظر سے کہ دل خوش از دیدنِ توست ۲۱۶ جانِ شاد ز خوشہ چینیِ خرمنِ توست
ناگفته دلتِ نغیرِ ما مہدِ آندہ جامِ جمِ عاشقانِ دلِ روشنِ توست

Bestow a glance and show Thy blissful face,
My life is maintained on a grain of grace;
Thy heart perceiveth all our unsaid thoughts,
Thy love reveals us worlds in endless space.

VIII. 51

217.—Hy.150, Bb.6, Bb.6, Hs.338, Cb.59, ALL156, Hw.169, A.179, J.146, L.165

ساقی نظر سے کہ دلِ زاندیشہ تھی ست ۲۱۷ شیرانِ مہرِ رخسارِ اند و سریشہ تھی ست
ہر شبِ زحبابِ کفِ زدی شیشہِ چرخِ امروز کہ دورِ ما بود شیشہ تھی ست

A glance, O Guide! my heart is free of thought,
The plain is empty, tigers have been shot;
Tho' every day the lucky got Thy grace,
My turn is now, Thy grace has dried to nought!

VIII. 52

218.—Hy.18, Bb.18, Hs.289, Cb.71, ALL118, Hw.21, A.23, J.20, L.20.

ساقی قدحِ حے کہ کاز ساز است خدا ۲۱۸ در رحمتِ خود بندہ نوازا است خدا
می خور بہار و بارِ طاعتِ مفروض کز طاعتِ خلقِ بے نیاز است خدا

A word, O master! "He dispenseth all,
And through His grace He exalteth the small;
Love Him in youth and make no pious show,
With Him thy pious deeds are not in call."

VIII. 54

24.—Hs.305, Cb.73, A.2.

ساقی قدحِ حے کہ نورِ بخشد ہمہ را ۲۴ برکنی کہ دمے حضورِ بخشد ہمہ را
خوش باش کہ ہم بہ بخشدا لایسِ ما آن کس کہ می طہورِ بخشد ہمہ را

The word, O Guide! which enlightens us all,
Yea fill us, so He presents at our call;
Sedate we keep, for He will lave us clean,
Who grants the purest mead to great and small.

VIII. 55

281—Hs.317, Ch.75, A.3.

ساقی می لعلِ فوتِ روحت مرا ۲۰ دیدار تو بخودشید صبح است مرا
بر خیز که در پائے نو مُردن نفسِ خوشتر ز هزار عمر نوح است مرا

O Guide! my heart with Word of hope revives,
Thy face dispels my darkness; soul survives;
Arise! to die a moment at Thy feet
Is more than living thousand Noah's lives.

VIII. 14

83—Hy.153, Hs.106, Bk.162, Ch.151, Hs.154, ALL.170, Hs.172, A.182, L.168.

ای ساقی از آن می که دل و دین من است ۸۲ پر کن قدحی که جانِ شیرین من است
گر نیست شرابِ خوردن آئینِ نما معشوقه بجامِ خوردن آئین من است

My Lord! with Word which is my heart and creed
Fill me in full—'tis sweetened life and mead.
Ye Zealots! think it bad to drink, I drink
My beloved, with the cup—'tis law I lead.

VIII. 17

188—Hy.137, Bk.1, Bk.146, Hs.335, Ch.34, ALL.148, Hs.156, A.166, L.152.

ساقی بزمِ کربتِ باقوت لب است ۱۸۸ و در آبِ خضر بجای آبِ عنب است
گر زهره بود مطرب و عیسی مہدم چون دل نه بجای بود نه جائے مطرب است

O Master! if an angel full of grace
Would bring me cup of mead, and then embrace;
If Venus sang a tune to Cupid's pace,
My heart will sadden, for it's out of place.

VIII. 18

189—Hy.148, Bk.5, Bk.158, Hs.337, Ch.58, ALL.145, Hs.168, A.178, L.164.

ساقی بھیات چون کیے دہر نیست ۱۸۹ و در پیر بودہ آرمی و ساغر نیست
می مہدم ماست زانکہ چون گرمی دی در آبِ بھیات و چشمہ کوثر نیست

O Guide! as none to fount of life can lead,
In olden age Thy Word's my only creed;
At every breath Thy name befriends me so,
And cures me more than any heavenly mead.

VIII. 19

190.—Hy.113, Bk.121, Ha.328, Ch.46, ALL.129, Ha.103, A.142, L.128.

ساقی به پشت این همه مشتاق چیست ۱۹۰ جنت می و ساقی بود و باقی چیست
آنچاست می و ساقی و اینچاست همین پس در دو جهان به از می و ساقی چیست

What is that Heaven, Lord! for which they crave?
What else but mead and mate which but deprave?
They pine for mate and mead, but I for Thee,
In both the worlds who else but Thou can save?

VIII. 40

191.—Pa.13, Wood.169, Pb.124, Hb.121, BD.28, BN.38, Hb.49, BM.31, BBR.38, Ha.25, Hb.53, Pb.54, Hb.42, Ha.41, Hb.23, Bb.48, BBR.13, RPa.65, Ia.27, B.21, ALL.35, Hp.30, Ha.33, Hb.43, A.61, J.62, N.52, W.55, L.46.

ساقی چو زمانه در شکست من وئست ۱۹۱ دنیا نه سراجی نشست من وئست
کز آنکه بدست من و تو جام می است میدان یقین که حق بدست من وئست

O Master! Time will rend us quite, and so
The world is not our home, for hence we go;
The wave of love which interfuses hearts
Is Truth of Truths we grasp, and here we know.

VIII. 41

192.—Hy.114, Bk.122, Ha.328, Ch.46, ALL.134, Hb.113, A.140, L.129.

ساقی دل من که شادی از نعم گشتاخت ۱۹۲ جرّام می از نعم عالم گشتاخت
می ده که دم صبح جان بخش دمی است کسی غیر مسیح قدر این دم گشتاخت

I know not Master what is weal or woe,
The greatest gift of Lord is Word I trow;
So give Thy Word, the Light of Life, at dawn,
For Jesus knew its worth as none would know.

VIII. 42

201.—Hy.125, Bk.133, Ha.328, Ch.50, ALL.135, Hb.114, A.154, L.140.

ساقی شب بیش است و مه افروخته است ۲۰۱ می ده که فلک لکّه آموخته است
دانی که اجل چه برق خرم سوز است تا در نگری خرمی ما سوخته است

Now Moon effulges in ecstatic glows,
I want Thy love, this space in cypher flows;
As flash the Time dissolves itself and world,
Thy loving glance allayeth all my woes!

VIII. 43

204.—Hy.117, Bk.123, Hs.326, Ch.47, ALL.125, Hw.106, A.144, L.120.

ساقی قدحیکه آنکه این خاک سرشت ۲۰۴ خط بر سرماه مستی و عشق نوشت
معشور بود بشاهد و باده جهان موعود بود بکنور و خود بهشت

A Word, O Lord!—when potter wrought my clay,
With trance and love my front he did array;
The world is thriving with Thy Grace and Word,
The mate and mead are gifts in great delay.

VIII. 44

205.—Hy.124, Bk.132, Hs.327, Ch.48, ALL.133, Hw.112, A.153, J.140, L.139.

ساقی قدحیکه خیم دل درنگرفت ۲۰۵ نا آتش می زندگی از سرنگرفت
آه از بی لعلت که برین باده ناب هر کس که لبی نهاد لب بر نگرفت

O Guide! I crave for Light, my darkened heart
Will kindle if Thy love some light impart;
Thy lips have bestowed on Thy Word a mead
Which sticks to lips so that they never part.

VIII. 45

206.—Hy.118, Bk.118, Hs.323, Ch.44, ALL.117, Hw.103, A.139, J.118, L.125.

ساقی قدحیکه کار عالم نفسیست ۲۰۶ گردش از وی کفشی آن نیز بیست
خوش باش ز هر چه بهشت آید ز جهان هرگز نشود چنانکه دلخواه کسیست

Give love O Lord! the world is but a wink,
One weal with hundred woes has formed a link;
Rejoice whatever happens in this world,
No event comes as one would like to think.

VIII. 46

207.—Hy.104, Hs.131, Bk.109, Hs.318, Ch.39, ALL.106, Hw.89, A.130, L.116.

ساقی قدحی که هست عالم ظلمات ۲۰۷ جز روی نویست در جهان آب حیات
از جان جهان و هر چه در عالم هست مقصود نوی و بر عهد صلوات

I want Thy Light; the world is dark and bleak,
And life's Elixir is Thy face and cheek;
In life on earth and all that goes in world
Through Prophet, (peace on him!), 'tis Thee we seek.

VIII. 47

218.—Hy.161, Rh.13, Bk.170, Ha.294, Ch.160, ALL.179, Hw.180, A.190, L.176.

ساقی می‌گفته یارِ دیرین من ست ۲۱۰ بی دخترِ دُرعیشت نه آئین من ست
گویند که باده خوار را دینی نیست من باده‌خوادم که باده‌خود دین من ست

Thy love of yore has been my friend in past,
Without Thy love, I do not feast, but fast;
They say that lovers care no caste or creed,
I love Thee Lord, for love's my creed and caste.

VIII. 48

461.—Hy.372, Wa.4, Sa.7, Ph.200, Ba.144, Hb.395, Hq.203, Hg.203, Hb.388, Hb.387, Pa.360, Bk.376, Ch.341, Hd.131, ALL.384, Hw.353, A.444, L.583, BER.301.

ساقی علمِ سیاه شب صبح ز بود ۴۶۱ بر خیز که خفتت بیه خوابه بود
بکشای زهمِ دوزخ کی خواب آلود بر خیز و بی مغانه را درده زود

O Master! morn has rent the veil of night,
Arise from sleep in transcendental height;
And through Thy shining eyes, O store of bliss!
Bestow a glance and charge me with delight.

VIII. 49

592.—MA.227, BMB.291, Ha.233, Pa.382, Hq.399, Hw.1661, CR.1025.

ساقی قدحِ باده مگر رنگِ یار ۵۹۲ دادم ز نمازست علاجم زخمِ آرد
چون خون دلم ز شیشه بیرون کردی تاخیر مکن بجانِ خود زود یار

O Guide! surcharge me with Thy love—the ray,
My breathing fast—let love alone allay;
Since Thou had wrung the, "Self" the life from heart,
Then pour Thy soul in me without delay.

VIII. 50

918.—Hy.638, Wbod.197, Ph.496, Ba.446, Hb.383, BD.336, BN.410, BMB.467, Ha.46, BMB.340, Hw.364, Hq.399, Hb.389, H.415, Pa.391, Ch.391, BERP.163, ALL.648, Hw.702, A.794, L.664.

Pers. 'Anas [M.N.]. Pers. Rast Days [M.L.].

ساقی بصیرتی می‌تاب اندر ده ۹۱۸ مستانِ شراب را شراب اندر ده
مستم و خراب در خراباتِ فنا آوازه بدلم خراب اندر ده

At dawn, O Master! mingle Soul in Soul,
Let mystics lose in love their self-control;
Enrapt and wrecked we are in ruined haunts,
Let evil fame in wretched world patrol.

VIII. 51

133.—Hq.28, Sa.78, BDa.21, Sh.173, Ha.166, Sa.166, BNa.164, Sa.48, BNa.23, Sc.124, BNa.123, Pa.33, Sa.72, BMa.80, HCa.130, LN.88, BMa.277, Wba.323, Pa.83, Hb.84, BDa.34, H.148, BNa.54, Hb.74, BMa.31, RPa.179, BERA.43, BMa.20, Ha.49, Hb.21, Hg.40, Hb.77, H.57, HCa.314, Ha.86, Hb.46, BMa.33, Ha.36, Pa.268, Bb.86, Ch.104, RPa.84, L.53, L.42, Hb.297, ALI.82, Hq.53, Hb.74, A.106, W.110, L.94, BERA.174.

چون آمدنم بن نہ بد روزِ نخست ۱۳۳
برخیزو میان بہ ہندائے ساقی چست
کاندوہ جہانِ بی فرو خواہم چست

Since here I came unwilling and perforce,
To go unplanning is my proper course;
Arise, O Guide! and girdle up thy waist;
And with Thy Word absolve me from remorse.

VIII. 72

334.—Hq.340, Sa.71, BDa.32, Sh.231, Ha.327, Sa.326, BNa.323, Sa.137, U.203, BNa.170, Sc.407, BNa.31, Pa.134, BMa.182, HCa.314, LN.109+356, BMa.354, Wba.353, Pa.148, Bb.88, Hb.241, H.166, BNa.190, Hb.192, BMa.199, BMa.152, Hb.170, Ha.114, Hb.113, Hg.170, Hb.296, Hb.113, HCa.89, Ha.175, Hb.163, BMa.147, Hb.147, Pa.38, Bb.399, Ch.313, BERA.80, RPa.262, L.182, Sa.166, ALI.363, Hq.294, Ha.113, Hb.333, A.419, J.167, N.112, L.358, BERA.61, Hb.77. *Vari. Adab* [215].

از دفترِ عمر پاک میباید شد مردمِ دردست اجلِ هلاکِ میباید شد
ای ساقیِ مہقا تو خوش خوش مارا آہے دردہ کہ خاکِ میباید شد

I clean my slate of life, and then I flee,
So when He stabs me, I would die with glee;
Effulge O moon my Guide! I would rejoice,
My heart would melt, for dust I have to be.

VIII. 73

342.—BNa.103, BMa.247, Hb.34, BMa.191, Hb.200, Hb.437, CR.998.

نے کلز بد پونکو خواہد شد ۳۰۶ نے نیر جہانِ بکام تو خواہد شد
ای ساقی اگر بادہ دہی ورنہ ہی بی دان کہ بسر جہانِ فرو خواہد شد

Affairs will not improve as we would plan,
World dances not to lyrics of our Pan;
O, Master! give Thy mead, or do not give,
I know that world will end, for life's a span.

VIII. 74

348.—U.58, Pa.138, Wba.437, Pa.242, Bb.108, Hb.338, Sa.38, BNa.223, Ha.164, Hq.299, Hb.32, Pa.343, Ch.389, Hb.399.

ہرگز نہ جہانِ کہنہ تو خواہد شد ۳۰۷ نے کلز کسے بکام او خواہد شد
ای ساقی اگر بادہ دہی دزبرے آچارہ سر پنجہ فرو خواہد شد

This Hag, the World, will never beam to youth,
Nor any man would reach the shore of truth;
O Master! if Thou breathe Thy words to mobs,
They may molest and injure Thee for sooth.

VIII. 75

833.—Hs.586, Ss.376, LN.274, Pb.434, Bz.384, Hs.521, RPz.254, Ch.662, Hs.252, ALI.384, Hw.716, A.717, L.610.

تا که نیم آن خودم گزین دیر کهن ۸۳۳ احوال مرا نه سر بد بدست و نه بن
زین پیش که دخت ازین سرا بر بدم ساقی بدم می که همین ست سخن

How long I pine for *that*—in *this* decay?
My tale has neither head nor tail to say;
Before I pack my baggage from this inn,
Give me Thy love, O Master! this I pray.

VIII. 76

838.—Hs.660, BN.28, Ss.175, BDs.140, Ss.208, Hs.244, Sd.244, BNs.243, Ss.322, BNs.212, Ss.174, BNs.22, BNs.260, HCs.221, LN.112, BMs.228+424, Wood.492, Pb.325, Bz.475, Hs.610, BDs.354, Hs.185, BN.428, BM.466, Hs.382, Hs.381, Hs.408, Hs.473, Hs.424, BM.371, Ch.722, BEPs.171, Ls.460, Bs.320, Hs.560, Hs.380, Hw.799, A.850, J.468, N.384, W.428, L.687, BEPs.521, Hs.176.

آها که ز پیش رفته اند ای ساقی ۸۳۸ در خواب غرور خفته اند ای ساقی
رو باد خود و حقیقت از من بشنو بادست هر آنچه گفته اند ای ساقی

From Thee, O Master! those who turn away,
They fall, of course, to dreaming pride, a prey;
Inspire me with Thy love and hear this truth:
"Just empty air is every word they say."

VIII. 77

876.—Ss.263, Ss.542, Bz.494, Hs.632, Hs.402, Hs.401, Hw.391, J.519, N.406, CR.1148.

بر چه بر چه ز جانی خواب ای ساقی ۹۷۶ در ده شراب ناب ای ساقی
زان پیش که از کاسه سر کوزه کنند از کوزه بکاسه کن شراب ای ساقی

Arise! arise! from sleep my gracious Guide,
Fill me inside that I flow far and wide;
Before I lose the trace of name and form
Thy soul should surge in mine and flow the tide.

VIII. 78

982.—Ss.262, Bz.496, Hs.634, Hs.403, Hs.402, Hw.323, J.520, N.407, W.447, CR.1150.

بگرفت مرا ملالت از ذرات ۹۸۲ برخیز و سبک باده یارای ساقی
سجاده و طبلان به می ساز گرو تا یو که شود لاف من الدربای

So sick I feel at sight of pious shows,
Give me the Word wherein Thy nectar flows;
Away with gowns and cowls for cup of mead,
That eyes exultant beam in starry glows.

VIII. 79

988.—Ss.362, Ps.359, Ba.503, Hs.641, Hf.403, Ch.733, Hs.409, Hw.925, J.326, N.414, W.453, CR.1152=1182.

تا چند حدیث پنج و چارای ساقی ۹۸۶ مشکل چه یک چه صد هزارای ساقی
غاکیم همه چنگ بسازای ساقی بادیم همه باده پیارای ساقی

How long they talk, O Guide of five or four?
One doubt will lead them on to thousand more;
As dust we are, so muster us and sing,
We're wordy winds, so give Thy Word the shore!

VIII. 80

993.—Hs.422, CALc.451, Is.406, Ba.518, Hp.558, Hw.812.
Farsi 'Amr [M.N.].

تا کے کوئی ز چار و هفت ای ساقی ۹۹۳ تا چند ز چار و هفت و هشت ای ساقی
این نول لکوک وقت رفت ای مطرب هان باده بده که عمر رفت ای ساقی

How long this cant of four or seven, O Sire?
What could this four or seven or eight acquire?
'Tis meet we shun such idle talk and sing:
"For life has flown, in Him we now retire."

VIII. 81

997.—Ps.356, Ba.509, Hs.647, BNc.403, BMc.367, Hm.387, Hs.418, Hs.429, CALc.455, Is.403, Ba.523, Hp.563, Hw.907, CR.1156.

جانم بغم آمده ستوه ای ساقی ۹۹۷ دزدل گره است ازین گره ای ساقی
این بانگ خروس از دهن می پیش آد از بادۀ چون چشم خرو ای ساقی

My life is choking, cooped up in the woes,
My heart is knotted by the naughty foes;
Hear me I crow, I cry: "O bring the grace
From Word, O Guide, which is the Sun that glows."

VIII. 82

1001.—Hs.689, Hs.167, Ss.167, BNc.165, Ba.519, HCa.160, BMd.410, RPc.23, Ba.653, Ch.792, Is.409, Hs.164, ALI.674, Hp.630, Hw.840, A.861, W.494, L.718, Hs.202.

چون جنس مرا خاصه بداند ساقی ۱۰۰۱ صد فصل زهر نوع براند ساقی
چون دامام برسم خود باده دهد وز حد خودم در گذراند ساقی

Since Master knows the genus of my mind,
With glance he hits my doubts of every kind;
And sends me as much grace my heart can hold,
And leads to realms where Him alone I find.

VIII. 83

1002.—Hs.661, Hs.241, Sd.241, BNs.239, U.164, BNd.214, Ss.171, BNs.257, HCs.279, BMd.158, Wmsd.417, Ps.559, Ba.310, Hs.648, BDs.369, BNl.497, BMs.371, Hs.391, HCs.393, Hs.420, Hs.433, BMf.374, Hs.368, Bds.38, Cs.710, BERN.178, Ls.470, B.328, BNs.31, Hd.146, ALl.670, Hp.369, Hw.806, A.831, L.689, Hs.172.

چون می ندهد اجل امان ای ساقی ۱۰۰۲ درده قنچ شراب هان ای ساقی
غم خوردنِ پیوده که کار دل ماست با این دوسه روز در جهان ای ساقی

The thought of Death will give us no respite,
No laws but love can save us from its plight;
'Tis not our hearts' domain to fret for vain,
Why count our days in world and leave Thy Light.

VIII. 84

1004.—Hs.658, BNL.50, Hs.240, Sd.240, BNs.240, U.166, Ba.306, BNs.252, HCs.229, BMd.150, Wmsd.474, Ps.555, Ba.508, Hs.646, BDs.368, BNl.498, BMs.302, BMf.370, HCs.352, Hs.419, Hs.402, BMf.373, Hs.368, Ps.572, Cs.728, BERN.177, Ls.408, B.328, Hd.147, ALl.669, Hp.368, Hw.805, A.828, L.686, Hs.174.

چون هست زمانه در شتاب ای ساقی ۱۰۰۴ بره بکفم جام شراب ای ساقی
هنگام صبح قفل بر در زدهام می ده که بر آمد آفتاب ای ساقی

Since Time is hieing, Master! it is meet
That for a loving heart thou stand a treat;
'Tis dawn! inspire me, lock out all the doors,
And lock-in light of Sun which comes to greet.

VIII. 85

1009.—CALs.446, Hs.419, Ls.449, B.315, Hp.556, Hw.810.
Pags. 'Amar (M.N.).

خون شد جگرم یار جام ای ساقی ۱۰۰۹ کین کار جهان دمست و دام ای ساقی
می ده که گذشت عمر و بگذاشته گیر یار مدد یار جام ای ساقی

My heart is bleeding—fetch the Holy Grail,
This world is reading but a fairy tale;
My day is spent, so forget all my past,
Fix me in love, and blow me not in gale.

VIII. 86

1012.—Ba.325, Hs.663, Hw.553, J.536, N.429, CR.1160.

در جام تو یا قوت روان ای ساقی ۱۰۱۲ بفروز چو یا قوت روان ای ساقی
بره بکفم جانِ گران ای ساقی تا زنده کنم بهجام جان ای ساقی

O Guide! Thy Word has such a ruby glow,
That Word and Meaning show the soul in flow;
Let me realise the Word—eternal life,
That life as brought to life my heart could show.

VIII. 87

1015.—Hy.656, BNF.17, Wood.162, Pb.575, Ba.529, Hs.667, BDs.361, BNL.432, BM.366, Hs.366, HCa.349, Ha.417, Hs.428, BM.378, Hs.363, Bb.615, Ch.726, BERL.173, La.464, B.324, H4.666, Hp.564, Hw.802, A.811, L.683.

دردم قدحی ز لعلِ نابِ ای ساقی ۱۰۱۵ بر کبر ز آتشم بآبِ ای ساقی

تا عقلِ گریانِ دلم خواهد داشت دستِ من و دامنِ شرابِ ای ساقی

Fill in my heart Thy love, Thy glory, Sire!

And save me with Thy grace from burning fire;

To flee from mind which chokes my weary heart,

My hands would grasp at Thee till I acquire.

VIII. 18

1016.—Hy.666, BDs.153, Ha.333, Sd.332, BNL.260, Ss.328, BNL.314, BM.441, Wood.483, Pb.579, Ba.523, Hs.661, BDA.362, BNL.4, BNL.469, BM.536, Ha.422, Hs.409, Hs.472, Pb.327, Ch.791=759, La.305, B.358, H4.305, ALJ.473, Hp.599, Hw.814, A.836, J.536, N.427, W.464, L.695=799, HJ.229, BERL.247, Ha.177, Papi, Zahir Fayyazi [Raspi. 218].

دردم می لعلِ لاله کونِ ای ساقی ۱۰۱۶ یکشای ز حلقِ شیشه خونِ ای ساقی

کلمروزِ برونِ ز جامِ می نیست مرا بکدوست که پاک اندرونِ ای ساقی

When heart with Thy resplendent love O Guide!

Is filled, this throttled jug may lie aside;

For now I find the only friend I have

Is crystal heart where Thou mayest abide.

VIII. 19

1017.—Hy.653, Ss.67, Hs.342, Sd.342, BNL.241, Ss.323, U.167, BNL.216, Ss.172, Sd.76, BNL.258, HCa.236, BM.161, Wood.174, Pb.368, Ba.521, Hs.559, Ss.96, BDs.358, BNL.429, BML.497, BM.364, Hs.383, Hp.427, Hs.414, Hs.425, BM.572, Hs.363, Pb.567, Bb.632, Ch.723, BERL.172, La.461, B.325, H4.367, ALJ.663, Hp.563, Hw.799, J.571, L.680=1190, BERL.147, Ha.175.

دردم می لعلِ مشکبویِ ساقی ۱۰۱۷ تا باز دهم ز گفتگویِ ساقی

بک کوزه می بده ازان پیش که دهم خاکِ من و تو کند سیوایِ ساقی

Lead on that Beloved Soul within my reach,

I'll gaze Him mutely and will lose my speech;

Aye quickly fill my jar with love, ere Time

May throw us, as some pitcher, out of reach.

VIII. 20

1018.—Ss.206, Pb.571, Ba.524, Hs.662, Hp.429, Hw.802, J.537, N.428, CR.1160.

دردم می همچو از گرانِ ای ساقی ۱۰۱۸ کز غصه بلب رسید جانِ ای ساقی

تا بر که شوم بعبورِ باز دهم از خویش و زمانه یک زمانِ ای ساقی

Fill in my heart the Lucient Wine, O Guide!

For with this grief, alive I can't abide;

That thus bereft of sense in trance I flee

From Self on one, and folk on other side.

VIII. 21

1018:—H_g 662, Sb 127, H₄ 243, S₄ 243, B_N 242, U 163, S₄ 173, R₄ 309, B_N 299, H₄ 222, B_M 157, W₄ 473, P₄ 367, R₄ 323, H₄ 458, B_N 498, B_M 303, B_M 372, H₄ 392, H₄ 354, H₄ 421, H₄ 404, B_M 1373, H₄ 370, P₄ 373, C₄ 732, L₄ 471, B₄ 330, H₄ 378, H₄ 807, A₄ 832, L₄ 609, H₄ 171.

دوسگ اگر شوی چونای ساقی ۱۰۱۹ هم آب اجل کند گذارای ساقی
خاکست جهان نزل بخوان ای مطرب بادست نفس باده پیارای ساقی

Like fire in flint our Master ev'r abides,
And boils the sea of death to rising tides;
In earth we lie, so Songster! sing His song,
On steeds of breath and mind our Master rides.

VIII. 92

*

1028:—H_g 654, B_N 139, W₄ 266, P₄ 380, R₄ 335, H₄ 673, B₄ 339, B_N 430, B_M 498, H₄ 384, H₄ 431, H₄ 347, H₄ 413, H₄ 426, B_M 1377, P₄ 368, B₄ 633, C₄ 724, B₄ 174, L₄ 462, B₄ 322, A₄ 1664, H₄ 362, H₄ 803, A₄ 809, L₄ 689, H₄ 178.
Page: (1) Rumi [H₄], (2) Ma'aruf [Rumfi 220].

زاهد نه بزد کرد سودای ساقی ۱۰۲۸ زیرا که عمل عیان نمود ای ساقی
بر کی قدح باده نوزود ای ساقی کاندرازل آنچه بود بود ای ساقی

For all his zeal the zealot has not gained,
Because he flouted virtues which he feigned;
Come soon, O Guide! and fill my heart with Him,
For things would pass as He at first ordained.

VIII. 93

1038:—H_g 655, Sb 216, B_N 451, R₄ 315, L₄ 258, W₄ 473, P₄ 363, R₄ 338, H₄ 676, B₄ 360, H₄ 143, B_N 401, B_M 499, B₄ 97, B_M 363, H₄ 383, H₄ 426, H₄ 404, H₄ 348, H₄ 416, H₄ 427, H₄ 364, P₄ 369, B₄ 634, C₄ 725, L₄ 463, B₄ 323, H₄ 133, A₄ 1663, H₄ 363, H₄ 423, H₄ 801, A₄ 803, J₄ 548, N₄ 408, L₄ 682, B₄ 145.
Page: 'Anar [M.N.].

شمع است و شراب و مهابت ای ساقی ۱۰۳۸ شاهد ز شراب هم خراب ای ساقی
از خاک برآد این دل بر آتش دا بر باد مده پیار آب ای ساقی

Thy light and love have glorified the Moon,
Intense in love the lover fell in swoon;
Shake off the ashes from his burning heart,
Cast not to winds but sprinkle nectar soon.

VIII. 94

1037.—Hs.664, Hs.185, 54.195, BNs.183, U.100, Ss.135, Rs.316, BNs.213, HCs.173, BMs.100, Ps.583, Is.540, Hs.679, Sp.88, BDs.356, BNs.440, BMs.305, RPs.37, BMs.374, Hs.394, HCs.356, Hs.420, Hs.406, Hs.74, BMs.383, Hs.371, Ps.573, BEPs.179, Is.473, Is.312, Hs.148, ALIs.673, Hs.372, Hs.809, A.834, J.568, L.691.

صبحِ خوش و خرمست خیزای ساقی ۱۰۳۷ در شیشه کن آن شراب از شب بقی
تا باز خورم و عیش را تازه کنیم این یکدم صردا که فردا عاقی

Arise, O Master! dawn is shining bright,
Fill crystal hearts with mead thou saved at night;
That with our Friend we plan a newer treat,
Ere breath we draw should snap asunder quite.

VIII. 15

1038.—Hs.732, BNs.49, Hs.239, 54.239, BNs.238, U.163, BNs.215, Ss.170, Rs.323, BNs.251, HCs.230, BMs.159, Ws.1203, Ps.596, Rs.375, Hs.692, BDs.353, BNs.423, BMs.493, BMs.303, Hs.381, Hs.408, HCs.387, Hs.412, Hs.421, BMs.370, Hs.361, Ps.565, Is.631, Ch.721, BEPs.170, Is.459, Is.319, Hs.150, ALIs.662, Hs.579, Hs.437, Hs.798, A.805, J.560, N.452, W.461, L.679=1178, Hs.173.

ماوی و معشوق و صبح ای ساقی ۱۰۳۸ از ما نبود توبه نصوح ای ساقی
تا کی خوانی نعت توح ای ساقی پیش آد سبک راحت روح ای ساقی

O Guide! I want Him and His heart and grace,
This craving for Him I cannot efface;
Why tell me what our Lord to Noah spake?
Show me the Bliss of Soul, and—face to face.

VIII. 16

1039.—Hs.421, CALs.403, Is.405, Is.317, Hs.357, Hs.811,
'Amar [M.N.].

هم سبزه سرسبز بَرست ای ساقی ۱۰۳۹ هم گل بگللاب رو بَرست ای ساقی
چون با حسن لطیف را فاح شکست کی توبه مایود دُرست ای ساقی

When life's a downing verdure, lawn in lace,
And heart's a rose refined thro' tears of grace,
When purest friends, as wreaths of jasmine buds,
Have gathered round, should I then hide my face?

VIII. 17

1045.—H_g 638, BNJ 30, P_a 205, W_h ed 403, P_b 599, B_a 517, H_a 694, BD_a 367, BNJ 405, BM_a 301, BM_a 369, H_a 399, H_a 440, HC_a 351, H_a 431, BMJ 380, H_a 387, P_a 371, C_b 728, BERJ 176, L_a 467, B_a 327, ALJ 668, H_g 585, H_a 405, H_a 804, A_a 828, J_a 362, N_a 454, W_a 483, L_a 685.

هنگام صبح ست و خروش ای ساقی ۱۰۶ ماوی و کوی می فروش ای ساقی
چه جای صلاحست نخوش ای ساقی بگذر ز حدیث زهد و نوش ای ساقی

'Tis time for morning song, when comrades throng
At master's door to see Him how they long!
No time for empty speech or pious show,
Yea join their band in love and sing a song.

VIII. 18

359.—H_g 228, BD_a 63, S_b 41, H_a 194, S_d 194, BN_a 192, S_a 125, U_a 117, BNJ 78, S_a 420, B_a 97, P_a 103, BNJ 18, BN_a 223, HC_a 189, L_N 140, BMJ 108, W_h ed 492, P_b 146, B_a 86, H_a 298, S_g 78, BD_a 142, RP_a 40, H_g 347, BNJ 142, H_a 280, BM_a 265, RP_a 65, BM_a 117, H_a 131, H_a 89, H_a 107, H_g 168, H_a 308, H_a 94, HC_a 68, H_a 137, H_a 127, H_a 35, BMJ 128, L_a 75, H_a 35, H_a 124, P_a 49, B_a 246, C_b 280, BERJ 63, RP_a 68, L_a 138, S_b 116, BN_a 53, H_a 145, ALJ 250, H_g 163, H_a 107, H_a 261, A_a 308, J_a 160, N_a 106, W_a 136, L_a 245, BERJ 141=258. Page Added [173].

این قافله عمر بحب میگذرد ۱۰۹ دریاپ دمی که با طرب میگذرد
ساقی غم فردای حریفان چه خوری پیش آر بیانه که شب میگذرد

Days, months, and years, the host is marching past—
Just snatch a blissful breath before thy last;
Why think and grieve what foes may next attack?
Fill heart with love, the night is speeding fast.

VIII. 19

408.—H_g 319, H_a 335, S_d 334, S_a 178, U_a 22, BNJ 244, S_a 230, P_a 107, BMJ 46, W_h ed 454, P_b 176, B_a 114, H_a 270, S_g 16, BD_a 146, BNJ 147, BM_a 269, RP_a 309, H_a 58, BM_a 205, H_a 223, H_a 204, H_g 399, H_a 215=405, HC_a 140, H_a 298, H_a 213, H_a 22, BMJ 309, H_a 207, P_a 279, B_a 339, C_b 406, RP_a 265, L_a 240, B_a 142, ALJ 279, H_g 294, H_a 416, A_a 398, J_a 209, W_a 224, L_a 337, BERJ 18=146, H_a 45.
Page: Add Sakir [H_a].

چون نیست درین زمانه سودی زخرد ۱۰۶ جز زبخت از زمانه بر می نخورد
پیش آر از آنکه او خرد را ببرد تا بویکه زمانه سوئے ما بر نگرد

Since for our wits the Times will never pay,
And witless ones are lords whom Times obey;
Then give the dose which drives away my wits,
That Times perchance a soothing word would say.

VIII. 100

484.—Hy.370, Sb.39, Ha.164, Sa.164, Bn.162, Sc.199, U.31, Sc.122, Ra.122, Bn.39, BM.172, HCa.157, BM.439, Wood.168, P.143, B.83, Hb.298, Sq.24, Bn.198, Hb.218, BM.217, RP.11, Ha.33, BEn.201, BM.160, Hb.178, Hb.142, Hg.178, Hb.214=344, HCa.97, Ha.183, Hb.173, Hb.83, BM.152, P.103, Bb.382, Ck.327, BEn.85, RP.228, Ia.147=192, Hd.248, ALI.389, Hp.213, Hw.360, A.289=490, LCR.389=904, Hb.53.

غم خوردنِ پیوده بکا دارد سود همه کین جرخ فلک بے چوما گشت و درود
بر کین دلج می بکنم بر نه زود تا نوش کنم که بودنها همه بود

We do not gain, the more we weep and moan,
For many like us Time has sown and mown;
O Master! fill my heart with Name at once,
What was to pass is past I will not groan!

VIII. 101

740.—Hy.479, BM.387, Hb.307, RP.47, Hp.485, Hw.672, A.608,
Papi Kamal 15, MS. d. 991 14.

798.—Bb.491, L.500, Variation of 740.

تا که ودی عمر بزم در شکم . . . وین خنده می در دلِ ساغر شکم
برغیز و بیاه ز می بر کردن باشد که مصاف غم بهم بر شکم
من کردی عمر بزم در شکم . . . این خنده می در دلِ ساغر شکم
برغیز و بیاه را ز می بر کردن باشد که غم جهان بهم در شکم

How long I fold the leaves from book of life,
And cut my core with love's beguiling knife;
Arise and fill my cup with love at once,
I'll wrench the wrist of grief and end the strife.

VIII. 102

741.—Hy.513, Ha.65, Sa.65, Bn.64, U.98, Sc.46, Ra.217, Bn.117, HCa.60,
LN.60, BM.118, Wood.368, P.371, B.336, Sq.65, BCh.258, Hb.35, Bn.313,
BM.405, RP.52, BM.294, Hb.307, Hg.312, HCa.293, Ha.337, Hb.338, Hb.32,
Bb.536, Ck.611, Ia.364, Hb.248, Hd.346, ALI.345, Hw.643, A.664, L.537, Ha.96,
Papi 'Amir (M.N.).

نرسیم که چو بعد ازین بهالم نرسیم همه با همگان نیز فراهم نرسیم
این دم که درویشیم غنیمت شمريم شاید که بعمر خود در این دم نرسیم

We cannot find this human form again,
The loving friends may not for long remain;
This breathing time I find His greatest gift,
But ere it ends life may not stand the strain.

VIII. 103

835.—CAL. 293, Hk. 379, la. 242, Hp. 258=317, Hw. 464.

می ده که حریفان قد حے نوش کنند همه آواز خوش و نغمه نئے گوش کنند
تا حشر شدن بے زمان میناید شاید که ز جرم ما فراموش کنند

Give us Thy wine—for here my rival leads,
And sings so fine and softly tunes the reeds.
It will be ages for the judgment day—
Perhaps by then He forgets all our deeds.

VIII. 104

836.—Hp. 403, Sa. 67, Sh. 213, Hk. 316, Sh. 313, BNh. 313, Sa. 218, Sh. 99, BNh. 321, HCa. 304, LN. 294, BMh. 399, Wbod. 146, Pa. 473, Ba. 423, Hk. 363, BDh. 322, BNh. 402, BMh. 401, RPa. 209, Hm. 358, Hf. 353, Hp. 384, HCa. 336, Ha. 382, Hr. 402, BMh. 396, Pa. 399, Ba. 601, Ch. 668, la. 491, Bk. 303, Fd. 229, ALI. 651, Hp. 531, Ha. 354, Hw. 744, AJ. 47, J. 468, N. 357, W. 399, L. 628.

Pap: Salmas Saaji [Tehran Text] but not found in MS. d. 802 H.

یا قوت لب لعل بدخشانی کو انا وان راحت روح راج دجالی کو
می گر چه حرام در مسلمانی شد روی خود و غم نمود مسلمانی کو

Thy ruby lips have gems of lustrous glow,
My joy of soul! no nectar could be so;
Though wine is banned, they say, by Muslim creed,
Go! drink and fret thou not and let them go.

VIII. 105

742.—Hk. 336, CAL. 382, la. 383, Bk. 263, Hp. 408, Hw. 668.

Pap: 'Anar [M.N.].

جانای ده که بادل غمناکم همه نامی ز غم جهان بسازد پاکم
هان باده بدو که سبزه آمد از خاک زان پیش که ناپدید گردد خاکم

Give us thy love, O Dear! my heart repines,
Thy love alone, this worldly dross refines;
Cherish my sprouting youth aye with thy love,
Before my clay recedes to dark confines.

VIII. 106

830.—Hp. 313, Sa. 173, Bk. 29, Wbod. 228, Pa. 252, Ba. 177, Hk. 327, BDh. 183, BNh. 240, Hk. 277, BMh. 262, BMh. 200, Hm. 218, Hk. 128, Hf. 184, Hp. 250, Hk. 392, HCa. 158, Ha. 253, Hk. 204, BMh. 103, Hk. 183, Pa. 493, Bk. 335, Ch. 344=401, RPa. 220, la. 278, ALI. 517, Hp. 285, Hk. 183, Hw. 412, AJ. 394, J. 289, N. 183, W. 198, L. 333.

Pap: (1) Shah Saaji [A.K.]. (2) Malik Shams al Din [Dashed].

میخواوه اگر غمی بود عود شود همه وز عریده اش جهان پر از شور شود
در حقیقه لعل از آن زمرد درزند تا دیده امی غم کور شود

If rich a wine-bibber is void of shame,
The noise he creates sounds in world as fame!
I keep in depth of heart Thy emerald light,
That snake of grief as blind-worm may be tame.

VIII. 107

547.—H_p.349, S_a.191, BD_a.81, S_b.342, H_a.208, S_d.200, BN_b.201, S_e.188, BN_d.93, S_c.300, BN_c.187, P_a.145, S₁.8, BN_b.231, BM_a.121, H_G.196, LN.141, BM_d.306, W_{ad}.356, H_b.337, BD_b.180, H_d.182, BN_b.191, H_a.199, BM_b.200, RP_a.152, BM_c.153, H_a.171, H_c.190, H_b.189, H_p.258, H_b.223, H_G.30, H_a.178, H_b.168, BM_d.148, H_c.169, P_a.349, S_b.368, C_b.321, L_a.183, H_d.222, ALL.379, H_p.208, H_a.188, H_c.341, A.428, J.275, N.188, W.208, L.367, BCR.232.

هر جرعه که ساقیش بخاک افشاند
سیحان الله تو باده می بنداری
آبی که ز صند در دلت برهاند

For every gulp which Master spits on earth,
Men see that earth revives, attains some worth;
O Praise to God! that spittle which you call,
It healed the blind and sick, the dead had birth.

VIII. 108

156.—H_p.184, H_b.162, H_a.118, H_p.117, H_a.84, H_c.232, J.97, N.83, W.85.

در جام طرب باده گزشت خوشست ۱۵۶
زاهد که خبر ندارد از جام شراب
دور از بر او هزار فرسنگ خوشست

A blissful heart reflects His loving face,
A song in tune to lute will bring His grace;
Avoid the zealot dead to sense of love,
'Tis best a thousand miles away he stays.

VIII. 109

668.—BD_a.104, BN_d.139, S_c.358, BN_b.248, LN.218, BM_d.328, P_b.324, S_a.371, H_b.421, H_j.280, RP_a.280, H_p.275, P_c.375, A.350, CR.1013.

زان روح که راح تاب میخواندش ۶۶۸
جام دوسه سنگین بمن آرد سبک
خیر آب چرا شراب میخواندش

With Essence known as harmless bliss and pure,
Which acts to wounded hearts as certain cure,
Fill heart with love, and tune a merry lay,
Why call it baneful wine? 'Tis nectar sure.

VIII. 110

154.—H_p.134, S_b.182, S_c.52, P_a.40, BM_a.109, W_{ad}.126, P_b.104, H_b.102, BD_b.56, H_j.232, BN_b.37, BM_b.179, H_a.82, BD_a.71, BM_c.22, H_a.52, H_p.75, H_b.94=130, H_G.208, H_a.23, H_c.31, H_b.15, H_a.64, P_c.395, S_b.149, C_b.141, BD_b.26, RP_a.80, L_a.57, B_a.45, BN_a.21, H_d.229, ALL.146, H_p.96, H_a.153, A.183, J.140, L.149, BCR.278.

در بای قلاب لعلی چه خوشست ۱۵۴
در بر بیت دلقرب و در سری تاب
فارغ زهم زمانه می هی چه خوشست

In depths of chalice pleasant are the chimes!
How flute and song combine and reach sublimes;
At one with Him, and glowing full of love,
What words can tell this freedom from the times?

VIII. 111

703.—H_p.469, BN120, Ss.281, BMa.213, W10d.133, Pk.343, Ba.293, Hs.440, BN1310, BMa.361, BMa.233, Ha.267, H1268, H_p.291, HCa.258, Ha.299, Hs.299, BML280, Hs.280, Pk.511, Bk.481, Ck.508, BEPb.120, RPb.505, Is.318, B.209, ALL488, H_p.469, Ha.260, Hs.378, A.570, J309, N.261, W.501, L.490.

مے بر کف من نه و بر آود غزل ۷۰۳ باناله عندليب وصوت بلبل
بی نغمه اگر دوا بود بی خوردن مے از سر شیشها نکردے نقل

Fill heart with love, and tune a merry lay,
In tune to thrush and nightingale at play;
If man could serve his Lord without a song,
Angels would not have sung for Man of clay.

VIII. 112

419.—MA.350, Hs.348, BNB.248, Hw.491, CR.921=1197.

خیز آتشی دل در آب چنگ افکن زود ۴۱۹ کان جام ظهور دیر تر خواهد بود
بر بای دمی ز عمر نیکن برخ کبود بسیار چو تو ز دست گیتی بر بود

Arise and quench my fire of heart with cheer,
Because one never sees, what one may hear;
Yea! steal a wink of life. This prowling bear—
Has stolen many a soul from gardens here.

VIII. 113

728.—H_p.540, Ss.54, Hs.256, Sd.256, BNb.263, U.173, BN4.174, Ss.180, Rn.211, BNb.268, HCa.244, LN.168, W10d.99, Pk.361, Ba.311, Hs.461, BN1358, BMa.370, BMa.299, Hs.312, H_p.304, HCb.300, Hs.352, Hs.343, BML299, Bk.543, Ck.617, BEPb.143, Is.369, B.251, Hs.278, AL1351, H_p.457, Hw.648, A.671, L.564, BEPb.163, Hs.584.

بر خیز یا که چنگ بر چنگ زبیم ۷۲۸ مے باز خودم و نام بر شک زبیم
چون باده خودم در سراپات خودم وین شیشه نام و شک بر شک زبیم

Arise and clasp the harp. 'Tis time thou came,
We drink till we could forget what's our name;
And when we drink we drink in mystic haunts,
And dash the name and fame on rock of shame.

VIII. 114

727.—Pk.363, Hs.462, Hs.271, H_p.306, Hs.270, Hw.663, J368, N.271, W.514, CR.1063.

بر خیز و بکوب بای نادست زبیم ۷۲۷ مے در نظیر کسی سرمست زبیم
دربست زدن ذوق ندارد چندان ذوقی عجب آن بود که در شست زبیم

Arise and dance, O dear! we clap our hands,
And flout the narcissus which nodding stands;
The drum at royal stalls is not so grand,
But strings of lute can tune in happy bands.

VIII. 115

1064.—Hy.683, Sh.131, Ha.186, Sh.186, BNa.184, U.109, BNa.260, Sh.136, Pa.328, BNa.216, HGa.177, BMa.99, Wba.274, Ph.603, Ba.361, Pa.698, BDa.403, BNa.452, BNa.324, Pa.82, BMa.387, Ha.403, Hf.441, HGa.369, Ha.435, Pa.409, Ha.81, BMa.391, Pa.384, BDa.49, Cl.744, BPa.183, La.408, B.344, Hd.231, ALI.693, Hp.367, Ha.440, Hw.832, A.833, J.363, N.455, W.484, L.712.

ہنگام صبح ای صنم فرخ ہے ۱۰۶۴ برسا ز ناز و پیش آوردے
کافکنند بخاک صد هزاران جہو کے این آمدنِ نیرمہ و رفتنِ دے

'Tis dawn, O Guide! Thy feet would make us thrive,
Yea! Sing a hymn, and let us feel alive;
For lakhs of Caesars creep in earthy holes
When spring would spring and autumn plans a drive.

VIII. 114

616.—CAL. 282, Hs.268, La.287, B.182, Hp.362, Hw.329.
Fap. 'Amer [M.N.].

برآب روان و سبزہ ای نفع طراز ۶۱۶ می دروہ و نوبہ بشکن و چنگ نواز
خوش باش کہ نرہ میزند آب روان میگوید رفتن و ذکر نام باز

The river flows by meadows,—O my Light!
Come let us feast and sing in full delight
And keep sedate; for waters moaning deep
Are going out of sight and say "Good night."

323.—Hy.265, Sh.131, Wba.43, Pa.147, Ba.87, Hs.240, BDa.131, BNa.152, Hs.213, BNa.216, BMa.123, Ha.179, Pa.74, Hp.369, Hs.323, HGa.234, Ha.144, Pa.126, BMa.134, Hs.129, Pa.86, BDa.276, Cl.242, La.149, B.124, ALI.323, Hp.174, Hw.298, A.344, L.283.

از باد شب اگر نهارم نمود ۳۳۳ می خوردن روز اختیار نمود
گفتی مکن اختیار می خوردن روز در خوردن روز هیچ کار نمود

If night's vocations do not bring me trance,
I ply at day for that's my only chance;
You tell me not to kill my days in sleep,
To pipings of the days I will not dance.

VIII. 118

288.—Hy.60, Ha.234, Sh.234, BNa.232, U.78, Sh.234, BNa.22, BNa.234, HGa.218, LN.223, BMa.37, Pa.34, Hs.369, Hf.124, BMa.150, Pa.284, Hs.68, Hf.131, Ha.127, BNa.68, Cl.28, BPa.55, ALI.66, Ha.101, Hw.62, A.91, J.113, N.100, W.301, L.76, BPa.161, Ha.36.

یکہفتہ شراب خورده باشی پوست ۲۸۸ جان تا نہی روز آدینہ ز دست
در مذہب ما شبہ و آدینہ یکہفتہ جبار پرست باشی نے روز پرست

Throughout this week in perfect bliss ye stay,
Let not the Sabbath waste in idle play;
The first day or the last are one for me,
I serve the Lord, but do not serve the day.

VIII. 119

392.—MA.208, Hs.378, Hp.257, Hw.463 CR.1107.

جامیکہ مئے لعل پیائے گردد ۳۹۲ طبعم ہمہ کرد طرب و می گردد
وقت کُلی و می خاصہ و یاران با هم کر توبہ کم مسلم کے گردد

Here danced we round—what harmony we kept!
My heart rejoiced, in sheerest joy I wept;
The spring is now again, with friends around,
My lame excuse!—and they will not accept!

VIII. 120

928.—Hs.629, Sa.321, U.211, BMa.255, Wood.424, Pb.510, Ba.460, Hs.597, Sa.109, BDa.340, BN.413, BMc.351, Hm.369, Hp.404, HCa.340, Hs.394, Hs.406, BM.350, Hs.319, Bk.616, Ch.698, La.404, Bk.306, Hs.373, ALL.699, Hp.537, Hw.773, A.776, W.425, L.655, Ha.205. *Var.* 'Amr [M.N.].

ہر روز بر آنم کہ کُتم شب توبہ ۹۲۸ از جام و پیالہ لبالب توبہ
اکون کہ رسید وقت کُلی تو کم دہ در موسم کُلی ز توبہ یارب توبہ

I daily plan for penitence at night
From jug and brimful cup which most delight;
But now that Rose has come, O! help me Lord!
From plight of penitence with Rose in sight!

VIII. 121

927.—Hs.627, Hs.182, Sa.182, BN.180, Sa.139=415, HCa.168, LN.154, BM.413, Hs.378, Pb.534, Ch.695, La.450, Hs.374, ALL.637, Hp.352, Hs.377, Hw.771, A.774, J.495, N.381, L.655, Ha.265. *Var.* by Shah Qasim Aswan.

903.—BDa.93, BN.4125, BN.347, Pb.280, Ba.290, Hs.380, Hs.274, BBR.92, Hs.1009, CR.1091, BER.108. *Var.* of 927.

ہر توبہ کہ کردیم شکستیم ہمہ ۹۲۷ بر خود در نام و ننگ بستیم ہمہ
صبر مکنید اگر کم یخوردی کربادا عشق مست هستیم ہمہ

I vow at night, at dawn I break the same,
No fame I want, to "Self" I make no claim;
Why find ye fault if I have misbehaved?
For in His love I lost my sense of shame.

VIII. 122

138.—Hp.122, Pb.29, Bk.130, Ch.131, ALL.190, Hw.190, A.151, L.107.

چون باد بہ بشت آدمم چاک و جست ۱۳۸ زین بیش کہ بیچارہ نم بود درست
از ضعف اکنون چون نفسی بہاران می آیم و میروم دیے ساکنی و ست

I once attended Thee as swift as gale,
My body was in youth then brisk and hale;
But age has changed it to a sickly breath,
So slow I come and go, and falter, fail.

VIII. 123

376.—BDa.61, BNd.79, Pz.222, Hw.800, J.251, W.232, CR.1182.

پیرانه سرم عشق تو در دام کشیدم ورنه زبک دست من و جام نید
آن توبه که عقل داد جانان بشکست و آن جامه که صبر دوخت ایام درید

In hoary age Thy love has snared me so,
I sing Thy name—and hence in search I go;
The bonds of wit are broken for Thy sake,
The veil which patience patched, to day I throw.

VIII. 124

374.—Hs.310, Sc.169, Pz.46, Rb.24, Wied.447, Pz.161, Bz.102, Hs.254, BNd.215, Hs.208, BMb.257, BMb.395, Hs.213, Hs.171, Hs.179, Hs.395, Hs.127, HCs.133, Hs.228, Hs.200, BMd.198, Hs.176, Pz.194, Bb.330, RPz.216, Lz.221, ALd.309, Hs.280, Hw.407, A.399, L.328.

بیامد و تب در استخوانم دارد بدم تا خوردن من قصد بجاتم دارد
وین طره نگر که هر چه در بهاری جز باد غورم همه زیاتم دارد

My bones are burning, blood is parched in heart,
To leave of thinking Thee will end my part;
No food I take but Thee for fear of sores,
Disease and doctor, diet, dose, Thou art.

VIII. 125

381.—BDa.88, BNd.99, Pz.180, CR.1017.

Faqr Kamil Inshā' (H.S.L.Ms. 286). 4991 H. (A.K.).

برخیز و دوائے این دل تنگ یار ۸۱. آن بادۂ مشک بوئے کھرنگ یار
اجزائے مفرح نعم از میخواهی یا قوتِ می و برشم چنگ یار

Arise and bring Thy balm for choking heart,
Thy lucid Word its fragrance can impart;
The patent cure for sorrow as we know
Is glorious love which tunes of lute impart.

VIII. 126

River-side.

378.—Hs.600=693, Ws.29, Sc.29, BDa.147, Sb.10, Hs.247=281, Sd.247, BNs.254, Sc.312, U.183, BNd.223, Sc.176, BNs.8, Rb.263, Pz.193, BNd.6, BNs.263, BMb.256, HCs.268, LN.111, BMd.178, Pz.463, Bz.415, Hs.352, BDa.318, Hs.50, BNd.499, BMb.415, RPz.381, BMb.334=393, Hs.350=412, Hs.352, Hs.378, HCs.328=373, Hs.374=441, Hs.302, BMf.340, Hs.350, Pz.197, Bb.398, Cb.664=750, BERb.186, Lz.423, Bz.293, Hs.250, ALd.608, Hs.322, Hs.351, Hs.741=844, A.744=863, J.463, N.354, W.398, LCRA.25=722=1149, BERf.365, Hs.192, Si. Rump. 46.

بردانِ پیاله و سیوای دل جو دمه بخرام بسوی سبززار و لب جو
کین یزخ بسی قدبانِ مه رو صدارِ پیاله کرد و صدارِ سبو

O thirsty lover! lift thy pot and go,
Through lawns to fount where crystal waters flow;
These lovely faces—wheel is turning so—
A hundred times as pots and pans will show.

VIII. 127

247.—H_q339, P_a126, B_a339, ALI296, H_w425, A_a409, L348.

Fog: Hala [Lucknow].

بای بکنارِ جویِ میباید بود ۳۶۷ از غصه کفاره جویِ میباید بود

این زهرتِ عمرِ ماچو گلِ دهر و زست خندان لب و نازه رویِ میباید بود

On river-side I sit and seek His grace,
And wash my heart of grief and all its trace;
Ten days my season lasts, and till it lasts,
I stay with smiling lips and beaming face.

VIII. 128

980.—H_q357, BN₁29, W_{ind}167, P_a340, B_a492, H_b530, BD₆366, BN₁494, BM₆300, BM₆366, H_w368, H_i401, H_q422, HC₆350, H_a400, BM₁379, H_a366, P_a370, B_a636, C₆727, BER₆175, L_a406, B₃326, ALI367, H_q366, H_a400, H_w803, A₈37, J₅18, N₄03, L₆84.

بشگفت شکوفه می یارای ساقی ۹۸۰ دست از عمل زهد بدار ای ساقی

زان پیش اجل کین کند روزی چند جام می لعل جو و یارای ساقی

My heart has blossomed, fill it with Thy mead,
And free me quite from pious shows of creed;
Before the Death would take me by surprise,
I long to lave myself in love indeed.

VIII. 129

365.—H_q311, H_a305, S₁304, BN₆302, S_a170, S_a208, P_a301, R_b25, HC_a293, BM₆403, W_{ind}448, B_a53, H_b206, RP₆43, BN₁236, H_a270, BM₆258, RP_a209, BM₆196, H_w314, H_q143, H_b369, HC₆134, H_a229, H_r201, BM₁199, H_i181, P_a198, B_a301, C₆798, BER₆79, L_a222, H₄310, ALI310, H_q283, H_w408, A₃90, L₃29.

باروی نکوی و لبِ جوی و گلِ زرد ۳۶۵ تا بتوانم عیش و طرب خواهم کرد

تا بوده ام و باشم و خواهم بودن می خورده ام و میخورم و خواهم خورد

A godly face and river-side I claim,
So long I can, I sing His joyous Name;
The life I lived, am living, and shall live,
I sang, am singing, and shall sing the same.

VIII. 130

998.—BD₆149, S₁356, BN₁225, S_a190, BN₁147, S₁89, W_{ind}519, P_a549, B_a501, H_b539, H_q282, RP_a328, H_i409, H_q424, BM₁429, H_a408, H_w324, J₅25, N₄13, W₄52, CR₁153, BER₁228.

نکے می لعل خواهم و زیوانے ۹۹۸ سبِ دمی باید و نصفِ نانے

وانگه من و تو تسه در و برانے خوشتر بود از مملکت سلطانے

The Word suffices and a book of songs,
A crumb will fill this what to earth belongs;
In solitude when I would pore on Thee,
I care no kingdoms, neither thrones nor throngs.

VIII. 131

850.—Pb.441, Bz.390, Hb.327, Hf.351, Hp.360, Hc.330, Hw.340, J.441, N.333, W.373, CR.1098.

دنی بر لبِ چوئی با نگارِ موزون ۸۰۰ من یودم و ساغرِ شرابِ گلگون
در پیشِ نَہادہ صد فی کز کهرش نوبتِ زنِ صبحِ صادقِ آمدِ بیرون

Last night on river-bank I stayed with Him
Enrapt, my heart was flowing to the brim;
I gazed at Him and heard celestial song
Till dawn effulged its light, wherein I swim.

VIII. 132

301.—MA.372, Hb.164, BMb.139, Hc.116, Pc.45, Hw.438, CR.896.

آن بہ کہ خردمند کنارے کبرد ۳۰۱ وز خلقِ گزشتہ اعتبارے کبرد
می میخلورد و لعلِ پتانِ می بوسد در عالمِ شوریدہ نرادے کبرد

The wise man ever stays on safety bank,
Refrains from depths and learns from those who sank;
And drinks his wine and kisses wenches fair,
In raving world his mind is calm and blank.

VIII. 133

223.—Hy.41, Se.32, Pa.22, BMa.77, Wood.38, Ba.4, Hb.162, BDh.35, BNh.35, Hb.30, BMb.39, BCPa.30, Hc.31, Hc.17, Hf.54, Hp.112, Hc.119, Hb.47, Hf.177, Hc.48, Hc.31, LE.21, Bb.31, RPa.69, Ia.36, B.37, ALL.78, Hp.33, Hc.34, Hw.52, A.71, J.60, N.30, W.36, L.56.

صبرے بگل و بادہ بر قیم بگشت ۳۳۳ یک کلمہ از دوزِ جهانِ راست بگشت
از می چو نشد هیچ مرادم حاصل از هر چہ گذشتیم و گذشتیم گذشت

With wine and rose in hand I wandered fast,
And farther from my goal was thrown at last;
When by His Word I could not reach my goal
I despised all I prized, and so it past.

VIII. 134

1038.—BNh.1, Ba.317, BNh.345, Wood.268, Pa.366, Ba.344, Hb.661, BNh.443, BMb.308, RPa.36, BMa.378, Hw.397, Hf.338, Hc.499, Hc.376, Pa.377, Ia.476, B.335, Hp.375, J.349, N.442, W.474, CR.1172.

عالمِ مہ کر چو گویِ اُتد بگوے ۱۰۳۸ من مستِ بخوابِ خفته بر من بھوے
دو شہمِ بغراباتِ کرو میگردند نُوخارِ می گفت کہ نیکو کروے

Let whole creation drown itself in sea,
Entrance I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"

VIII. 135

987.—Hr.603, Sb.257, Ha.230, Sa.230, BNb.228, U.162, BNd.213, Sc.168, Ra.302, BNb.249, HCa.215, BMd.156, Wbod.287, Pb.551, Ba.304, Hb.642, BDd.355, BNl.499, BMb.304, BMc.373, Hma.393, Hf.411, HGb.355, Ha.422, Hc.433, BMl.376, Pa.574, Ia.472, Bc.391, Hd.152, ALL.672, Hp.371, Hc.410, Hw.508, A.835, J.327, N.415, W.454, L.690, Hs.170.

تا چند زین و برات ای ساقی عده بویس به میخانه برات ای ساقی
روزیکه برات ما به میخانه برند آن روز به از شب برات ای ساقی

How long with eucharists and unctions, Sire?

Fix me in Master's Shrine till I retire.

The day I lie beneath the Master's Shrine

Is my Ascension-day, I most desire.

VIII. 134

3.—Hr.36, Sa.6, Pa.2, BNb.3, Wbod.6, Pb.3, Hb.3, BDd.3, BNl.3, Hs.38, BMb.7, BERN.11, Hma.8, Hp.4, Hc.28, Ha.10, Hc.6, BMl.3, LE.7, Ba.10, Chd. BERN.3, RPa.30, Ia.7, Bc.7, ALL.8, Hp.7, Hw.25, A.16, W.13, L.11.

از آتش ما دود بکا بود آنجا موز ما به ما سود بکا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابیات بکا بود آنجا

No smoke is there of fires we kindle here

No gain is there from goods we bundle here

They call me "Taverner, a Ruin-wreck"

No ruin there is seen; they swindle here.

VIII. 137

663.—Hr.434, BNl.7, Ws.6, Sa.11, BDd.102, Sb.2, Hc.206, Sa.206, BNb.204, Sa.259, U.134, BNd.137, S-276, BNb.3, Ra.186, Pa.166, Sa.50, BNb.202, BMb.212, HCa.204, BMd.126, BNb.26, Wbod.409 v. 514, Pb.322, Ba.269, Hb.419, Sg.85, BDd.211, Hc.31, Hc.20, BMb.315, RPa.81, BMc.233, Hf.242, Hp.273, HGb.236, Ha.277, Hc.277, Hc.98, BMl.256, LE.80, Hc.259, Pc.289, Sb.446, Chd.79, BERN.110, RPa.287, Ia.295, Bc.189, Hd.354, ALL.543, Hp.377, Hc.341, Hw.537, A.530, J.339, N.342, W.242, L.454, BERN.51, Hs.142.

خیام اگر باده پرستی خوش باش ۹۹۱ بالا که دخی اگر تستی خوش باش
چون عاقبت کار جهان نیستی است انگار که نیستی چو هستی خوش باش

Khayyam! adore thy wine, remain sedate,

Or sit with faces fine, remain sedate;

As in the end the world will shrink to nought,

So nought is being Thine remain sedate.

VIII. 138

IX. MAIKHANA: THE MYSTIC SHRINE.

میخانه

1.—Hq.1, BNa.5, Sa.138, Sb.1, Sc.2, BMa.3, Pb.1, Hb.2, BDa.4, RPa.1, Hb.266, BNa.4, Hb.3, Hb.11, Hb.24, BBRa.3, BMa.3, Hm.3, Hb.1, Hq.1, Hb.3, Hb.3, Hb.2, BMe.1, LE.4, Hc.1, Sb.1, Ch.1, BBRa.1, RPa.3, Ia.3, Hb.3, BNa.1, Hb.198, ALL.1, Hq.3, Hb.3, Hc.1, Aa.1, J.1, N.1, W.1, L.1, BBR.257.

Pap. Schindler Saepi (d. 709 H.) [A.K.] [R.S.].

آمد سحر سے ندا زمیخانه ما ۱ کائی دند خرابائی دیوانه ما
برخیز که پر کنیم پناه زنی زان پیش که پر کنند پناه ما

THE KEEPER'S call at dawn I heard "Awake!

Thou wreck of Tavern, pining for our sake—

Our grace will fill thee full with Bread of Life

Before our slender thread of life should break!"

IX. 1

11.—Hb.15, Hm.15, Hw.17.

Ahmad Kashi. [A.K.]. Same reply to (774).

باز آ باز آ هراچه هستی باز آ ۱۱ کر کافر و دند و بت پرستی باز آ
این در که مادر که نومیدی نیست صد بار تو کر توبه شکستی باز آ

Return O Rambler! hie from what thou art,

Come on thou heathen, wreck in every part;

This door is open ever, hope for all,

Repent of broken vows and wash thy heart.

IX. 2

171.—Hq.139, Sc.21, Pb.11, BMa.47, Wba.32, Pb.103, Hb.98, BNa.14, BDa.18, BNa.19, Hb.28, BMa.17, BBRa.30, Hm.37, Hq.71, Hb.112, Hb.37, Hb.33, Pb.18, BMe.16, Hb.13=78, Sb.138, Ch.136, Ia.18, Sb.15, ALL.141, Hq.23, Hw.40, A.198, L.145.

در میخانه ذکر باده چل اسم من ست ۱۷۱ دندی و پرستیدن می قسم من ست
من جان جهانم اند دین دیر مغان این صورت کون جلگی جسم من ست

In Mystic Shrine, the Name is styled as Wine,

To love and be in trance I most incline;

I am the soul of world in Holy shrine,

The world is body for my soul Divine.

IX. 3

4.—Hp.13, Ha.250, Sa.250, BNa.257, Sc.262, BNa.272, BMa.17, HGa.240, LN.246, BMa.196, Pa.3, Hb.1, BDa.3, BN.3, Hb.2, RPa.256, BEPa.2, BMa.2, Ha.2, Hb.2, Hb.2, Hb.13, Hb.204, BM.5, LE.2, Ha.3, Bb.13, Ch.8, BEPa.3, RPa.2, La.2, Bb.2, BNa.2, Hb.208, ALL.12, Hp.2, Hw.3, A.19, L.14, Ha.216. *Pap.* Rumi [Hb.].

ازباده لعل لعل شد کوهرِ ما م آمد بفتانِ ز دستِ ما ساغرِ ما
از بسکه همی خوریم می بر سرِ می ما در سرِ می شدیم می در سرِ ما

With Word of Hope the soul in lustre glows,
The heart echoes His Word and overflows;
Sufficeth unto me His Word, the Word!
The Word in me and I in Word repose.

IX. 4

45.—Hp.28, Sb.249, Sc.14, Pa.33, Sf.36, BMa.19, Wba.31, Pb.17, Hb.17, BNa.13, BN.18, Hb.19, Hp.12, Hb.31, Ha.22, Hb.14, Ch.78, RPa.34, La.17, Bb.14, ALL.30, Hp.22, Ha.19, Hw.36, A.33, J.28, N.78, L.30, Hb.118.

مائیم می و مطرب و این گنجِ خراب م جان و دل و دین و عقل مرهونِ شراب
سرِ دوسری کرد و می در سرِ می بیاد نهاد خانه مانندِ حباب

I pawn for Word and Song in Master's cell,
My life and heart and faith and wits as well;
The mind in Word revolves and Word in Word,
As bubble on this sea of song I dwell.

IX. 5

514.—Sc.335, BMa.340, Ba.78, Hb.231, Hb.293=339, Hb.369, Hp.206, Hw.446, A.277, Hb.68.

ماوازِ خراباتِ خراب آوردند م در میکنه بردند و شراب آوردند
گفتم که شراب را کجای باید دلا همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX. 6

44.—Hp.32, Hb.27, Hf.18, BM.13, Bb.31, ALL.28, Hb.18, Hw.39, A.49, J.18, N.18, W.23, L.35. *Pap.* Kamal Isma'ili (x7).

مائیم نهاده سرِ فرمانِ شراب م جان کرده فدای لبِ بخندانِ شراب
هم ساقیِ ماحقِ صراحی در دست هم بر لبِ ساغر آمده جانِ شراب

I shun my Self, and then His Word I take,
To win His smile, I lay my life at stake;
Ah! He is chokeful in His love for us,
And overflows the Grail but for our sake!

IX. 7

431.—Hy.27, BD.37, Ha.211, Sa.325, BNa.223, U.240, BN419, Sa.299, BN4.194, Ra.8, BNa.241, HCa.212, BM4.220, BD.37, BNa.16, BERA.23, BNa.9, Ha.17, Ha.468, Ba.27, Ch.57, BNa.30, Ha.299, ALI.26, Hw.57, A.34, W.22, L.29.

ما وئی و عاشق درین گنج خراب هم جان و دل و جامه در دهن شراب
فارغ ز امید رحمت و بیم عذاب آزاد ز خاک و باد و از آتش و آب

This cell hath none, but Him I hear and see,
For Word I fling my life and vests with glee;
And clear of hope or hate, of bliss or bane,
From earth or wind, from fire or water free.

IX. 8

434.—Hy.294, Sa.133, BD.43, Ba.208, Ha.323, Sa.321, BNa.314, Sa.145, U.76, BN4.132, Sa.333, BNa.33, Pa.129, Sa.10, BNa.130, HCa.311, LN.347, BM4.270, Wood.71, Ba.63, Fb.216, BD.180, BN.180, Ha.186, BNa.99, Ha.37, BM4.147, Ha.394, Ha.111=202, Ha.143, Ha.134, Ha.142=337, Ha.118, HCa.83, Ha.169, Ha.360, BM4.140, Ha.32, Pa.324, Ba.313, Ch.507, RP.258, Is.177, ALI.358, Hq.95=199, Ha.140, Hw.327, A.373, J.219, N.142, W.163, L.312, BERA.56.

Pap: Ashraf Kirmani [Hv.].

در می کند جز بی وضو توان کرد هم و آن نام که زشت شد نگو توان کرد
خوش باشی که این پردا مستوری ما بدریده چنان شد که رفو توان کرد

In Master's shrine I lave with only Word,
I'm known as crow—I can't be humming bird;
In peace I rest, my veil of fame is rent
To pieces. Now to patch it—how absurd!

IX. 9

447.—Hy.215, Ha.301, Sa.308, BNa.298, Sa.118, Sa.296, Pa.98, BM4.117, HCa.289, BM4.212, Wood.344, Ba.58, Ha.311, BD.134, BNa.174, Ha.281, BNa.266, RP.226, BERA.214, H.34, BM4.112=251, Hm.126, Ha.86, Ha.142, Hq.147, Hs.245, Ha.51, HCa.83, Ha.192, Hs.122, BM4.35, Pa.419, Ba.223, Ch.223, RP.184, Is.131, Is.111, Ha.219, ALI.230, Hq.160, Ha.142, Hw.247, A.292, J.218, N.141, W.164, L.291, Ha.109.

Pap: (1) Najm al Din Razi. (2) 'Abd al lah Asadi. (3) N'amat-Allah Kirmani [a.].

قد رُحّل و مل باده پرستان دانند هم فی تنگدلان و تنگدستان دانند
از پیغمبری بے خردان معذورند ذوقیست درین باده که مستان دانند

The forward lovers see His face and glow,
These backward doubters stand behind the show;
The foolish know not what a trance is like,
The taste of Word our mystics only know.

IX. 10

33.—Hy.9, Wcod.201, Bb.9, Ccd.6, Hw.12, A.15, J.19, L.16.

مَنْ قُوَّتِ جِسْمِ وَ قُوَّتِ جَانَتِ مَرَامِ مِی کَاشِفِ اسرارِ نِهانتِ مَرَا
 دِیْگَرِ طَلَبِ دُنْیِ وَ عَظْمِی نَکَمِ بِکِ جَوَدِ نِزْهَرِ دُو جَوَانَتِ مَرَا

The Word my corpus and my life sustains,
 Unveils the hidden secrets He maintains;
 I do not seek this world, nor even next,
 To me His word is more than these domains.

IX. 11

34.—Hy.20, BDa.6, Ha.302, Sd.301, BNa.299, BNa.6, Sc.296, BNa.149, Ra.4, BNa.316, BMa.4, HGa.291, LN.79, BMd.248, Wcod.4, Pb.11, Hb.11, BDa.3229, H.113, BNa.3, BNa.1, BEPa.3, Hma.4, H.111, H.26, Ha.4, H.3, Ha.6, Pa.416, Bb.29, Ck.10, RPa.4, Ia.4, B.4, Hd.267, ALI.22, Hg.4, Ha.11, Hw.38, A.27, J.11, N.11, W.32, L.22, BERP.125. Page: Sirajud Din Qumri (Rampin 5).

قُرْآنِ که بِهِنِ کَلَامِ خَوَانَدِ او را . مِ که گاهِ نِه بِرِ دَوَامِ خَوَانَدِ او را
 دِرِ عَظْمِ بِیَالِهِ آجِی دُوشَنِ هَسْتِ کَاکِنْدَرِ مِهْ جَا مَدَامِ خَوَانَدِ او را

"The scriptures are divine" thus we declare,
 We read them seldom, kiss them oft and swear;
 But in this cup of life, lo! shines the Word!—

The Truth unchained by bounds of when and where.

IX. 12

87.—Hy.93, Ha.309, Sd.308, BNa.306, U.207, Sc.211+413, BNa.133, HGa.297, LN.281, BMd.249, Pb.49, Hb.49, H.73, Hg.34, Hb.105, Bb.38, Ck.37, Hd.182, ALI.94, Hw.84, A.121, J.122, L.306, BERP.79.

ای مِی لَبِ لَعْلِ یَسَاوِ مِی دَا دِیَسْتِ عِزِّ زَانِو که شُکْرِ دَاوِی اِیْنِ کَلِمِ دِیَسْتِ
 زَانِ شَدِ زِی لَعْلِ قَدَحِ بِرِ خُودِ دَاوِ کَاوَرِدِ بِخُونِ دَلِ لَبِ یَاوِ دِیَسْتِ

Yea! love will bring His Word and fill my heart,
 To prize His treasure love is patent art;
 My heart is full of love and bliss because

His Word was brought when heart had bled in part.

IX. 13

123.—Hy.37, Ha.193, Sd.193, BNa.191, Sc.31, Sc.141, BNa.28, Ra.31, Pa.31, BNa.222, BMa.76, HGa.187, BMd.415, Wcod.421, Pb.76, Hb.74, BDa.34, H.68, BNa.34, Hb.46, BEPa.44, Hma.30, Hb.61, H.37, Hb.89=121, Hb.46, HGa.176, Ha.47, H.21, L.17, Hb.68, Pa.240, Bb.47, Ck.21, RPa.68, Ia.35, Bb.26, Hd.211, ALI.54, Hg.36, Hb.37, Hw.51, A.67, L.47, N.37, W.41, L.32, BERP.62, Ha.267.

Page: Adad (Hw.) (R.S.).

تَا هِشْیَارِ مِ دِرِ طَرِیْمِ نَقْصَانِ اسْتِ ۱۲۳ چُونِ مَسْتُ شُومِ خُورْدِ زَمَنِ پَنَانِ اسْتِ
 حَالِی سَتِ مِیَانِ مَسْتِ وَ هِشْیَارِی مَنِ بِنْدِ آنْکِه زَنْدِگَانِیِ آنِ سَتِ

When conscious, all my joys with sorrows swell,
 When I'm unconscious reason sleeps in cell;
 A state between—sub-conscious they may call,
 That is my life, and there I long to dwell.

IX. 14

300.—MA.137, Hs.354, Hc.152, Hp.224, Hw.447, CR.1209.
Fag: Kamāl Ismā'īl (R.S.).

آن باده که روی عیش روشن دارد . . . همواره بدست من نشیمن دارد
منگرتو بدان که من چه دارم در دست آن بین تو که اوچه دست بر من دارد

That mead which beams with pleasant shining face,
Is holy grace I hold for nights and days;
Ah! do not seek to know what's in my hand,
See what He holds to give me—Holy grace!

IX. 11

391.—Hy.262, Sa.129, U.235, BNs.109, BNs.349, BMs.119, BMs.195, Wbod.41, Pz.168, Sa.110, Hs.262, BDs.149, BN.150, Hs.161, BMs.156, BMs.123, Hs.157, Hs.150, Hs.158, Hs.319, HCs.319, Hs.140, Hs.134, Hs.128, Pz.234, Bs.273, Ch.246, RPs.192, Is.146, Is.122, AL.1327, Hp.171, Hs.156, Hw.295, A.340, J.312, N.155, L.280, BER.27, Hs.219.

توبه نکند هر که نباتش باشد ۴۹۱ از باده که چون آب حیاتش باشد
اندر رمضان اگر کسی توبه کند بارے ز نماز تا نجاتش باشد

He wavers never who is firm in mind,
For in His Word eternal bliss we find;
In month of Ramadan if aught I shun,
'Tis showy prayers, which will only bind.

IX. 12

648.—Hy.441, Hs.270, Sa.170, BNs.237, Sa.266, U.177, BNs.154, Sa.385, Ra.188, Pz.168, BNs.278, HCs.299, BMs.428, Wbod.127, Sa.272, Hs.422, Sq.100, BDs.291, BNs.295, BMs.349, RPs.174, BMs.237, Hs.249, Hs.244, Hp.276, HCs.241, Hs.282, Hs.284, BMs.281, Hs.267, Pz.385, Bs.453, Ch.493, BERs.113, RPs.291, Is.302, Is.194, Hs.201, AL.467, Hp.384, Hs.243, Hw.343, A.358, J.341, N.244, W.284, L.462, Hs.387.

سرمست به بخانه گذر کردم دوش ۶۶۸ ببری دردم مست و سبوی بردوش
گفتم ز خدا شرم نداری ای بزرگوار گفتا کرم از خداست رو باده بنوش

Entranced I passed to Shrine and saw at night,
A sage with jar on head in great delight;
I cried "For shame you doter! He will find"
Quoth he: "The Lord is kind, go drink aright."

IX. 17

184.—Hy.59, Hs.235, Sa.235, BNs.231, Sa.165=166, BNs.233, HCs.236, LN.225, BMs.235, Pz.58, Hs.56, RPs.283, Hs.65, Bs.67, Ch.27, AL.165, Hs.61, A.90, J.156, L.75, Hs.34.

دردوی زمین اگر مرا یک خشت است ۱۸۴ آن وجهی بی ست کز چه نامی زشت است
گویند ترا وجهی بی فردانیت ذراعه و دستار ز مریم زشت است

If there's a pot shred here to rest my head,
I part with it and have my wine instead;
They say I have no means of morrow's wine,
Does hood or cowl a halo on them spread?

IX. 18

763.—TK.11, Hy.522, Ka.1, Wa.12, Sa.17, Sb.133, Ha.318, Sd.317, BNa.313, Sa.289, Sa.219, Pa.182, Bb.59, HCa.307, Wba.311, Pb.362, Hb.463, BDe.254, Hg.174, BNi.341, BMb.393, BMc.283, Hm.293, HCh.284, Ha.326, Hg.326, BMd.284, Hd.61, Bk.328, Ch.398, Ia.352, Ib.236, ALI.334, Hp.499, Hw.633, A.652, J.386, L.345, BER.336.

زان پیش که از زمانه تا به بخوریم ۷۳ء بایکدگر امروز شرابے بخوریم
کین پیک اجل بگاہ رفتن مارا چندان ندهد امان که آے بخوریم

Ere Times would temper us, and ere we burst,
Allay your anger, come and love me first;
Death's beadle, when he hies with us at dawn,
Will not allow us time to quench our thirst.

IX. 19

731.—Hy.488, Sa.86, Ha.176, Sd.176, BNa.174, Sa.304, U.151, BNd.183, Sa.128, BNa.150, Ra.293, BNa.211, BMa.241, HCa.169, LN.174, BMd.144, Wba.138, Pb.358, Ba.307, Hb.437, Hg.313, BNi.319, BMc.272, Hm.276, Hf.298, Hg.300, HCh.267, Ha.307, Hg.307, Hc.298, Ch.343, BER.124, RPa.312, Ia.329, Ib.217, Hd.322, ALI.303, Hp.429, Hc.287, Hw.597, A.618, J.397, N.298, W.333, L.310, BER.81, Ha.169.

بے باد نبوده ام دمے تا هستم ۱۳۷ء امشب بخورست ومن امشب مستم
لب بر لب جام و سینه بر سینه غم تا روز بگردن صراسی دستم

Without His Word I never breathe by chance,
To night's Ascension Night, so I'm in trance;
His Word on lips, His glory in my heart,
Till dawn I hold myself in such romance.

IX. 20

454.—Hy.359, BMf.413, Bk.288, Ch.340, ALI.378, Hw.349, A.438, L.377.

زان پیش که کوردی زمن آکنده شود بهم واجزای مرگم پراکنده شود
ای باده سرا ز کورد صراسی بر دار باشد که دل مردۀ من زنده شود

With me inside before a grave would stink,
And ere my parts in wide confusion sink,
Arise, O Word! from this thy human tomb,
With Thee my morbid heart perchance may link.

IX. 21

17.—Hy.12, Sa.8, U.191, BNd.8, Sa.466, Ra.3, Pa.4, BNa.299, BMa.12, BMd.183, Wba.7, Pb.9, Hb.9, BNa.9, HCh.11, BNi.11, Hc.20, Hg.28, BMb.4, RPa.188, BER.13, BMc.7, Hm.10, Hf.7, Hg.7, Hc.25, Ha.12, Hd.8, BMf.8, Hc.4, Bk.12, Ch.8, BER.67, RPa.73, Ia.11, Ib.9, Hd.316, ALI.11, Hp.9, Ha.7, Hw.27, A.18, J.7, N.7, W.4, L.13, Pb.208.

چون فوت شوم یاده شوئید مرا ۱۷۷ء تلقین بشراب غاب گوئید مرا
خواهید که روز حشر بسایید مرا از خاک در میبکند جوئید مرا

Ye need not wail my death, but lave in ale,
With lofty spirits ye may sing my tale;
Arisen if ye need me, then explore
The dust of Mystic Shrine, from there I hail!

IX. 22

38.—H₇26, H₈224, S₄224, BN₈222, S₈13, U₁53, BN₄158, S₈163, R₈7, P₈9, HCa231, BM₄146, W₁ed408, P₈13, H₈13, S₈92, BN₈11, BD₈38, BN₄17, H₈23, BM₈11, BERA₈24, H₈13, H₇14, H₈10, H₈30, H₈21, H₈16, BM₄14, L₈13, H₈13, B₈28, C₈76, BERA₈12, RPa₈80, L₈16, B₈13, BN₈8, H₈312, ALI₈25, H₈19, H₈14, H₈33, A₈33, J₈22, N₈14, W₈17, L₈28, H₈162.

چندان بخودم شراب بکن بوش شراب دَم آید ز تراب چون دوش زب تراب
تا بر سر خاک من دسد بخودے از بوی تراب من شود مست و خراب

O Master! fill me full and charge my soul,
So potent may my dust be in its goal—
That when a mystic passeth by my tomb
He may be charged and dance and reel and roll.

DE 13

797.—H₇496, H₈129, S₄129, BN₈127, U₁163, BN₄182, S₈167, R₈233, P₈177, BN₈146, HCa234, BM₄154+420, W₁ed397, P₈399, B₈356, S₈93, BM₈373, BM₈276, H₈280, H₈299, H₈334, HCa270, H₈312, H₈312, H₈308, P₈487, B₈308, C₈386, BERA₈126, RPa₈313, L₈398, B₈222, H₈381, ALI₈312, H₈425, H₈298, H₈605, A₈623, J₈398, N₈299, L₈518, BD₈284, BN₈328, H₈168.

میلم بشراب تاب باشد دایم ۹۷ کوشم به نئے و زباب باشد دایم
کر خاک مرا کوزه گران کوزه کنند آن کوزه بر از شراب باشد دایم

I ever long for Word, the purest wine,
And ever hear how flute and harp combine;
When potter moulds a pitcher from my clay,
'Twill rest so full of wine in Mystic shrine.

DE 14

794.—H₇501, BD₈120, S₈38, H₈249, S₈349, BN₈256, BN₄171, S₈178, BN₈38, R₈234, BN₈263, HCa238, LN237, BM₄273, W₁ed298, P₈409, B₈348, H₈493, H₈223, BM₈386, RPa₈114, H₈300, H₈342, H₈306, P₈489, C₈336, RPa₈46, ALI₈17, H₈484, H₈299, H₈605, A₈650, J₈399, N₈300, W₈398, LCR323=1069, BERA₈199.

من ظاهر نیستی و هستی دایم ۹۸ من باطن هر فراز و پستی دایم
بالجمه از دانش خود بیزارم که مرتبه و دای مستی دایم

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

DE 15

792.—Hy.499, Sa.32, Sh.183, Ha.235, Sh.235, BNh.233, Sa.237, BNh.235, HCa.223, LN.228, BMd.422, Wbod.361, Pa.403, Ba.362, Hb.491, BDh.279, BNh.330, Hs.32, BMh.403, Rp.283, BMh.264, Hm.284, Hg.338, HCa.274, Ha.308, Hs.316, BMh.308, Hs.60, Hs.308, Sh.509, Ch.589, BEPh.128, Rp.319, Is.342, Sh.238, ALI.513, Hp.428, Hs.608, A.628, J.418, N.468, W.368, L.521.

من بے یی ناب زیستن نتوانم ۷۹۲ بے جام کشید باز تن نتوانم
من بنده آن دم که ساقی گوید بک جام ذکر بگیر و من نتوانم

I cannot live without Him like a bull,
Without a heart my corpse I cannot pull,
I wait the moment Master bids me come
To charge my heart with love, and it is full.

IX. 26

746.—Hy.348, Sh.117, BMh.235, Wbod.371=380, Pa.357, Ba.306, Hb.456, BDh.269, Hs.38, BNh.363, BMh.418, BMh.309, Hm.317, Hf.263, HCa.354, Ha.348, Hs.349, Hs.286, Bk.351, Ch.621, Is.376, Sh.258, Hh.308, ALI.358, Hp.462, Ha.284, Hs.656, A.678, J.363, N.363, W.308, LCR.572=1059, BEPh.263, Page: Hada [2], 932.—Hy.727, Bk.683, A.902, L.799. Part of 708.

آن به که ز جام و باده دل شاد کنیم ۷۹۶ وز آمد و گذشته کم یاد کنیم
این عارضی روان زندانی را بک لحظه ز بند عقل آزاد کنیم

How sweet with eyes on Him in joyous glow,
We heed no events as they come and go;
The flow of love is dammed by intellect,
We break the bund—and join eternal flow.

IX. 27

708.—Hy.350, BNh.40, Wbod.414, Pa.353, Ba.302, Hb.452, BDh.292, BNh.367, BMh.421, BMh.307, Hm.321, Hf.268, Hg.299, Hs.341, Hs.353, Pa.158, Bk.353, Ch.624, Is.382, Sh.262, ALI.363, Hp.466, Hs.263, Hs.658, A.681, J.364, N.366, W.309, L.574. Page: 'Amr [M.N].

آن لحظه که از اجل گریزان کردم ۷۰۸ چون برک ز شاخ مهر و زبان کردم
عالم ز نشاط دل بفر بال کنم زان پیش که خاک خاک بیزان کردم

I run at sight of death, I cannot stay,
My leaves of life are dropping day by day;
I'll sift this world away and find my bliss,
Ere grinders vainly grind my dust away.

IX. 28

724.—BDh.110, Sh.152, BNh.163, BMh.390, Pa.179=219, CR.1065.

بر خیزم و عزم باده ناب کنم ۷۲۴ دلگِ رخ خود برنگ عتاب کنم
این عقل فصول پیشه را مشت ز می بر دوس زخم چنانکه در خواب کنم

I rise up now—and have His purest Word,
With beaming face I'll be a humming bird;
This meddling wit which winds in fantasies,
Has dropped in sleep no sooner Word it heard.

IX. 29

488.—H_p317, S_a176, S_c399, W_hed.496, B_a71, H_b224, B_N240, H_b283, B_M268, B_M283, H_a221, H_c131, H_i167, H_g138, H_b394, H_i113, H_c241, H_a236, H_b206, B_M136, H_a183, B_a337, C_b404, B_EP_a31, R_P264, L_a231, A_L1790, H_p287, H_a166, H_a414, A₃96, J₂40, N₁66, L₃33.

فردا لم فراق طلی خواهم کرد و دم باطالع سعد قصد می خواهم کرد
ممشوۀ موافق است و ایام بکام اکنون نکم نشاط کی خواهم کرد

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

IX. 30

962.—H_p708, H_a221, S_a221, B_N239, S_c329, U₁50, R_a291, B_N218, H_C213, B_M140, W_hed.484, P_b336, B_a488, H_b626, S_c50, B_D383, B_N470, B_M337, H_a413, H_g418, H_a410, B_M405, H_p77, C_b560, B_EP_a191, H_a311, A_L1696, H_a508, A₃884, J₂46, N₄09, W₄72, L₇41, H_a359.

P_oet: 'Isma'īl Dīn Kāshī [Rumie 212].

ای بادۀ ناب وی می میثانی ۹۶۲ چندان بخودم ترا من شیدانی
کز دودمرا هر که به بیند گوید ای خواجه شراب از بکا می آتی

O Dulcet Word and O Thou Lucid Light,
I'll drink thee so much for I'm thirsty quite;
That folk at sight of me from far would greet:
"O Master Word from whence you do alight?"

IX. 31

929.—H_p624, B_D159, S_b197, H_a231, S_a231, B_N229, S_c319, U₁88, B_N208, S_c248, B_N178, R_a282, S_F3, B_N246, H_C217, L_N184, B_M431, W_hed.258, P_b311, B_a461, H_b598, H_i307, B_N413, B_M470, R_P187, H_a367, H_i379, H_g405, H_C241, H_a392, B_M367, H_a357, P_a332, C_b694, H_a213, A_L1634, H_a378, H_a768, A₃711, J₄03, N₃82, L₆50, B_ER₁113, S. Rumie 180, H_b198.

یکجرحه می کنه ز ملک نو به ۹۲۹ و ز هر چه نه در طریق بیرون شوبه
جامیست به از ملک فریدون صد بار خشت سرخ زانچ که خسرو به

His Word of old is more than new domains,
'Tis meet that man from world aloof remains;
A loving heart is more than hundred crowns,
And dust of Master's feet than thousand reigns.

IX. 32

On Love.

168.—Hs.140, BNa.59, Ra.46, BNa.195, LN.195, Wksd.127, Hs.234, RPa.231, Hs.101, Pa.355, Bk.149, Ch.142, Hs.108, ALL.153, Hs.159, A.169, L.155, BERJ.32. *Page:* Jamāl Khattī [Rasmi 41].

در عشق تو دازم ملامتِ ننگِ نیست ۱۶۸
بایغبرانِ دین سخنِ جنکِ نیست
آن شربتِ عاشقی همه مردانست
نارمندان را ازین قدحِ دنگِ نیست

Thy love I have, what care I for reproach?

On creeds of fools I never would encroach;

To swim in sea of love is for the brave,

These waters timid lads cannot approach.

IX. 13

304.—RPa.95, Hs.50, Hs.9, J.222. *Page:* Abū Saīd [169].

آن روز که این گنبدِ مینا بستند م.م
وین قطعه چو بر میانِ جوزا بستند
تا روزِ ازلِ بیانِ آتشِ بر شمع
عشقِ هزار رشته بر ما بستند

Since day they raised this azure canopy,

And marked this point on belt of Gemini,

With thousand twines, like rays around a lamp,

To Thee they bind me till eternity.

IX. 14

303.—Hs.268, Sa.132, Pa.113, Wksd.44, Ba.29, Hs.182, BDk.152, RPa.42, BNa.153, Fb.291, BMa.238, BMa.126, Hs.140, Hs.36, Hs.111, Hs.123, Hs.209, Hs.137, Hs.223, Hs.143, Hs.137, BMa.156, LE.63, Hs.150, Pa.92, Bk.279, Ch.203, BERk.45, RPa.194, L.150, B.125, Hs.386, ALL.304, Hs.175, Hs.111, Hs.299, A.347, J.163, N.110, W.149, L.286, BNa.489. *Page:* Adhā [A.K.] [135].

آن روز که توسنِ فلکِ دینِ کردند م.م
آدایشِ مشتری و بر وین کردند
این بود نصیبِ ما ز دیوانِ قضا
مارا چه گه قسمتِ ما این کردند

The day they saddled sky to run its race,

When Jupiter and Pleiades decked the space;

My lot was I should crave, and for his grace,

I'm helpless, 'tis my lot I can't efface.

IX. 15

402.—Hs.293, Hs.54, Sa.54, BNa.53, Sa.216, U.43, Sa.39, Ra.109, BNa.81, BMa.140, Hs.59, LN.49, BMa.56, Wksd.443, Ba.57, Fb.210, BNa.218, Hs.251, BMa.299, RPa.32, BMa.179, Hs.198, Hs.163, Hs.146, Hs.386, Hs.117, Hs.212, Hs.193, BMa.177, Pa.277, Bk.312, Ch.379, RPa.244, L.152=211, ALL.292, Hs.273, Hs.326, A.372, J.194, LCR.311=928, Hs.60.

چون عشقِ ازلِ بود مرا اِثنا کرد م.م
بر من ز نخستِ درسِ عشقِ اِملّا کرد
وانگه قراضه زردِ قلبِ مرا
مفتاحِ خزانِ دُرِ معنی کرد

Eternal Love had drawn me first on board,

He taught me first to love. On love I pored.

He made my chip of heart a brazen key—

Which prizes open gems from Secret Hoard.

IX. 16

232.—Hy.91, U.69, Ss.369, BM.43, Pb.128, Hs.125, HJ.172, Hs.141, Pz.466, Bb.99, Ck.111, ALL.95, Hw.85, A.122, J.142, L.167, BERR.337, Hs.5.

عشق ار چه بلاست آن بلا حکم خداست ۲۳۲ بر حکم خدا ملامت خلق چراست
چون نیک و بد خلق بقدر خداست پس دوزخ بدین حساب بر بنده چراست

If love is fire 'tis fire that He ordains,
On Word Divine why men should cast disdains?
If good or evil is as God decreed,
Why should they question man and cause him pains?

IX. 37

229.—Hy.128, HJ.136, Hs.75, Pz.387, Bb.136, Ck.134, Hs.96, ALL.139, Hw.117, A.137, L.143, BERR.357. Page: Hala [Rasmi 63].

سر دفتر عالم معانی عشق است ۲۲۹ سریت نصیحت جوانی عشق است
ای آنکه خبر نداری از عالم عشق این نکته بدان که زندگانی عشق است

His love presides in Courts of mystic truth,
For love is chorus of the song of youth;
Thou knowest not the realms of love, my lad:
Remember love is life itself forsooth.

IX. 38

174.—Hy.154, HJ.139, Hs.81, Bb.163, Ck.152, Hs.505, ALL.171, Hw.175, A.183, L.169, BERR.265. Page: Ahdal [88].

در هیچ سرے نیست که اسرازی نیست همه دل را خبر از اندک و بسیارے نیست
هر طایفه روند راهی در پیش الاده عشق را که سالارے نیست

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX. 39

694.—BNb.403, Pz.456, Hs.593, Hw.586.

Page: (1) Masnad Tiger [A.K.], (2) Ahdal [Hs.], (3) Abu Sa'ad [Hs.].

بار غم عشق سازگزار آید دل ۶۹۴ بر مرکب کلرها سوار آید دل
گر دل نبود وطن بکا سازد عشق و در عشق نباشد چه کار آید دل

The burden of His love my heart would bear,
And for His service will my heart prepare;
Without my heart where could His love abide?
Without His love, for heart what do I care?

IX. 40

278.—Hs.48, Ss.48, BSh.48, Ss.41, U.47, BN459, Ss.34, Rs.72, Ps.31, BNs.73, BMs.25, HCs.43, LN.45, BML64, Wms.403, Rs.11, Hs.164, Ss.32, BDs.47, RPs.67, BN447, Hs.70, BMs.42, RPs.26, BBRs.59, BMs.14, Hs.42, Hs.61, Hs.114, Hs.38, HCs.187, Hs.59, Hs.40, BML28, Hs.32, Ps.337, Bs.79, Cs.84, BBRs.23, RPs.33, Ls.47, B.36, Hs.97, ALL43, Hs.47, Hs.69, Hs.128, A.59, J70, Ns.60, Ws.63, L.44.

هر دل که در او مهر و محبت برشت ۲۷۸
کرساکن مسجدست و کراهل گشت
در دفر عشق نام هر کس که نوشت
آزاد ز دوزخ ست و قارخ ز بهشت

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

IX. 41

348.—Hs.333, Bs.65, Hs.218, Hs.59, Hs.153, BML181, Ps.159, Bs.282, Cs.336, Hs.92, ALL374, Hs.343, A.62, L.371, BBR1266.

اندوه عشق جمله صافان دزدند مدام وند و طبلش جمله بزرگان خوردند
روزست امروز و روز فردا خود نیست فردا طلبان در غم فردا مردند

In path of Love, the burnished minds are dulled,
In search of Him, the greatest men are gulled;
The morrow is unborn, 'Tis day to-day,
The morrow-seekers sorrow and are nulled.

IX. 42

388.—Hs.373, Hs.234, Hs.352, Hs.459.

Page: (1) Shih Sanjan (Hs.), (2) Shihh Jan (Hs.), (3) Abu Said (159).

تا مرد به تیغ عشق بے سر نشود ۳۸۸ در حضرت معشوق مظهر نشود
هم عشق طلب کنی و هم سر خواهی آری خواهی و لے میسر نشود

Unless with sword of love your Self ye lop,
Ye are not laven at His door to stop;
Ye crave for honours—still ye long for love,
Of course ye do, but will not find a sop.

IX. 43

149.—Hs.13, Cs.162, CR.836.

خورشید سهری بے زوالی عشقت ۱۴۹ مرغ چین خجسته قالی عشقت
عشق آن نبود که همچو بلبل نالی هر گاه که بیری و نه نالی عشقت

Love is the sun who has no setting zone,
The Phoenix floating starry heights alone;
No lover wails as nightingale, or quail,
A lover dies, but none would hear him moan.

IX. 44

528.—Hs.304, Hs.133, Bb.324, Hw.405, A.383, L.322.

می باید بود و مرد میباید بود ۴۲۸ سر تا بدم بدرد میباید بود
دائم سستی ز عشق میباید خواند در کوچه دوست گرد میباید بود

To be is meet, to be a man is meet,
Yea, we should bear His pangs from head to feet;
We should be ever reading book of love,
And lie as dust upon His holy street.

IX. 43

271.—Hs.17, Hs.262, Sd.262, BNa.209, Ss.287, BNa.275, BMa.8, HCa.251, LN.253, BMa.250, Ps.10, Hs.16, Hs.16, BMa.8, SPa.240, Hs.194, Hs.9, Hs.34, Ps.407, Bb.17, Ch.70, BNa.3, Hs.228, ALL.18, Hs.9, Hw.20, A.24, J.9, N.9, W.9, L.19, Vogt, Rumi [Hv.].

عاشق همه روز مست و شهیدا بادا ۴۲۹ دیوانه و شوریده و رسوا بادا
در مشایق غصه هر چیز خورم چون مست شوم هر آنچه بادا بادا

Let lovers rapt in ecstasy remain,
Like mad outcasts and bear with all disdain;
I fret in prudence for the smallest things,
In trance I march sedate as they ordain.

IX. 44

479.—Hs.276, BDa.71, Hs.336, Sd.335, Ss.305, Ra.129, BNa.119, LN.183, BMa.250, Ps.208, Bb.152, Hs.303, Hs.309, Hs.287, HPa.220, Hs.203, Hs.165, Hs.274, Ps.404, Bb.293, Ch.284, BNa.54, Hs.101, ALL.341, Hs.164, Hs.309, A.335, J.20, N.164, W.352, L.294, BER.112.

عشقی که مجازی بود آتش نبود ۴۳۰ چون آتشی نیم مرده تابش نبود
عاشق باید که سال و ماه و شب و روز آرام و فراز و خود و خواش نبود

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.

IX. 45

228.—Hs.134, Hs.26, Hs.390, Hs.104, Hw.250.

شوریده عشق و سرو سامان غلط است ۴۳۱ ترسا و طریق اهل ایمان غلط است
زخم جگر و خیال مرهم کفر است درد دل و آرزوی درمان غلط است

For life or living, lovers will not fool,
The way of faith is not a heathen's rule;
'Tis height of sin to plaster wounds of heart,
A burning heart will seek no balm to cool.

IX. 46

825.—Hs.408, Hp.516, Hw.732.

Sabā'ī [A.R.]

با عشقِ هوس یار نخواهد بودن ۸۲۵ و ز باشد بسیار نخواهد بودن
با مرغِ هوا مرغِ سرا کر پردیش از سردیوار نخواهد بودن

To lovers carnal cravings act as gall,
With lust in heart on love one cannot call;
A hen in soaring with an eagle high,
May stunned by wall perchance in gutters fall.

IX. 49

673.—BERJ.303, BNs.81, Hs.341, Hs.343, Hw.1023, CR.1047.

گر عاشقی اندر تبِ بهران می باشی همه بادرد در انتظار درمان می باشی
خون می خورد و می چوینچه در دل بنگر جان می ده و می چو کجی خندان می باشی

If thou would love, then do not cease to pine,
But bear thy pangs and wait for Grace Divine;
Aye like a bud, search for Him in thy Heart,
Give up thy ghost and say "Lord I am thine."

IX. 50

847.—RPh.63, Hs.330, Hp.514, Hw.731.

در عشق اگر قدم زنی محکم زن همه و ز آب دو دیده موج بر عالم زن
آنجا که نظاره گاه مقصود رسی آهی زن و هر دو جهان بر هم زن

Ye ply the path of love with sturdy stride,
And drown the world in tears with surging tide;
And when ye sight His grace just heave a sigh,
And fling this world and that on either side.

IX. 51

791.—Hs.260, Hp.413, Hs.258, Hw.363, N.260, W.300, CR.1054.

Fap: (1) Rumi [Hs.], (2) Ahmad Gharzali [M.F.] [Z].

عشقه پیکال و دلربائی بجمال ۷۰۱ دل بر سخن و زبان ز گفتن شده لال
زین نادر که دید یارب بجهان من کشته و پیش من روان آب زلال

A Perfect Friend with love inspired my heart,
I longed for words, his pearls of mystic art;
O Lord! what wonder could there ever be—
He is the Fount in quest of whom I start!

IX. 52

240.—Hs.730, Hs.172, Sd.172, BNa.170, Sc.281, Pa.287, BNa.113, HCa.165, LN.243, BMa.237, Pb.318, Ba.468, Hs.605, BDa.363, Hs.176, RPa.294, Hs.397, BMa.413, LE.80, Hs.380, Pa.104, Bb.686, Ch.773, RPa.332, Ba.301, BNa.99, Hs.184, AL.176, Hs.610, Hs.796, Hs.893, A.994, J.314, N.401, W.443, L.762, BERN.342, Hs.133.

از دفترِ عشقِ میکشودم فالِ ۹۰ ناگاہ ز سوزِ سینه صاحبِ حالِ
میکنت خوش آنکسبکہ اندر بر او یارِ بست چوماھے و شبے چون سالِ

From book of love when once I sought a sign,
Thus spake in ecstasy the Maid Divine:—
"Happy the heart wherein abides the Moon
Who ceaseth not in time and space to shine.

IX. 13

231.—BNa.464, HCa.399, Hs.33, Pa.408, Hs.98, Hs.944.

Page: (1) *Shalikh Najm ul Din Dary* [Hs.], (2) *Rumi* [Hs.], (3) *'Abdullah Anwar* [R.S.], (4) *Abu Sa'ad* [Hs.], (5) *Alid* [104].

عشق آمد و شد چو خونم اندر زک و پوست ۲۳۱ تا کرد مرا تپ و پر کرد ز دوست
اجزای وجودم همگی دوست گرفت نامے ست زین بر من و باقی همه او ست

Love entered heart as blood and ran in veins,
It washed me off, and brought His surgy mains;
He occupied my body parts and whole,
I have but name, thus He alone remains.

IX. 14

295.—Hs.329, Wbod.253, Pb.179, Ba.121, Hs.273, BNa.18, BMa.237, BMa.210, Hs.228, Hs.380, Hs.192, Hs.377, HCa.148, Hs.205, BMa.206, Hs.228, Pa.282, Bb.349, Ch.493, RPa.268, Hs.416, AL.1291, Hs.256, Hs.420, A.408, J.203, L.347, BNa.425.
Page: *Alid* [Hs.] [Hs.] [196].

چندان بر و این ده که دوئی برخیزد ۲۹۵ کر هست دوئی ز دهر روی برخیزد
و او نشوی ولی اگر جهد کنی جانی برسی کز تو نوی برخیزد

Walk ye to place where duals cannot be,
The twain ye see, by plying farther see;
Ye may not be the Lord, but if ye try,
Ye reach where ye are sought and all is He.

IX. 15

Love allegory.

571.—Hs.116, Ss.25, BMs.51, Wms.128, Ps.25, Hs.25, BDs.24, RPs.47, BNs.24, Hs.40, BMs.38, BERS.39, Hm.21, Hs.14, Hs.23, Hs.16, Hs.139, Hs.41, Hs.37, BMs.24, LE.13, Hs.6, Hs.19=57, Bb.124, Ch.126, RPs.61, ALL.123, Hs.82, Hs.29, Hs.107, A.146, J.33, N.23, W.27, L.132.

آن لعل کرانها ز کمانِ دگرست هه وان در پگاهه دانشانِ دگرست
اندیشه این و آن خیالِ من و توست افسانه عشق را زبانِ دگرست

*That Ruby hails from other heights of old;
This pearl unique would other rays unfold,
Tho' I and thou may guess for this and that,
A tale of Love in other words is told.*

IX. 54

260.—Hs.109, Ss.38, U.12, Ps.27, BMs.22, BMs.19, Ps.54, Hs.33, Ss.9, BDs.41, BNs.41, Hs.37, BMs.24=148, BERS.36, BMs.10, Hs.37, Hs.30, Hs.37, Hs.56, Hs.50, Hs.183, Hs.54, Hs.33, Hs.51, Ps.177, Bb.117, Ch.124, RPs.74, Ls.42, Bb.31, ALL.116, Hs.42, Hs.39, Hs.104, A.138, J.40, N.30, W.34, L.124, Hs.21.

Fig. Alm Sals [Hs.]

میخانه و کعبه خانه بندگی است ۲۶۰ ناقوس زدن ترانه بندگی است
عراق و کلیسا و تسبیح و صلیب خدا که همه نشانه بندگی است

*The Taverns, mosques and churches make us meek,
By conch or bells or song His grace we seek;
The churches, niches, domes and cross and beads
Are ways in which our humbleness we speak.*

IX. 57

221.—Hs.146, Ss.47, BNs.140, Ps.34, BMs.79, Wms.398, BDs.33, BNs.53, Hs.73, BMs.50, BERS.62, BMs.19, Hs.48, Hs.313, Hs.63, BMs.32, LE.33, Hs.55, Bb.150, Ch.148, RPs.59, ALL.160=161, Hs.365, A.173, LCR.161=649.

سردو جهان از قندجِ مستانِ ست ۲۲۱ خورشیدِ ازل جامِ مه تابانِ ست
این نکته که در قلبِ جهان پنهانِ ست در شیشه ی اگر بدانی آنِ ست

*The truths essential are in Mystic's Bowl,
Eternal Sun in love displays His role,
The secret which this world retains in heart,
With search you find in purest love, my soul!*

IX. 58

339.—Hs.376, BNs.89, BMs.316, Hs.142, Hs.285, Bb.387, Ch.350, Hs.123, ALL.994, Hs.172=320, Hs.364, A.433, L.394, BERS.171.

اسرارِ ازلِ پاده برستانِ دانند ۳۳۹ قدری و جامِ تنگه ستانِ دانند
گر چشم تو حالِ من بداند چه بهب شک نیست که حالِ مستِ مستانِ دانند

*From Mystic Hearts His secrets find a source,
The humble have a heart, and love it stores;
Thy eyes perceive what's hidden in my mind,
A lover knows a lover's heart of course.*

IX. 59

41.—H_p23, H_u26, BMb.14, BERe.29, H_i16, H_u33, Sb.25, RPc.33, ALL.36, H_u16, H_u32, A.52, J.24, N.16, W.19, L.27.
Fays 'Abd al 'Wad' al Jahali (Rasmi 9).

دو زی که بدست برهنم جام شراب ۴۱ وز لایق خرمی شوم مست و خواب
صد معجزه پیدا کنم اندر هر باب زین طبع چو آتش و پخته‌ای چو آب

When Heart is full of Love, and I behold,
I soar in bliss ecstatic uncontrolled,
What wonders, and in every line, are wrought,
Which glowing heart and flowing words unfold.

IX. 40

45.—H_p100, H_u313, Sd.112, BNd.310, U.219, BNd.51, Sd.214, Ra.41, Pa.83, BNd.312, HCd.300, BMd.203, Wbod.67, Ph.117, H_u313, BDd.113, BNd.113, H_u134, BMb.122, RPc.191, BERe.179, BMb.96, H_u109, H_u74, H_u84=171, HCd.47, H_u119, H_u102, H_u108, Pa.305, Bb.108, Ch.36, L.113, B.98, Hd.206, ALL.103, H_p136, H_u92, A.129, L.113, H_u200.

از بزم نبرد عقل دایل سره گفت ۴۵ از روم و عرب مجتهد و میسره گفت
گونا آهلی بگویدست قاسره است من کی شنوم زانکه خدایش سره گفت

In wisdom's court, love gave its reason sure,
In East or West they say that "Faith is cure;"
Tho' witless men would tell that "Faith is blind"
I will not listen, God has called it "Pure"!

IX. 41

67.—H_p205, Sd.109, Pa.93, BMb.92, Wbod.352, Ph.45, H_u45, BDd.121, RPc.36, BNd.121, H_u39, BMb.39, BERe.185, BMb.101, H_u115, H_u32, H_u163, HCd.52, H_u124, BMd.63, H_u116, Bb.215, Ch.215, RPc.175, Hd.225, H_p114, H_u224, A.234, J.90, N.401, L.221.

از ما ز منی بسی ساق مانده است ۶۷ در صحبت عمر یوقای مانده است
از یاده دوش یک نمی بیش نماند از هر ندانم که چه باقی مانده است

A trace is left of me through Master's cares,
I walked with life, it forsook unawares;
From past I gather now a drop of bliss,
My future days—I know not—but are scares!

IX. 42

234.—H_p163, Sd.96, Sb.132, Sd.73, BNd.34, Sd.228, BNd.199, Pa.57, Sd.19, BMb.39, BMd.249, Ph.127, H_u124, BDd.79, H_u124, BNd.79, H_u83, BMb.44, RPc.133, BERe.109, BMb.63, H_u75, H_u72, H_u88, H_u91, H_u17=134, H_u65, HCd.12, H_u80, H_u70, BMd.71, H_u80, Sb.174, Ch.171, BERe.34, RPc.103, Sd.78, Sd.66, ALL.185, H_p77, H_u88, H_u184, A.194, J.101, N.87, W.89, L.180, BERe.137.

عمر هست که مدایمی و در دمن هست ۲۳۴ و اسباب می مست هر چه در گردمن هست
ز اهداگر استاد تو عقل ست اینجا خوش باش که استاد تو شاگردمن هست

For ages praise of love I would extol,
I lay my all, and play a lover's role;
You pious folk, who walk as reason guides,
Should know that reason lies in Love's control.

IX. 43

261.—Hy.76, Ha.278, Sa.278, BNb.245, Sa.35, U.175, BNJ.56, Sa.390, Ra.68, Pa.42, BNJ.25, BNb.286, BMa.108, HCa.268, LN.232, BMd.36, Wbod.29, Fb.147, Sp.99, BDd.62, BNJ.6, PPb.73, BNJ.63, BMb.153, RPa.178, BERa.75, BMc.28, Ha.58, Hb.64, Hp.102, Hb.25, HCa.203, Ha.29, Ha.56, LE.24, Ha.62, Pa.491, Ba.84, Ch.32, BEJb.28, RPc.92, Ba.63=24, Ba.51, Hb.303, ALL.80, Hp.62, Ha.64, Ha.72, A.114, J.75, N.63, W.66, L.82, Ha.35=185. *Pap.* Radford Dis 'Alī Lala [H.A.].

می خوردن من نه از برای طربست ۲۶۱ فی جبر فساد و ترکِ دین و ادبست
خواهم که به بطودی برآدم نفسی می خوردن و مست بودم زین سببست

I drink my wine, but not to play a rake,
Or break our peace, or that our creed forsake;
I long to breathe unconscious of my Self,
To those ecstatic realms my wine would take.

IX. 60

*

337.—Hy.309, Sa.168, Pa.139, Ra.25, Wbod.228, Fb.152, Ba.52, Hb.245, BNJ.294, Hb.268, BMb.256, BMc.194, Ha.212, Ha.170, Hb.408, HCa.152, Ha.227, Hb.219, Ha.175, Ba.329, Ch.395, L.248, B.148, ALL.507, Ha.486, A.368, L.327.

Pap. Sa'di [Dowlat: Rumpis 101].

از می طرب و نشاط و مردی خیزد ۳۳۷ در جمع کتب خشکی و مردی خیزد
دو باده بخورد که سرخ رو خواهی ماند کز خوردن سبزه روی زردی خیزد

Love makes a manly soul, a joyful heart,
But books will dry your brains, and cold impart;
Go! have His word, and come with beaming face,
For those that eat the greens will smack of tart.

IX. 61

349.—MA.141, HJ.109, Fb.355, Ha.133, Hp.225, Ha.109, Ha.448, J.162, N.108, W.138, CR.903.

ای بیخبران غصه دنیا بخورید و هم چون از همه حالهای اویا خبر بد
وین عمر عزیز خویش مدهید یاد هان باده طلب کنید و همین باده بخورید

O fools! you should not pine for worldly pride,
You know that as you seek it, it will hide;
Yea! do not sow your days of life in winds,
But seek his love and therein you abide.

IX. 62

388.—Hy.332, Sc.98, BDa.62, Sb.58, Ha.312, Sa.311, BNb.309, Se.309, BNd.80, Sc.213-115, BNa.202, Sa.119, BNb.311, BMa.133, HGa.301, BMd.280, BNc.63, Wbod.398, Pb.167, Ba.109, Hb.261, Hc.206, BNl.207, Hb.228, BMb.226, RPa.163, Ha.43, BEBa.228, BMc.169, Hm.387, Hc.203, Hg.184, Hb.282-341, HGa.106, Ha.192, Hb.182, BMl.170, Hb.158-218, Pc.183-245, Bb.352, Ch.366, BEBa.69, RPa.213, Ia.201, Hd.212, ALl.278, Hp.263, Hw.383, A.411, J.280, N.463, W.208, L.350, BEBa.158.

Pap. Ahd. [1903].

تا زهره و نه بر آسپان گشت بدید ۳۸۹ بہتر ذی لعل کسے ہیچ ندید
من در عجم ذی فروشان کیشان بہ زانکہ فروشد چہ خواہند خرید

Since Moon and Venus first adorned the sky,
No precious Gem like love could one descry;
I wonder why men seek to barter love,
They part with it, but what of worth they buy?

IX. 67

390.—Hy.325, Sc.199, BMa.179, Wbod.81, Pb.169, Ba.111, Hb.263, BNl.202, Hb.212, BMb.219, BMc.164, Hm.162, Hd.134, Hg.183, Hb.348, HGa.101, Ha.187, Hb.177, BMl.169, Ha.153, Pc.279, Bb.345, Ch.312, BEBa.87, RPa.231, Ia.196, ALl.267, Hp.217, Hb.134, Hw.374, A.404, J.204, N.133, L.340.

تو بہ مکن از من اکرت می باشد ۳۹۰ صد نائب بادعات در بے باشد
کلی جامہ دران و بلبلان نعرہ زان در وقت چنین تو بہ روا کئے باشد

Recant not from His love, if ye have soul!
A hundred saints with prayers will console;
With heart in bloom and senses singing so,
Recanting is not right, yea not in role!

IX. 68

497.—Hy.362, BNl.79, Sb.305, Ha.284, Sa.283, BNb.250, Sc.192, U.184, BNd.137, Sc.192, Pa.134, BNc.292, BMa.125, HGa.272, BMd.177, Wbod.163, Pb.215, Ba.136, Hb.310, Sc.103, BDa.195, Bb.195, Hb.199, BMb.206, RPa.182, BMc.157, Hm.173, Ha.123, Hl.171, Hg.216, Hb.249, HGa.94, Ha.180, Hb.170, BMl.149, Ha.151, Pc.441, Bb.373, Ch.324, RPa.223, Ia.187, Hd.218, ALl.381, Hp.210, Hb.170, Hw.332, A.441, J.254, N.170, W.186, L.380, Ha.194.

گر بادہ بکودہ در دھی دقش کند ۴۹۷ ناقص بود آنکہ بادہ را نقص کند
از بادہ مرا تو بہ چہ میفرمائے روحیت کہ او تربیت نقص کند

A rock inspired with love will dance unchained,
Who calls this love a stain, himself is stained;
Why tell ye that I should abstain from love?
'Tis Soul through which the human Self is trained.

IX. 69

831.—H_g364, S_a194, BMa171, WMed80, P_b229, S_a175, H_b325, BN197, H_b207, BMa208, BMa159, H_a177, H_a125, H_g229, H_b343, H_b131, HCa96, H_a182, H_b172, BM1131, P_a485, B_a375, Ch326, RPc227, L_a191, ALL383, H_g212, H_a354, A443, L382.

مے خواهم خورد تا که جانم باشد همه گرسود جهان چه زبام باشد
ای جان جهان در اینجهان خوش بزم من کی دایم که آن جهانم باشد

Were I to live I must acquire His love,
Because the gains of world in losses shove;
O Soul of World! I must live happy here,
I know not there's for me a world above.

IX. 70

838.—H_g292, S_a119, BD_a85, S_b209, S_a144, BN497, S_a387, BN_a19, R_a149, P_a128, BN_b332, BMa129, LN140, BM4301, WMed341, P_b348, S_a194, H_b344, BD_a179, H_b186, BN180, H_b185, BMa192, RP_a111, BMa146, H_a163, H_a157, H_b194, H_g243, H_b336, H_b152, HCa82, H_a168, H_b158, H_a142, P_a555, B_a311, Ch306, RP_a257, L_a176, ALL357, H_g198, H_a190, H_a325, A371, J283, N194, L310, BER1304.

یک جام هزار مرد با دین اززد دهه یک جرعه می ملکیت چین اززد
دردوی زمین چیست زیاده خوشتر تلخی که هزار جان شیرین اززد

A loving heart is more than men of zeal,
His Name is more than crown of world I feel;
And naught is sweeter than His acrid love,
For love, with thousand lives and deaths I deal.

IX. 71

287.—H_g107, S_a34, U186, BN432, R_a76, P_a41, BN_b297, BMa102, BM4189, WMed28, S_a14, H_b167, S_g194, BD_a61, RP_a72, BN162, P_b11, BMa112, RP_a185, SER_a72, BMa27, H_a57, H_b62, H_g116, H_b34, HCa202, H_a28, H_b53, L_E23, H_b18, H_a61, P_a559, B_a115, Ch121, BER_b54, RP_a91, L_a62, B_a50, H_a215, ALL113, H_g41, H_a62, H_a99, A196, J71, N41, W44, L122, H_a196.

یک جرعه می زُملک کاوس به است ۲۸۷ وز تخت نباد و ملک طوس به است
هر ناله که زندی بسحرگاه زند از طاعت زاهدان سالوس به است

A grain of love is more than kingly crowns,
Yea more than all the wealth of earthly towns;
A sigh from mystic's heart at dawn excels
The chants of priests in stoles and hoods and gowns.

IX. 72

549.—Hs.371, Ss.171, Rh.26, Wms.449=478, Ph.247, Bs.193, Hs.240, BNs.237, Hs.271, BMs.298, BMs.197, Hs.215, Hs.179, Hs.191, Hs.242, Hs.390, HCs.175, Hs.230, Hs.192, BMs.200, Hs.179, Bs.383, Cs.398, RPs.217, Ss.223, ALLs.912, Hs.282, Hs.190, Hs.373, A.451, J.279, N.191, L.390.

يك جرعه مي ملك جهان مي اوردد خشت سريغم هزار جان مي اوردد
آن كه كه كد لب يمي ازان پاك كند حقا كه هزار طيلسان مي اوردد

The word of Love is more than crowns untold,
A lover's mind will thousand lives unfold,
The tattered one who sings Thy holy Name
Is more than thousand men in silk and gold.

IX. 19

547.—Hs.379, Ss.102, Ss.227, U.252, BNs.119, Rs.160, BNs.325, BMs.194, BMs.211, Wms.158, Ph.284, Bs.231, Hs.381, BEs.202, BNs.233, BMs.301, RPs.162, BMs.222, Hs.240, Hs.222, Hs.213, HCs.160, Hs.240, Hs.240, BMs.220, RPs.299, Bs.390, Cs.423, BEs.95, RPs.277, Ss.294, Ss.154, BNs.62, Hs.216, ALLs.397, Hs.327, Hs.214, Hs.478, A.458, J.308, N.213, W.253, L.397, Hs.308.

خشت سريغم زمينت چم بهتر عده بوي قدح از غذاي مريم بهتر
آو صبري زمينه نهادي از ناله يوسف و ادهم بهتر

The brick He gives is more than royal crowns,
A thought of love is more than sights in towns;
A sigh at dawn from this my broken heart
Speaks more than music strains of monks in gowns.

IX. 24

547.—Hs.440, Ss.37, Hs.274, Ss.274, BNs.281, Ss.268, U.226, BNs.133, Ss.169, Rs.189, Ph.169, HCs.262, LN.389, BMs.201, Wms.428, Ph.326, Bs.274, Hs.424, Ss.111, BEs.237, Hs.263, BNs.207, BMs.344, RPs.192, Hs.251, Hs.246, HCs.249, Hs.284, Hs.286, BMs.264, Hs.269, Ph.108, Bs.455, Cs.487, Ss.304, R.156, Hs.203, ALLs.464, Hs.385, Hs.245, Hs.547, A.540, J.340, N.246, W.285, L.464, BEs.240, Hs.221.

آن مي كه غمخوخته دارن پاشي آو آب حيات و منم الياسي
من قوت دل و قوت روحش خوانم چون گفت خدا منافع الناسي

That mead securely kept in ancient days
Is fount of life—I find in youthful ways;
I call it strength of heart, support of soul,
For God declared " 'Tis bliss for human race."

IX. 25

674:—Sa.263, Wbnd.126, Pb.323, Ra.373, Ha.423, BDa.234, BNa.294, BMb.342, BMa.236, Ha.348, Hf.247, Hp.277, HCa.240, Ha.281, Ha.282, BMi.259, Ha.266, Pb.510, Bb.452, Ch.483, BEBa.112, BPb.290, Ia.500, Ib.193, ALI.466, Hp.381, Ha.246, Hw.544, A.537, J.345, N.247, W.286, L.461.

مے گر چہ حرامست مدامش بی نوش مے باقمہ چنگ صبح و شامش بی نوش
جایے زمے لعل کرت دست دھد یک قطره رها ممکن تمامش بی نوش

Though love is banned, to love alone I cling,
And day and night its praise on lute I sing;
Where I to find a loving heart on earth,
I'll drink it as the rose the dew's in spring.

IX. 76

678:—Hp.432, Sa.84, BDa.106, Ha.325, Sa.324, BNa.321, BNa.140, BNa.155, BMa.437, Pb.330, Sa.278, Ha.428, BDa.381, Hf.63, Hf.250, Hp.280, Ha.271, Pb.477, Ha.464, Ch.493, BNa.73, ALI.472, Hp.395, Ha.249, Hw.561, A.553, J.348, N.250, W.291, L.473, BEBa.60, Ha.272.

بی دہ قدح انصاف کہ جانیت لطیف مے در کالید شیشه روانیت لطیف
لائق نبود هیچ کراں عدم من جز ساغر و بادہ کان کرا نیست لطیف

With love in heart ye find that life is pure,
In crystal hearts ye see Him flowing sure;
I cannot bear to be with any cares,
I crave for loving hearts!—but can't procure.

IX. 77

709:—Hp.326, Sb.122, Ha.285, Sa.284, BNa.251, Sa.293, U.180, BNa.176, Sa.193, Ra.200, BNa.293, BMa.322 v. 296, HCa.273, BMa.173, Wbnd.93, Pb.356, Sa.308, Ha.436, Sp.102, BDa.290, Hf.262, BNa.340, BMb.399, RPb.183, BMi.288, Ha.360, Hf.270, Hp.301, HCa.290, Ha.332, Hf.332, Hf.62, Hf.318, Pb.109, Ch.604, BEBa.136, Ia.398, Ib.242, Ha.234, ALI.398, Hp.440, Ha.289, Hw.635, A.603 v. 657, J.368, N.270, W.313, L.530, BEBa.242, Ha.190.

از بادہ شود تکبر از سرها کم مے وز بادہ شود کشادہ بندہ کم
ابلیس اگر ز بادہ خوردی یکدم کردی دوهزار سجده پیش آدم

Love bends our haughty heads in changing climes,
Love rends our chains, it frees us, and sublimes;
Had Satan been caressed by human love,
He would have bowed to Man a thousand times.

IX. 78

718.—Hs.494, Hs.228, Ss.228, BNa.226, U.161, Ra.198, BNa.244, HCa.275, BMa.135, Wba.296, Ba.296, Hs.447, BDa.283, BNa.372, BNa.275, Hs.278, Hs.283, Hs.294, Hs.311, Hs.311, BNa.304, Hs.302, BNa.304, Ch.385, RPa.314, La.313, Ba.221, ALI.311, Hs.424, Hs.278, Hs.694, A.623, J.378, N.285, L.316, Hs.168.

Page K. I. [Rampis 49].

743 (83).—Sa.36, Ss.128, Ss.294, BNa.154, Ss.80, BNa.313, BMa.28, BNa.31, Ba.393, Hs.482, BNa.322, RPa.208, Hs.325, Hs.83, Hs.290, Hs.237, Hs.548, CR.544=1078, Hs.204. Variation of 715 and 80.

امروز که نیست در سرآب تا کم ۱۰۰ زهرے بود اردھر دهد تر یا کم
زهرست غم جهان و تر یا کشی تر یا کم خودم ز زهر نا بد با کم

Today in World's mirage I find no vine,
The World's embrace is like an adder's twine;
The World's an adder, Love the antidote,
So with His love for World I will not pine.

IX. 79

814.—Hs.375, Sa.53, Hs.126, Ss.325, BNa.322, U.206, BNa.161, HCa.313, LN.201, BMa.438, P.427, Ba.377, Hs.313, BDa.396, RPa.234, Hs.322, Hs.138, Bs.577, Ch.463, ALI.383, Hs.323, Hs.708, A.708, J.404, N.324, L.599, BNa.31, Hs.273.

Page (1) 'Ajauli Z' [M.F.]. (2) Baba ul Dîn Qasrî [Rampis 185].

آن جسم یالہ بین بجان آبتن ۸۱۴ همچون سمی بہ ازغوان آبتن
نے نے غلم کہ بادماز غایت لطف آبتن باکش روان آبتن

Behold the body's chalice, life it holds,
Like jasmine twining saffron in its folds;
But finer far is love His holy grace,
A fluid where His flowing fire unfolds.

IX. 80

842.—Hs.596, Hs.329, Ss.328, BNa.325, Ss.232, BNa.162, BMa.434, Ba.391, Hs.328, Bs.594, Ch.541, Hs.728, A.728, L.627, Hs.266. Page 'Ajauli' [M.F.].

در جسم یالہ جان روانست روان ۸۴۲ در دوج مجسم آن روانست روان
در آب فسرده آتشی سیاست در دوج بلور لعل کائنات روان

In body's chalice life is flowing free,
In soul His moving graceful form I see;
In fount of mind His surging fire we find,
In pearly heart the Gem in ecstasy.

IX. 81

862.—H_p.566, S_a.16, H_a.25, S_d.25, B_N.25, S_c.18, R_a.255, B_N.192, H_G.23, L_N.22+190+299, B_M.380, R_P.225=273, H_i.399, P_c.483, B_a.369, C_b.673, L_c.406, H_a.196, A_L.574, H_p.512, H_a.398, H_c.696, A.697, J.450, N.341, W.380, L.590, B_{ER}.311, H_a.252.

مسکین دلِ دردمند دیوانه من ۸۶۲
روزیکه شرابِ عاشقی میدادند در خونِ جگر زدند بیانه من

My humble heart is sad, perplexed and scared,
'Thro' dreams of love, its actions are impaired;
And since the day I was inspired with love,
With bleeding heart my potion was prepared.

IX. 82

951.—H_p.696, H_a.120, S_d.220, B_N.218, U.159, S_c.160, R_a.292, P_c.203, H_G.212, B_M.153, W_h.d.27, P_b.532, B_a.483, H_b.623, B_D.793, B_N.461, B_M.529, B_M.393, H_a.414, H_G.377, H_a.443, H_c.466, B_M.381, P_c.587, C_b.752, L_c.497, B.351, H_d.220, H_p.592, H_c.847, A.868, J.569, L_CR.725=1158, H_a.167.

ای باد! خوشگوار درجامِ تپی ۹۵۱
هرکس که ز تو خورد امانش ندی تا گوها را و بر کفِ دستش ندی

O Word! in purged heart! Yea what a balm
Which binds this raving mind and keeps it calm!
The man who tastes thy balm will ever pine
Until he finds his very Soul in palm.

IX. 83

1066.—H_p.752, H_a.271, S_d.271, B_N.278, U.178, B_N.209, S_c.186, R_a.280, B_N.279, H_G.260, B_M.457, W_h.d.290, P_b.507, R_a.457, H_b.594, S_c.101, B_N.22, B_D.375, R_P.175, H_i.374, H_a.408, B_M.419, B_a.688, C_b.777, H_d.302, A_L.1718, H_a.373, H_c.912, A.805=907, J.489, N.377, W.419, L.764=1191, H_a.188.

من توبه کنم از همه چیز ازی نے ۱۰۶۶
آیا بود آن که من مسلمان کردم این ترک می و مغانه گویم هے نے

I eschew all, in love I will abide,
I flee from all, how can I flee from Guide?
And may I hope a place in faithful men?
But how could Love and Lord be cast aside?

IX. 84

1027.—H_p.707, B_N.61, S_i.31, B_M.288, P_b.578, R_a.532, H_b.676, B_a.673, C_b.801, A_L.695, H_c.954, A.881, J.573, L.798.

روزیکه دلم برنگِ آبی ۱۰۲۷
در بحرِ دو دیده ام اگر غوطه خودی کر کم تسویِ مردم آبی

The day my mind is tinged with holy rays,
My heart perceives the world a ruined place;
If you then dive in ocean of my eyes,
And be not lost, you see the grace of grace.

IX. 85

498.—Pb.220, Ba.164, Hb.313, Hg.220, Hw.1006.

Fay: Zahedi [Rumla 116].

کرانده خورد کدابه میری برسد ۳۹۸ و در دوشک خورد بشیری برسد
و در پیر خورد جوانی از سر گیرد و در آنکه خورد جوان به پیری برسد

In love a pauper gets a noble heart,

A cunning fox will play a lion's part;

And age will change in love to youth and dance,

To youths in love a sage will grace impart.

499.—BDa.92, BNa.124, LN.156, Pb.260, Ba.227, Hb.377, Pa.406, CR.1050.

می سرخ گل و قدح گلابست مگر ۴۰۱ در درج یلور لعل تابست مگر
یا قوت کداخته در آبست مگر مهتاب حجاب آب تابست مگر

Is love the lotus—is its juice the heart?

Or pearl—its rays through crystal casing dart?

Perhaps the emerald swimming in its rays?

Or sun embracing moon, his counterpart?

501.—Hy.644, BNa.16, BDa.131, Ha.283, Sa.282, BNa.249, BNa.200, Sa.191, BNa.158, BNa.296, HCa.271, LN.102, Wba.169, Pa.490, Ba.490, Hb.367, BDa.313, Hb.313, BNa.424, BNa.468, BNa.360, Hb.378, Hb.357, Hg.398, HCa.380, Hb.401, Hb.413, BNa.156, Pa.24, Ch.717, BNa.168, Sa.446, B.312, Ha.236, ALL.654, Hg.544, Ha.356, Hw.708, A.790, J.470, N.359, W.426, L.470, BERE.119.

از درس علوم و زهد بگریزی به ۸۹۱ و بدر سر زلف دلبر آویزی به

زان پیشی که روزگار خونت در دزد تو خون صراسی بقدر دیری به

Tis meet ye fly from pious show and lore,

And draw your Beloved closer core to core;

Before the Time would bathe you in your gore

The Master's Sacrament in soul ye store.

628.—Hy.416, BDa.95, Sa.224 and 233, Ha.310, Sa.309, BNa.307, Sa.245, U.230, BNa.131, Sa.212, BNa.204, Ba.173, Pa.159, Sa.132, Pa.47, BNa.346, HCa.298, LN.157, BNa.209, Wba.150, Pa.301, Ba.248, Hb.398, BDa.216, Hb.137, BNa.271, BNa.328, RPa.100, Hb.230, Ha.261, Hb.262, BNa.239, Ha.246, Pa.425, Bb.427, Ch.451, BERE.101, Sa.281, Hb.375, BNa.408, Hb.337, ALL.608, Hg.336, Hb.229, Hw.511, A.505, J.328, N.236, W.269, L.455, BERE.55, Ha.228.

Fay: (1) Kamil Isma'ili [M.S. d. 991 H.], (2) 'Abdallah Asiri [Z.], (3) Sa'adat Din Khajandi [R.S.] [A.66].

کردیم ذکر شیوه دندی آغاز ۶۲۸ تکبیر می زیم بر پنج نماز
هر جا که پیاله است مارا بینی کردن چو صراسی سوی او کرده دراز

Again I take myself to mystic ways,

Yea, He is great I shout for nights and days;

And where a heart is eager like a cup,

To fill with love, as jar I bow in praise.

751.—Hy.340, Wied.103, Ph.377, Ba.322, BN.338, Ha.313, Hg.316, Ha.333, Ha.343, Bk.344, Ch.318, Ia.378, Bk.254, Hp.459, Hw.349, A.672, L.365.

در دامنِ یارِ بیوفا چنگِ زَنیم ۱۰۱ می نوش کنیم و نامِ برنگِ زَنیم
سجاده یکِ بیاله می بفروشیم ناموسِ نبی دهم و برنگِ زَنیم

We grasp His skirt who seems unyielding Friend,
We drink His potions so in shame we wend;
For heart we sell our prayer-mats and all,
For love our gown we throw and hoods we rend.

IX. 90

187.—BM.49, Ha.49, Hw.234, J.117.

در حلقه دشتِ خاورانِ کر خاریست ۱۰۲ آغشته بخون عاشقِ عیاریست
هر جا که بری رخی و گلی رخساریست مارا همه در خورستِ مشکِ کلاریست

The lover cares no thorns which prick his feet,
But pours his blood for Him he longs to meet;
For master's grace we wear a crown of thorns,
Since troubles that we bear for Him are sweet.

IX. 91

849.—Hy.379, Hg.327, BM.322, Ha.334, Bk.381, Ch.641, ALL.387, Hp.519, Ha.326, Hw.208, A.710, J.406, N.329, W.370, L.608.

Var: (1) Lafallah Nishopuri [Doodat]. (2) Amir Shaki [Ha].

دوش از سرِ صدقِ از صفایِ دلِ من و جدِ در میگذر آن روحِ فزایِ دلِ من
جامی بمن آورد که بستان و بنوش کفتم نخورم گفت برایِ دلِ من

He saw me true and pure, saw through my heart,
That Soul elating Friend, my deer my hart;
And said "Come closer, drink and prove thy love"
So shy I felt, He sated me on his part!

IX. 92

To the lover.

140.—Hy.4, Sa.112, BD.3, Sh.179, Ha.192, Sb.192, BN.190, Sa.4, BN.3, Sa.140, BN.108, Ra.2, Pa.1, S.192, BN.219, BM.3, HCa.186, BM.108, Wied.3, V.498, Ph.4, Ha.3, BD.7, H.64, BN.7, Ha.3, RP.35, BCR.3, BM.3, Ha.3, H.4, Hg.4, H.3, Ha.3, H.4, BM.3, L.3, Ha.4, Ha.1, Pa.261, Bk.4, Ch.4, BCR.4, RP.48, Ia.3, Bk.3, ALL.3, Hp.3, Ha.3, Hw.4, A.10, J.8, N.8, W.7, L.3, BERN.38.

Var: 'Amir [MN].

چون عهد نمیشود کسی فردا را ۱۰۳ حالى خوش کن تو این دلِ شیدا را
می نوش بنورِ ماهِ ای ماهِ که ماهِ بسیار بشاید و نهلبد ما را

As none can drill the morrow left or right,
Thy perplexed heart may once and now delight.
Effulge, O Moon, Thy joyous light, for moon
May wax and glow but never reach our height?

IX. 93

49.—H_p31, BN_a12, H_b34, BM_b12, H_i17, H_u32, B_u36, ALI37, H_u37, H_u38, A39, J25, N17, W20, L34.

روزے دوسہ مہلت ست میخوردی یاب. م کین عمر گذشتہ در نیای دریاب
دانی که جهان رو بخرابی دارد تو نیز شب و روز همی نوش شراب

One day of grace! Partake the Bread He gave,
And know that second lost you cannot save;
As world is marching, lo! to ruin sure,
Be thou as well as dead in body's grave.

IX. 14

73.—H_p193, BN132, S_a103, U203, S_a400, P_a73, BM_a33, BM4246, W_u4348, P_b43, H_b43, BD_a107, RP_a18, BN132, H_b34=144, BM_b113, BEP_a147, BM_a72, H_u101, H_b36, H_u99, H_u30, H_b137, H_u39, H_u84, H_u35, BM136, H_u105, P_a22, B_u200, Ch198, L_a106, B_u92, H_u290, ALI210, H_p129, H_u69, H_u209, A219, J78, N68, W71, L208.

اکنون که کی سعادت پُر باوست به دست تو ز جام می چرا بیکلاست
می خود که زمانه دشمن غذاوست دریافتن روز چنین دشوار است

Now Lord be praised! Thy fortune rose expands,
Without the Grail why sit with folded hands?
Yea drink! for Time has rallied bandit bands,
Such day could never dawn by magic wands.

IX. 15

75.—H_p367, S_a77, BM_a63, W_u4318, P_a33, H_b33, BD_a82, BN182, H_b87, BM_b46, BEP_a106, BM_a42, H_u78, H_b28, H_u72, H_u25, H_b29, H_u35, H_u96, H_u73, BM128, H_b82, B_u176, Ch173, BEP_b36, RP_a105, L_a81, B_u69, ALI187, H_p80, H_u72, H_u186, A196, J81, N71, W74, L182.

Pap: Siyāqat-Din Qasbi [A.K.].

امروز که آدینه مر او را نام ست به می نوش کنی از قلع چه جای جام است
هر روز اگر بیک قلع میخوردی امروز دو خود که سید الایام ست

Today is Sunday, Sabbath so they speak,
Rejoice in ecstasy, and do not sneak.
If daily you returned one act of love,
Do two today, 'tis leader of the week.

IX. 16

78.—H_g 51, S_a 80, H_a 216, S_d 216, BNa 214, S_a 74, U 137, S_a 136, R_a 13, P_a 58, BM_a 40, HC_a 207, BM_d 128, BN_a 32, W_h 33, H_b 73, BD_a 80, BN_d 80, H_b 128, BM_b 103, RP_a 167, BER_a 104, BM_a 40, H_a 76, H_a 78, H_b 18, HC_b 13, H_a 81, H_b 71, H_b 123, BM_d 72, H_a 81, H_b 39, Ch 24, L_a 79, S_a 67, H_d 247, ALL 62, H_g 78, H_a 58, A 81, L 66, H_a 106=144.

ای آمده از عالم روحانی گفت در حیران شده در پنج و چهار و شش و هفت
می خود چون ندانی ز بکا آمده خوش باش ندانی بکجا خواهی رفت

Ye came ye came, from spirit world ye hail!
With four and five with six and seven wail!
Do taste His Word. Ye know not whence ye came,
Be calm, ye know no harbour where ye sail.

IX. 97

98.—H_g 182, S_a 72, S_d 232, H_a 190, S_d 190, BN_a 188, S_a 89, S_a 138, BN_a 32, R_a 20, P_a 71, BN_a 220, BM_a 34, HC_a 183, LN 263, BM_d 135, W_h 297, P_a 62, H_b 64, RP_a 17, H_g 43, BN_d 96, H_b 109, BM_b 83, BER_a 129, BM_a 83, H_a 90, H_g 43, H_b 90, HC_b 28, H_a 110, H_b 43, BM_d 40, H_a 93, P_a 204, Ch 190, RP_a 160, L_a 93, E 81, H_d 280, ALL 203, H_g 118, H_a 201, A 211, W 119, L 198, BER_d 64, H_a 78.

با باده نشین که ملک محمود این است از چنگ شنو که سخن دازد این است
از آمده و رفته دگر بباد مکن حال خوش باش ز آنکه مقصود این است

Sit calm with Word, 'tis kingdom of the freed,
Your heart then sounds the David's harp indeed;
Remember not what comes or how it goes,
But stay at present staid. 'Tis all ye need.

IX. 98

178.—H_g 177, S_a 134, BD_a 26, S_b 11, H_a 324, S_d 123, BN_a 320, S_a 84, BN_d 28, S_d 321, BN_a 34, P_a 63, HC_a 312, LN 199, BM_d 271, W_h 230=334, P_a 110, H_b 108, BD_a 91, RP_a 13, BN_d 91, H_b 94, BM_b 63, RP_a 239, BER_a 120, H_a 87, H_a 203, H_b 83, H_g 80, H_b 43, H_b 103, H_b 80, H_a 88, P_a 313, S_b 186, Ch 183, BER_d 43, L_a 88, H_d 243, ALL 197, H_g 87, H_a 83, H_a 196, A 206, J 99, N 83, W 87, L 192, BER_d 53.

در باب که از روح جدا خواهی رفت در برد اسرار خدا خواهی رفت
می خود که ندانی ز بکا آمده خوش زی چه ندانی که بکا خواهی رفت

Ye go from soul asunder this ye know,
And that ye creep, behind His curtain low;
Hence sing His Name, ye know not whence ye came,
And live sedate, ye know not where to go.

IX. 99

283.—Hy.173, Sc.136, BDa.35, Sh.195, Hs.268, Sd.268, BNa.273, Sc.80, BNa.38, Sc.183, BNa.173, BNa.284, BMa.66, HCa.237, LN.284, Wba.304, Hs.153, BDa.87, HJ.212, BNa.87, Hs.90, BMa.61, RPa.263, BCRa.114, BMa.46, Hs.82, Hs.73, Hs.104, Hs.42, HCa.20, Hs.100, Hs.77, Hs.84, Pa.482, Sh.182, Ch.179, BCRa.39, RPa.506, Is.85, Is.73, Hd.28, ALI.193, Hs.84, Hs.192, A.202, J.151, W.107, L.188, BCRa.302.

میں خود کہ بزرگئی نیسے خواہی خفت ۲۶۳ بے مونس و بے حریف و بے مدم و جفت
ز ہمار بکس مگو تو این داز نہت ہر لاکہ بزمردہ نخواهد بشکفت

Partake His word, for long you sleep below
The earth, without a mate or friend or foe;
Beware, and mind your own, and seal your lips,
The rose that fadeth once will never blow.

IX. 189

284.—Hy.73, Sh.136, Hs.268, Sd.269, BNa.276, Sc.184, BNa.283, HCa.238, LN.131, BMa.427, Wba.305, Bsh. Hs.133, HJ.327, RPa.159, Hs.69, Hs.93, Hs.128, Bsh. Ch.31, BNa.18, Hd.263, ALI.79, Hs.71, A.113, L.91, BCRa.376.

میں خود کہ ہمیشہ راحت و روح نواوست ۲۶۴ آسایش جان بود لبِ مجروح نواوست
طوفانِ غم از دوا بد از پیش و پست در بادہ گریز کشتی نوح نواوست

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console;
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.

IX. 191

485.—Hy.221, Hs.296, Sd.295, BNa.293, Sc.384, BNa.314, HCa.284, BMa.231, Bsh.143, RPa.338, Hs.198, Hs.136, Hs.198, BNa.193, Sh.211, Ch.254, Hd.296, ALI.342, Hs.136, Hs.233, A.298, J.293, N.133, LCR.37=390, Hs.131.

Page 'Asar [2].

زان پیش کہ نام تو ز عالم برود و ہم می خود کہ چو میوسد بدلِ غم برود
بکشای سر زلفِ جسے بند ز بند زان پیش کہ بند بدلت از ہم برود

Before your name is from this world effaced,
His blissful name you keep in heart encased;
And see your doubts and questions all are solved
Before your body may dissolve in waste.

IX. 192

466.—Hy.375, Sa.197, BMa.177, Wood.338, Pb.203, Ba.147, Hs.298, BN.200, Hs.220, BMa.219, BMa.162, Hs.180, Hs.160, Hf.161, Hg.206, Pb.348, HCB.99, Hs.185, Hs.175, BMa.143, Hs.154, Hs.386, Ch.330, Rp.229, Is.194, ALI.393, Hs.215, Hs.163, Hs.363, A.454, J.238, N.160, L.393.

شاد بیا کن که اندامان خواهد بود ۴۶۶ جسم همه در خاک نهان خواهد بود
رو باد خور و غم جهان هیچ نخور خود غم خورد آنکس در جهان خواهد بود

Remain in joy, and gain ye what is worth,
In dust your body has reserv'd a berth;
Regale on Word, but do not swallow grief;
For grief will swallow all that goes on earth.

DX. 103

466.—Hy.274, Sa.53, Sh.86, Hs.218, Sa.218, BNh.217, Sa.151, U.146, BNh.116, Sa.158, Pa.130, Sa.98, BNh.237, BMa.160, HCa.209, BMa.139, Wood.147, Pb.166, Ba.158, Hs.268, BDh.137, Rp.2, Hs.298, BNh.137, Hs.258, Hs.24, Rp.169, Hs.192, Hs.186, Hs.183, Hs.409, Hs.230, Pb.244, Hs.293, Ch.282, Is.189, ALI.339, Hs.307, Hs.165, Hs.307, A.353, J.244, N.165, W.183, L.282, BERL.158-193, Hs.155.

Pap: (1) Majdī Hanger [M.F.] [A.K.]; (2) Adad [194].

عمرت ناکه بخود پرستی گذرد ۴۶۷ یا در پی نیستی وهستی گذرد
بی خود که چنین عمر که غم در پی اوست آن به که خواب یا بستی گذرد

How long ye admire self and frisk and dance,
And after "Is" or "Is not" play and prance?
When hordes of grief pursue this life, 'tis meet
For man to rest in sleep or run in trance.

DX. 104

821.—Hy.267, BDh.76, Sh.6, Hs.308, Sa.307, BNh.305, Sa.146, BNh.68, Sa.248, BNh.39, Pa.130, BNh.189, BMa.131, HCa.296, LN.238, BMa.193, Wood.72, Pb.233, Ba.179, Hs.329, Hs.196, BNh.185, Hs.187, BMa.194, Rp.312, Hs.13, BMa.148, Hs.165, Hs.112, Hs.212, Hs.246, Hs.119, HCB.84, Hs.170, Hs.161, BMa.130, Hs.145, Hs.316, Ch.313, Rp.259, Is.178, Hs.358, Hs.200, Hs.331, A.376, J.191, L.315, BERL.168, Hs.210=214.

میگزار که غصه در کثارت گیرد ۴۶۸ و اندیشه جورِ روزگارت گیرد
بی خود بکنار سبزه و آب روان زان پیش که خاک در کثارت گیرد

Just hold Him fast, lest grief would clutch your heart,
Or seeing cruel times you only smart;
And fix yourself on Him with flowing gaze
Ere earth would drag you—as you played your part.

DX. 105

529.—H_p 263, H_a 187, S_d 187, BNB 185, S_a 273, L 108, BNL 104, S_c 137, R_a 116, BNL 217, BM_a 199, HC_a 178, BM_a 98, W_{ind} 442, S_a 60, H_b 217, S_p 23, BNL 217, H_b 247, BNL 240, R_p 83, BM_a 178, H_a 197, H_a 187, H_i 148, H_p 152, H_b 221, H_a 134, HC_a 116, H_a 211, H_b 192, BM_i 175, L_E 68, H_a 167, P_a 306, S_a 274, C_a 378, R_p 249, L_a 219, H_a 284, ALL 290, H_p 272, H_a 148, H_a 296=988, A 342, J 223, N 147, LCR 281=917.

می باید خورد و کام دل باید داند ۲۲۹ در دل نتوان درخت اندوه کساند
هو ازه کتاب صرف میباید خواند پیدا است که چند در جهان خواهی ماند

Betake thyself to Word for mellow sheaf,
And never plant in heart the Tree of Grief;
The Book of Essence thou should learn by heart,
'Tis clear thy stay in world is very brief.

DC. 186

532.—H_p 273, BD_a 79, S_b 123, H_a 265, S_d 265, BNB 272, S_a 140, BNL 91, S_c 288, BNL 201, P_a 120, BNL 281, BM_a 126, HC_a 253, BM_a 291, W_{ind} 193, P_a 227, S_a 171, H_b 322, BD_a 168, H_j 200, BNL 164, H_b 177, BM_a 170, BM_a 131, H_a 145, H_a 193, H_p 226, H_b 324=194, H_b 99, HC_a 175, H_a 150, H_i 142, BM_i 121, H_b 202, P_a 401, S_a 294, C_a 283, R_p 199, L_a 157, S_b 130, H_a 278, ALL 340, H_p 180=247, H_a 308, A 354, J 284, LCR 293=1001, BCR 295.

می خورد که نت بخاک در زده شود ۲۳۰ خاکت پس ازان پیاله و نعره شود
از دوزخ و از بهشت فارغ میبایست عابد بچنین روز بکا نعره شود

Partake the Word, thy vest in dust subsides,
Thy dust as cup and jar in love abides;
So seal thy mind to thoughts of Heaven or Hell,
Devotees luckless go with all their prides.

DC. 187

533.—H_p 287, S_a 116, BD_a 77, S_b 95, H_a 267, S_d 267, BNB 274, S_a 141, BNL 89, S_c 253, BNL 152, P_a 123, S_f 123, BNL 283, BM_a 149, HC_a 256, L_N 156, BM_a 266, S_a 173, H_b 323, BD_a 172, H_j 99, BNL 173, BM_a 272, BM_a 139, H_a 156, H_i 180, H_p 227, H_b 283, HC_a 76, H_a 161, H_b 153, BM_i 124, H_a 137, P_a 478, S_a 306, C_a 301, R_p 230, L_a 178, H_a 299, ALL 332, H_p 192, H_a 179, H_a 320, A 366, J 284, N 179, W 194, LCR 305=1187.

Pap: Majold Hamper [Z].

می خورد که ز دل کثرت و قلت برد ۲۳۱ و اندیشه هفتاد و دو ملت برد
برهیز مکن ز کیمانی که ازو یک جرعه خودی هزار ملت برد

Partake the Word, thy heart will soon be freed,
From excess or decrease and feuds of creed;
And do not shun this mead, a drop thereof
Will cure ten thousand banes. 'Tis what you need!

DC. 188

834.—Hy.270, Ha.188, Sa.188, BNs.186, BNs.187, Pa.142, HCa.178, LN.168, BMs.414, Pb.281, Ba.178, Hs.328, Hs.193, Hg.281, Hs.255, Hs.37, Hs.123, Bb.281, Cs.278, Hd.287, ALL.354, Hw.501, A.349, L.288, BERN.57, Hs.286.

مے خود کہ سخن بے سما خواهد شد همه خوش زی که سہی بے سہا خواهد شد
بر طرف چمن ز زندگانی برخود زیرا کہ چمن بے چوما خواهد شد

By love our Jasmine blows to utmost height,

A pleasant life keeps moonlight all the night;

In garden side we taste our fruit of life,

For garden tunes its song to our delight.

837.—Hy.286, Sa.58, Sa.178, Sa.383, Pa.122, BMs.148, LN.270, BMs.236, Pb.236, Ba.170, Hs.121, BDs.178, BNs.198, Hs.107, Hg.225, Hs.199/206, BMs.122, Hs.158, Bb.303, Cs.300, Hd.282, ALL.351, Hg.226, Hw.319, A.363, L.304, Hs.192.

مے نوش کہ تاغم از بہادت برود همه شغل دوجہان جملہ زیادت برود
رو آتش تر گرین کہ این آب حیات آنکہ کہ شوی خاک زیادت برود

Partake the Word! so grief from heart would go,

You then forget the worlds, their teasing show;

Lave in this Fiery Stream it giveth life,

When you are dust with gentle breeze will blow.

838.—Hy.356, Sa.246, Wbd.219, Pb.258, Ba.184, Hs.354, BDs.190, BNs.225, Hs.257, BMs.246, RPs.288, BNs.184, Hm.202, Hs.105, Hs.198 v. 387, HCa.122, Hs.217, Hs.198, BMs.190, Hs.198, Bb.283, Cs.388, RPs.248, Sa.218, Hd.283, ALL.297, Hg.245=278, Hw.308, A.403, L.374.

Pep. 'Amr (M.N.).

نے جامہ عمر کہندہ نو خواہد شد همه نے نیز جہان بکام نو خواہد شد
مے خود بسود کوزه اندوہ بخور کین کوزه چو شکند سب خواہد شد

A tattered coat will not be new again,

The world will not be as you wish in plain;

Aye! fill your heart and soul with love divine,

A broken jar as pitcher may remain.

840.—Sa.97, Ha.253, Sa.253, BNs.260, Sa.234, U.157, BNs.122, Sa.398, BNs.200, Pa.162, Pa.144, BNs.286, BMs.187, HCa.240, LN.153, BMs.150, Wbd.110, Pb.255, Ba.202, Hs.352, Sa.94, BNs.31, BMs.283, Hs.198, Hg.249, Hs.234, BMs.214, Cs.420, Hd.283, Hg.324, Hs.195, Hw.478/509, A.486, J.287, N.196, Hs.164.

846.—Hs.411, BNs.287, BMs.347, Hm.255, Hg.258, HCa.247, Hs.288, Bb.463, BERN.107, ALL.468, Hw.558, A.568, L.472 *Part of rhyme of 564.*

آن مے کہ حیات جاودانی ست بخور همه سرمایہ لذت جوانی ست بخور
سوزندہ چو آتش ست لیکن غم دا زائد وہ چو آب زندگانی ست بخور

Imbibe His love, which means eternal life,

The store where joys of youthful days are rife;

We burn in it of course, but then His Love

Is very fount of life that ends our strife.

879.—H_g386, S_g349, LN211, BM4237, P_g261, B_g208, H_g358, BNJ16, RP_g348, H_g163, B_g397, Ch434, ALI399, H_g483, A463, J301, L484.
 Page: Also Said [203].

با یار چو آرمیده باشی همه عمر ۱۰۰ خواهی باشد که دیده باشی همه عمر
 هم آخر عمر رحلت باید کرد لذات جهان چشیده باشی همه عمر

If you would sit with Friend throughout your days,
 Your waking life will seem a dreamy phase;
 You *have* to part at last with body here,
 Then make the best of world, in all your ways.

OX. 113

880.—H_g389, S_g42, H_g254, S_g254, BNJ264, S_g228, U_g152, BNJ117, S_g379, BN_g53, R_g157, BN_g267 + 291, BM_g193, H_g340, LN262, BM4145, W_g357, P_g262, B_g208, H_g359, S_g91, BD_g203, BNJ254, BM_g304, BM_g223, H_g241, H_g218, H_g203, H_g254, H_g179, H_g161, H_g246, H_g262, BMJ223, P_g206, B_g400, Ch428, SE_g369, RP_g278, L_g259, B_g153, H_g226, ALI404, H_g328, H_g204, H_g484, A468, J297, N203, L407=1016=1011, H_g161.

Page: (1) Hafe [2]. (2) Nisam ul Din Ganjavi [H_g].

با یار خوشم جام شراب اولی تر ۱۰۰ و ز دست نهش دیده پر آب اولی تر
 چون عالم دون وفا نخواهد کردن در عالم دون مست و خراب اولی تر

To drink the wine He gives is highest treat,
 To pine and weep for Him is greatest feat;
 The world is base and plays a traitor sure,
 So here to go as paupers, *that* is meet.

OX. 114

884.—H_g399, S_g234, R_g34, W_g313, B_g209, B_g216, H_g366, BD_g210, BNJ259, BM_g297, BM_g5224, H_g208, H_g249, BMJ210, H_g299, P_g257, B_g411, Ch431, L_g267, B_g162, ALI417, H_g337, H_g207, H_g492, A479, J320, N208, W_g250, L418.

جانانی صاف صاف پیش میخورد ۱۰۰ بر یاد بنان نقر و دلکش میخورد
 می خون و ز دست و ز ترا میگوید خون بر تو حلال کرده ام خوش میخورد

O Life! imbibe the mead which keeps awake,
 And think of graceful forms which He would take;
 The wine is blood of Vine who tells you so:
 He offers His own blood—and for your sake.

OX. 115

588.—Ss.228, Ps.148, Wbod.111, Pb.273, Bz.230, Hs.376, BDe.304, BN.1255, BML.302, H.143, BM.30=15224, Hs.242, Hg.259, HCa.162, Hs.247, Hs.240, BM.228, Hs.253, Ps.350, Bz.401, CL.427, RP.42=15278, Ls.280, Bz.156, H.478, AL.405, Hp.310, Hs.483, A.469, J.288, W.254, LCR.408=1093, BNb.467, Fagn. *Asfal* [Hs.].

در دایره سپهر ناپیدا عود ایا
می نوش بخوشدلی که دورست به جود
نوبت چو بشود نورد آه مکن
جامیست که جله را چشاند بدود

This world is blind and bare, so do not fear,
But fill thy heart with love and goodly cheer;
And drink we must the potion in our turn,
When comes your turn, then gladly drink it clear.

IX. 114

638.—Rz.3, Hp.413, Ss.117, Sb.186, Hs.275, Sd.275, BNb.282, Ss.242, Ss.351, BNb.163, Rb.44, BNb.289, BM.203, HCa.285, LN.162, BM.258, Wbod.117, Pb.307, Bz.254, Hs.404, RP.68, BN.170, BML.330, H.233, HCa.173, Hs.258, Hs.259, BM.256, Ps.328, Bz.423, Ch.448, Ls.278, Bz.172, BNb.67, AL.407, Hp.352, Hs.254, Hs.508, A.501, J.311, N.255, L.431.

وقت مهرست خیز ای مایه ناز به به
ز مک ز مک باده خورد و چنگ نواز
کانه که بخواهند نه پایند دراز
واتها که شدند کسی نمی آید باز

'Tis time of dawn. Arise! O graceful boy,
Breathe slowly, when the heart will sing in joy;
For those who sleep, cannot obtain this bliss,
And those who drown, can never catch a buoy.

IX. 117

684.—Hp.455, Ss.128, Sb.17, Hs.320, Sd.319, BNb.317, Ss.276, U.221, BNb.168, Ss.360, BNb.36, Rb.191, Ps.172, BNb.319, HCa.308, LN.196, BM.241, Wbod.191, Pb.314, Bz.282, Hs.402, BDe.345, BN.305, RP.196, Hs.280, Hs.283, HCa.251, Hs.292, BM.220, Hs.401, Ps.371, Bz.467, Ch.498, Ls.349, Bz.202, AL.475, Hp.400, Hs.564, A.555, L.476, BEU.30, Hs.202.

روحی که منزّه است ز آلاشی خاک
مهربان تو آمده است در عالم خاک
از باده صاف ناب میکن مددش
زان پیش که گوید انعم الله ماک

The Soul immune from all the filth of clay,
Arrives as guest in dusty booth you stay;
So entertain Him with the purest love,
Before He bids adieu and goes away.

IX. 118

695.—H_p.407, Sh.46, Hs.300, Sh.299, BNa.297, Sc.279, U.193, Sc.397, Ra.193, BNa.307, BMa.221, HCa.298, WMed.494, Pb.340, Hs.298, Hs.408, BDa.240, BNa.308, BMa.359, RPa.294, Hs.22, BMa.253, Hs.265, Hs.257, Hs.298, HCa.256, Hs.297, Hs.296, BMa.278, Hs.282, Pb.238, Sh.479, Ch.358, BERS.118, RPa.305, Ia.313, Hs.206, Hs.235, ALL.486, Hs.406, Hs.256, Hs.376, A.368, J.353, N.257, W.298, L.488, Hs.257.

Pap: Kamāl Ismā'īl [A.K.]. Pap: Anshād Muraḥḥī [Hs.].

باسروندے تازہ تر از خرمین کی ۶۹۵ از دست مدہ جامی و دامن کی
زان پیش کہ تا کہ شود از باد اجل پیراںِ حیرما چو پیراں کی

That Lofty Fair—aye fairer far than rose,
With Him in garden-side I would repose;
I cannot part with Him, for blast of death
Will blow my petals, and in gale dispose.

IX. 119

696.—H_p.403, Sc.278, BMa.220, WMed.133, Pb.339, Bs.267, Hs.407, BDa.249, BNa.307, BMa.358, BMa.232, Hs.264, Hs.287, HCa.235, Hs.296, Hs.287, BMa.276, Hs.290, Pb.213, Sh.473, Ch.304, Ia.316, Hs.237, ALL.482, Hs.407, Hs.372, A.364, L.484.

بگذاز دلا و سوسه فکر محال ۶۹۶ دوکش ندج باد و بگذر ز ملال
آزاده شو و بگرد و باد پرست تا مرد شوی دمی بسرحد کمال

Reject all fantasies and clumsy cares,
Accept His love and keep thy heart from tares;
Love Him in solitude, and bravely climb
To high perfection by this flight of stairs.

IX. 120

697.—H_p.408, BDa.337, Sh.225 and 234, Sc.280, BNa.142, Sc.213, BNa.307, BMa.214, BMa.353, WMed.134, Pb.341, Hs.289, Hs.408, BDa.247, Hs.270, BNa.309, BMa.360, BMa.254, Hs.260, Hs.289, HCa.257, Hs.298, Hs.298, BMa.278, Pb.213, Sh.480, Ch.303, BERS.119, RPa.304, Ia.317, Hs.208, BNa.75, Hs.214, ALL.487, Hs.408, Hs.377, A.368, W.304, L.489, BERS.104, Hs.71.

تا کے زاهد حدیث دانی ز ازل ۶۹۷ بگذشت ز اندازہ مرا علم و عمل
می خود که شراب ناب دانست بدل هر مشکل را شراب گرداند حل

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX. 121

698.—H_q.462, S_q.307, H_u.306, S_u.305, B_N.303, S_o.277, U₁.198, B_N.144, S_o.209, R_u.196, B_M.219, H_G.204, B_M.209, W_o.132, P_u.341, B_u.291, H_u.441, B_D.248, H_u.136, B_N.306, B_M.337, R_P.210, P_u.30, B_M.250, H_u.263, H₁.238, H_q.290, H_G.254, H_u.293, H_u.295, B_M.273, H_u.279, P_u.278, B_u.474, C_u.502, R_P.302, L_u.314, B_u.205, H_u.242, A₁.483, H_q.405, H_u.237, H_u.371, A_u.563, J_u.566, N_u.258, L_u.483.

چند از غم و غصه جهان آفاقال ۶۹۸ برخیزیشادی گذران حالا حال
از سبزه چو شد روی زمین میلا میل درکش می لعل از قدح مالا مال

How long ye pine or fret for wordy world?
Arise and feast with flags of bliss unfurled;
See earth attires herself in lawn and pink,
So let thy ruby heart with grace be pearled.

IX. 112

700.—H_q.473, S_u.460-69, B_M.363, H_u.259, P_u.358, B_u.485, H_u.258, H_u.503, A_u.374, J_u.337, N_u.258, W_u.299, L_u.494.

دسر مگذار هیچ سودای محال ۷۰۰ می بخور همه ساله سافر مالا مال
با دختر رزقین و عیشی مکن دختر بخلال به که مادر بخلال

Aye, purge thy mind of fancies dull and vain,
And let thy heart with Him for ev'r remain;
'Tis better now that thou enjoy the wine,
Than woman, who thy mother is again.

IX. 113

704.—H_q.466, S_u.479, B_M.282, P_u.346, B_u.294, H_u.444, H_u.136, H_u.402, B_u.478, C_u.313, H_u.267, A₁.483, H_q.412, H_u.373, A_u.367, L_u.487, B_u.2120.

می خود که نه علم دست گبزنده عمل ۷۰۴ الاکرم و رحمت حق عزوجل
آن طائفه که از خری می نخورند از جمله انعام قمر بلهم اضل

Love Him—for words and beads will not avail,
But for His Grace our efforts only fail;
The faithless fools who fail to sing His Name,
Have lost their head and heart—their pan and pail.

IX. 114

820.—H_q.580, W_o.463, P_u.422, B_u.371, H_u.508, B_D.310, B_N.382, B_M.450, B_M.322, H_u.308, H₁.317, H_q.348, H_G.317, H_u.362, H_u.377, B_M.323, B_u.582, C_u.442, L_u.487, B_u.280, A₁.388, H_q.498, H_u.316, H_u.710, A_u.711, J_u.427, N_u.319, W_u.362, L_u.684.

ای آنکه تویی خلاصه کون و مکان ۸۲۰ بگزار دمی و سوسه سود و زیان
بکجام می از ساقی باقی بستان تا باز دهمی توازیم مردو جهان

O thou the quintessence of Time and Space!
Let loss and gain alone to run their race;
Just taste His Name and His Eternal grace,
And cross through both the worlds at single pace.

IX. 115

881.—H₂591, BD₂306, BML₂432, H₂334, BML₂313, P₂394, B₂369, Ch₂453, ALL₂603, H₂333, H₂723, A₂723, J₂448, N₂36, W₂375, LCR₂616=1101=1103.
Fap: Rasi Deyi [Raspi Fap. 193].

دیده دیدم توسته بر روی زمین ۸۵۱ فی کفر نه اسلام نه دنیا و نه دین
نه حق نه حقیقت نه شریعت نه یقین اندر دو جهان کرا بود زهره این

I saw a mystic, strange! he did not heed
For caste or creed, for faith or worldly greed;
And free from truth and quest, from path and goal,
He sat at ease, from earth and heaven freed.

DC. 116

883.—H₂576, S₂234, H₂328, S₂327, BNL₂324, BN₂41, BN₂333, LN₂202, P₂432, B₂402, H₂339, H₂60, RP₂235, H₂341, H₂368, B₂578, Ch₂446, H₂240, ALL₂584, H₂340, H₂706, A₂707, J₂453, N₂349, L₂600, BER₂165, S₂ Raspi. 34.

مشو سخن زمانه ساز آمدگان ۸۶۳ می گیر مرزوق ز طراز آمدگان
رفتد یگان یگان فراز آمدگان کس می ندهد تیان باز آمدگان

Heed not the tales of fickle minded maids,
Impbue His love, and leave the rest which fades;
These fancy girls go spinning fairy tales,
But none would know the yarns of other jades.

DC. 127

885.—H₂564, S₂462, BD₂128, S₂221=232, H₂204=330, S₂204, BNL₂202, BNL₂192, S₂148, BN₂203, P₂253, H₂Ca₂198, LN₂35, BML₂128, BN₂25, W₂42238, P₂455, B₂405, H₂542, BD₂314, H₂234=287, BNL₂776, BML₂487, RP₂378, BML₂316, H₂330, H₂342, H₂370, H₂192, H₂371, H₂92, H₂340, P₂521, B₂367, Ch₂491, BER₂115, L₂398, B₂274, H₂185, ALL₂572, H₂492, H₂343, H₂694, A₂695, J₂454, N₂344, W₂382, L₂588, BER₂103=194, H₂98.

توان دل شاد را بزم فرسودن ۸۶۵ وقت خوش خود دبسنگ محبت سودن
کس غیب چه داند که چه خواهد بودن می باید و معشوق و یکام آسودن

Why wear our blissful heart in woeful ways?
And crush with stones of toils our blissful days?
Who knows what crops up from the hidden stores?
Hence we should love Him, sing our happy lays.

DC. 128

879.—H₂604, H₂258, S₂254, BNL₂258, S₂284, BN₂373, H₂Ca₂290, LN₂248, BML₂197, P₂408, B₂418, H₂535, RP₂237, B₂602, Ch₂684, H₂255, ALL₂612, H₂245, A₂748, J₂462, L₂628, H₂217.

چون باد غوری ز عقل یگانه مشو ۸۷۹ مدهوش میاش و جهل را خاله مشو
خواهی که می اعل حلات باشد آزار کسی بجوی و دیوانه مشو

If ye would love, be sober, wise and cool,
And keep your mind and senses under rule;
If ye desire acceptance of your love,
Injure no person, never act a fool.

DC. 129

882.—H₂646, BD₂133, Sb₂211, H₂245, S₂345, BNS₂344, BN₂202, S₂319, BN₂491, R₂266, Sf₂13, HC₂221, LN₂256, BM₂164, W₂443, P₂478, R₂428, H₂363, BD₂334, H₂140, BNS₂422, BMS₂486, RP₂242, BM₂358, H₂376, H₂356, H₂386, HC₂384, H₂401, H₂412, BM₂369, H₂356, P₂27, Ch₂720, L₂445, S₂311, H₂223, AL₂652, H₂340, H₂353, H₂791, A₂782, J₂469, N₂358, W₂404, L₂672, BERE₂172, H₂179. *For: Rast Days* [M.I.].

از هر چه نه شرمست کوتاهی به ۸۹۲ می هم ز کفِ پتانِ خرگاهی به
مستی و قلندری و گمراهی به یک جرعه می ز ماءِ تاماهی به

To shun what gives no grain of bliss is meet,
His word from gypsies even I would greet;
'Tis meet for love we leave our creeds and forms,
His Word would save, and all the rest would cheat.

IX. 130

883.—H₂621, BD₂138, Sb₂12, H₂217, S₂217, BNS₂216, S₂318, U₂140, BN₂227, S₂289, BN₂160, R₂267, BNS₂256, HC₂208, BM₂132, P₂486, R₂437, H₂374, BD₂348, H₂312, BMS₂404, RP₂168, H₂360, H₂393, H₂103, BM₂358, H₂353, P₂264, BM₂4, Ch₂689, H₂109, AL₂691, H₂399, H₂763, A₂768, N₂362, W₂407, L₂647, BERE₂116, H₂148.

اندازهٔ عمریش بر شست مه ۸۹۳ هر جا که قدم نهی بجز مست مه
زان پیش که کلا سرت کوزه کند دو کوزه ز دوش و کلاه از دست مه

One lives to sixty years, but seldom more,
Thy feet should ply to only mystic's door;
And ere they mould thy pan to serve as pot,
Lift up His pitcher, serve Him, scrub the floor.

IX. 131

884.—H₂634, H₂319, S₂318, BNS₂316, U₂222, BN₂211, S₂220, R₂271, BNS₂318, HC₂306, BM₂202, S₂112, RP₂199, P₂225, S₂620, Ch₂704, BN₂68, H₂200, AL₂644, H₂778, A₂780, L₂630, H₂222.

بر من دیدم خوابِ مستی خفته ۹۰۰ وز گردِ شعورِ خانه تن دَکته
می خورده و مست خفته و آشفته اَللهُ لَطِیفُ بعباده گفت

I saw a sage of yore, enrapt he slept,
The dust of sense of body he had swept;
And drunk in love he sang with vacant gaze,
"How blissful is the Lord," and so he wept!

IX. 132

809.—Hs.417, Wa.21, Sa.22, BDs.137, Sh.59, Hs.189, Sd.189, BNa.187, Sa.316, U.105, BNa.206, Sa.261, Ba.273, BNa.218, BNa.238, HCa.181, BNa.104, Pb.485, Ba.493, Hs.372, Sa.71, BDs.346, BNa.408, BNa.473, SPs.84, Hs.364, Hs.391, Hs.77, BNa.348, Hs.354, Pa.231, BNa.11, Ch.685, Hs.246, ALI.627, Hs.363, Hs.281, A.764, J.479, N.367, W.612, L.643, BER.380.

نق در غم روزگار بیداد مدہ ۹۰۹ جانرا ز غم گذشتگان یاد مدہ
دل جز بسیر زلف پر زاد مدہ بے بادہ میاض و عمر برباد مدہ

For unjust world let not thy body blast,
Let not thy soul recall the events past;
On curls of Fairest Fair thy mind should fast,
Waste not without His love thy moments last.

IX. 133

822.—Hs.413, Sa.103, Sh.233, Sa.313, U.214, BNa.41, Ba.279, BNa.253, LN.204, Ws.195, Pb.502, Ba.452, Hs.569, BDs.315, Hs.71, BNa.408, SPs.103, BNa.348, Hs.363, Hs.373, Hs.388, Hs.393, BNa.619, Ch.700, Hs.241, ALI.643, Hs.372, Hs.373, N.376, LCR.639=1128, BER.668.

کم خود غم روزگار نا ساز شدہ ۹۲۲ می خورد کفِ سای در مساز شدہ
کلان کرشمی مادر آمد امروز برون فردا بینی بکون زن باز شدہ

Sink not, for fear of adverse times, in gloom,
But taste the mead from Master's hand and bloom;
To-day ye came ye know from mother's womb,
And, fie! in woman's womb ye seek a tomb!

IX. 134

839.—Hs.713, Wa.24, Sa.24, Hs.236, Sd.236, BNa.214, U.158, BNa.259, Sa.163, Pa.256, BNa.242, HCa.213, LN.287, BNa.131, Ws.282, Pb.331, Ba.482, Hs.620, Hs.193, BNa.473, BNa.540, SPs.262, Hs.96, Hs.426, Hs.398, Hs.413, Hs.473, BNa.398, Pa.337, Ch.783, Ls.307, BNa.363, Hs.256, ALI.699, Hs.601, Hs.397, Hs.919, A.898, J.313, N.402, W.643, L.745, BER.217, Hs.363.

از آمدنِ بہار و از رفتنِ دے ۹۳۹ اوراقِ وجودِ ما می کردد لے
مے خود بخوردند و کہ گفتہ است حکیم نغمہای جہان چو زہر و تریا کشی مے

As spring is springing, autumn droops away,
And book of life will moulder day by day;
Love God thy Lord. To cure the banes of world,
A sage has said "Love only can allay."

IX. 135

960:—Hy.719, Wa.32, Sa.13, BDa.143, Sh.176, Ha.180, Sd.180, BNa.178, Sa.327, BNd.219, Sc.131, BNa.129, Ra.295, Sd.122, BNa.209, HCa.176, LN.106, BMd.278, Pb.328, Ra.479, Hs.617, BNa.389, Hj.318, BNL.466, BML.304, RP.460, Hm.419, Hl.380, Hg.412, HCa.388, Ha.406, Hs.470, BML.401, Pc.103, Bb.664, Ch.756, BERN.389, Ia.502, B.333, Hd.273, Hp.596, Hs.379, Hw.853, A.876, J.497, N.383, W.427, L.733, BERN.910, S. Romp. 71.

ای دل تو به سِرِ این مُعَا زَمِ ۹۶۰ در لکنتِ زَبَرِ کَنْ دَلِا زَمِ
 اینجا زَمِ و جامِ بهشتی میسازد کالجا که بهشت ست زَمِ یا زَمِ

O heart! you cannot know this wordless speech,
 Unless some sages come and care to teach;
 For here with loving heart a heav'n is made,
 To heav'n in books you may or may not reach.

IX. 114

961:—Hy.676, Wb.479, Pb.321, Ba.471, Hs.608, BDa.403, BNL.449, BMd.384, Hm.402, Hl.383, HCa.366, Hs.432, Hs.456, Pc.584, Bb.644, Ch.742, Ia.484, B.342, Hd.402, ALI.687, Hp.382, Hs.382, Hw.825, A.847, J.499, N.386, W.428, L.704.

ای دل چو به زَمِ آن صَمِ بهشتی ۹۶۱ از خوش بریدی و بد و پیوستی
 از جام فنا چو جرعه نوشیدی از بود و نبود آن به نگی دستِی

O mind! you once attend the beloved's court,
 And cling to Him and leave me and your sport!
 And as you sip a drop of Word he gives,
 You neither sail nor drown but reach the port.

IX. 117

983:—Hy.691, Wa.38, Sa.3, Sh.76, Ha.179, Sd.178, BNa.177, U.64, BNd.254, Sc.350, Ra.301, BNa.208, HCa.174, LN.300, BMd.179, Pb.344, Bb.497, Hs.633, Sp.40, Hj.120, RP.449, Hf.408, Hg.423, Hs.35, Pc.224, Bb.637, Ch.794, Hd.199, Hs.407, Hw.842, A.863, J.524, N.412, L.720, BERN.313.

پری دِہم بَخاٹِ خَدا رے ۹۸۳ کفَمِ ندھی زو فغانِ اخبارے
 گفتائی خود کہ مچو ما بسیارے دقد و کنی باز نیامد بارے

I asked a sage in front of Master's door
 The news of pilgrims who had gone before;
 He said: "Sing out His Name, for those who soar
 To higher realms, return to earth no more."

IX. 118

994.—Hj.773, Hs.215, Sd.215, BNh.213, U.142, Ss.155, Rn.306, HCa.206, BMd.134, BNh.31, Wbod.291, Ph.553, Ba.506, Hs.644, BDh.376, HJ.106, BNl.477, RPa.59, Hm.430, Hs.414, Hs.459, Hs.479, Hs.105, Hs.379, Hs.378, Pa.248, Bhs.688, Ch.778, Is.513, Is.364, Hs.1349, ALL.719, Hp.603, Hs.413, Hs.889, A.908, J.580, N.405, W.407, L.765, BERT.285, Hs.130.

تن زن جو بر پر فلک بیا کی ۱۱۴ می نوش جو در جهان آفت ناک
چون اول و آخرت بجز خاکے نیست انگار که برخاک نی در خاک

First cease to think of body, be ye brave,
Drink deep in love—for love from woes would save;
No more than dust you are from first to last,
So feel yourself within the dusty grave.

IX. 139

996.—Hj.695, Ss.307, BMd.328, Wbod.279, Ba.540, Hs.678, BNl.464, BMh.552, BMs.398, Hm.417, Hs.427, HCa.380, Hs.446, Pa.589, Hs.426, Hs.543, A.867, J.547, N.440, L.724. *Var:* Taj-e-Din Bukhari [Arab].

نو آمدی ای راحت جانم که تویی ۱۱۶ نو آمدی و من بر آیم که تویی
از بهر خدا نه از برای دل من چندان می خورد که من ندانم که تویی

O Coming Guest! Thou filled my heart with glee,
But still I think that I am seeing Thee;
Now not for me but Him imbibe His mead,
That I may never make out Thee and me.

IX. 140

1000.—Hs.214, Sd.214, BNh.212, Ss.328, U.158, BNl.257, Ss.154, Rn.307, BNh.235, HCa.205, BMd.130=461, Wbod.280, Ph.566, Ba.519, Hs.657, Ss.87, BDh.386, BNl.467, BMh.537, RPa.59, BMs.400, Hm.430, Hs.418, Hs.436, HCa.389, Hs.497=448, Hs.471, Hs.101, BMd.403, Pa.586, Ch.757, BCPb.190, Is.503, Is.356, Hs.264, Hp.597, Hs.417, Hs.556, A.877, N.422, L.794, Hs.146.

خواهی که اساس عمر بحکم یابی ۱۰۰۰ یکچند بهالم دل بیغم یابی
فارغ مشین ز خوردن باده لعل تا لذت عمر خود دمامد یابی

If you desire for gist of life in plain,
Let heart devoid of strife for once remain;
And waste no time without His Word and love,
Thus breath by breath the bliss of life you gain.

IX. 141

1004.—Hj.698, Hs.261, Sd.261, BNh.268, Ss.309, Rn.311, BNh.582, HCa.249, LN.252, BMd.324, Ph.579, Rn.530, Hs.671, RPa.219, Bhs.672, Ch.795, Hs.850, A.876, J.541, N.412, W.462, L.727.

دو پیغمبری گزین اگر با خبری ۱۰۰۴ تا از کف مستان ازل باده خوری
تو پیغمبری پیغمبری کاد تو نیست هر پیغمبری را نرسد پیغمبری

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.

IX. 142

1048.—Hy.686, Hs.218, Sd.219, BNs.215, U.148, Ss.159, Ra.323, HGs.210, BMs.137, Sp.88, BNs.34, BDe.398, BN.455, BMs.316, SPs.173, BMs.390, Hs.408, HGs.372, Hs.462, Hs.508, BML.413, Pz.448, Bb.652, Ch.347, Ls.491, Bz.347, Hs.240, Hp.388, Hw.897, A.858, L.715, Hs.139.

گر هست ز ادرین جهان دست در سے ۱۰۴۸ هان تا نرنی بے می و ساقی نفسے
بیش از من و تو یا ز مود ندیے دنیا نکند کرای آزاد کے

If you can have in world some solid gold,
'Tis when ye breathe with love in Master's fold;
Before us sages tried to tame this World,
But found her only wont to scratch and scold.

IX. 143

1087.—Hy.721, BN.116, Sb.84, Wbd.486, Ph.597, Ba.354, Hs.691, Hs.437, Hs.451, Hs.377, Bb.679, Ch.709, AL.708, Hs.406, Hw.857, A.896, J.559, N.451, L.753.

می خورد که حریفانِ جهان را در و سے ۱۰۸۷ بر کرد بنا گوش ذی می بینی خوے
تا کی کوئی توبہ شکست می می صد توبہ شکست به که يك شبته می

Be loved, and love, O sage! this magic bait
Will draw thy awry foes and make them straight.
Away with making or with breaking vows,
Break hundred vows, but break no heart in hate.

IX. 144

1090.—Hy.795, Ra.326, BNs.305, Wbd.281, Ph.600, Bz.358, Hs.695, BDe.387, BN.468, BMs.315, SPs.123, Hs.421, Hs.449, Hs.408, Hs.473, BML.404, Ph.591, Ch.398, Ls.304, Bz.337, Hp.398, Hs.442, Hw.857, A.879, J.564, N.456, W.483, L.756.

هان تا برستان بدرشتی تسوی ۱۰۹۰ یا از در لیکوان برشتی تسوی
می خورد که بخوردن و نا خوردن می کر آله دوزخی بهشتی تسوی

Beware of being harsh to mystic so,
Or leaving doors of saints from habits low;
Be drunk in love, for though you drink or not,
If booked for hell, to heav'n you cannot go.

IX. 145

972.—BNs.106, Sd.43, BML.362, Ph.333, Ba.484, Hs.622, Hs.240, Hs.133, Hw.879, A.825, Ch.1143, BDe.360.

ایست طریق رندی واو باشی ۹۷۲ کرد هر بر از بلا بود خوش باشی
دروقت خوش خورده کس خوش باشند باید که بوقت نا خوشی خوش باشی

Such is the path the wreckless lovers lead,
The gall which world bestows, they greet as mead;
In fortune every creature happy feels,
'Tis pleasure in distress we mostly need.

IX. 146

832.—CALA.386, Hs.365, Is.390, Bz.368, Hp.486, Hw.710.
Fags. 'Amar [M.N.].

تا چند درین مقام بیداد کران ۸۳۲ روزے بشبے شبے روزے گردان
هین کاسے بی که عمر دوز بے خبری از کبے مای شود ای بیخبران

Enough of halting in this robber's place,
They carry days to nights and nights to days;
But taste His cup of love, for unawares,
Our cash of life is stolen in the ways.

DX. 147

906.—Hs.366, BMJ.359, Hs.365, Hw.1028, J.482, N.368, CRL.1121.

تا باد گلگونست درین کاشانه ۹۰۶ آمیزش از آن جهد کن ای لریزان
کز خاک توهر ذره که بر باد دهند سرمست دود تا بدر میخانه

So long thy heart can foster life, and glow,
'Tis meet it pours on Him in running flow;
And thus the atoms of thy dust in trance
With dancing pace to Master's shrine may go.

DX. 148

The Icon.

754.—Hs.328, Ws.154, Pl.386, Bz.350, Hs.407, BDs.288, BNLJ.48, BML.400,
BML.289, Hs.362, Hs.321, HCL.291, Hs.333, Hs.333, Bz.331, Ch.606, BERP.137,
Is.358, Bz.243, ALI.540, Hp.446, Hw.637, A.659, L.552.

در پیکر عشق نیازی داریم ۷۵۴ با جمیع رُخش سوز و گدازی داریم
آنکه بجز عشق طهارت کرده باروی بت خویش نمازی داریم

In shrine of love, what humbleness we feel!
A glance of His will melt our hearts of steel,—
Thus laved in flames of love and free from rust,
We see our Icon's face, to pray we kneel.

DX. 149

12.—Hs.4, Hs.19, Bz.6, Ch.62, ALI.3, Hw.6, A.12, J.14, W.14, L.7.
Fags. (1) Maghribi [Hr.], (2) Al-Jalal [9].

بت گفت به بت پرست کای عابد ما ۱۲ ذاتی ز چه دوسے گشته ساجد ما
بر ما بچال خود تخیل کرده است آن کسی که زینت ناظر و شاهد ما

The Icon spake:—"O servant of my shrine!
What urges thee to worship me?—Divine!
Behold in me is glorified His grace,
Who poureth on me through thy pupils fine."

DX. 150

37.—Hs.30, BNs.79, Bb.29, Cb.79, ALI.31, Hs.38, A.37, J.26, L.32.

برای تو یوسف دادن اے شمعِ طرب ۴
دستِ من و دامنِ خیالت هر روز
بہ زان باشد کہ دیگران را بر لب
ہائے من و جستنِ وصلتِ مہ شب

I kiss Thy lotus feet, Thou light of joy!
If maidens kiss my lips they would annoy;
I grasp the borders of Thy vests in days,
At nights in seeking Thee my feet employ.

IX. 111

42.—MA.75, Sa.15, BNs.10, BMs.15, BERNs.26, Hs.12, Hp.23, Hs.34, J.27, CR.786.

صد بار بگفتمت کہ ای درخوشاب ۴
کایام چنان رود کہ شبها گذرد
مارا در باب و خویش را ہم در باب
کز دور خیال ہم نہ بینم بخواب

How oft I tell thee O my lustrous pearl!
In me realise thy self and rays unfurl;
So passeth time—we may not meet in dreams—
The nights estrange us—thoughts revolve and whirl.

IX. 112

846.—Sf.66, BMs.296, Wms.517, Pb.443, Bb.399, Hs.390, Hs.85, Hs.329, Hs.361, Hs.331, Pz.353, Cb.510, Hs.224, ALI.602, Hp.315, Hs.328, Hs.722, J.408, N.301, W.372, CR.1095, BERN.369.

در عالمِ خاک از گران تا بگران ۴
حاصل ز جهان بی وفا چیزی نیست
چندانکہ نظر کنند صاحبِ نظران
الامی لعل و عارضِ خوشِ پسران

In dusty world for precious pearls they seek,
Pure eyes and pearly hearts of gems can speak;
This faithless world can give no precious gems,
Excepting purest love and baby cheek.

IX. 113

48.—Hs.43, Sa.43, BNs.43, U.90, Sa.324, Bb.377, BNs.61, Hs.39, LN.38+217, BMs.382, Pb.20, Hs.28, Hs.81, RPs.277, Hs.310, Hs.303, Pz.67, Bb.38, Cb.83, Bb.30, ALI.44, Hp.146, Hs.128, A.36, J.129, L.43, Hs.293.

آن بت کہ دلم ز بہر او زار شدہ است ۴
من در طلبِ علاجِ خود چون کوشم
اوجہی ذکرِ بزمِ گرفتار شدہ است
چون آنکہ طیبِ ماست بہا شدہ است

That Icon for whose love I ever pine,
Has languished in the thought of Soul Divine.
My chronic illness has no hope of cure,
When doctor's stage is far advanced than mine.

IX. 114

298.—BML340, Ba.49, Hb.202, Hb.255, Hb.36, BM.48, Hg.141, Hb.88, Hw.434, A.281, CR.343, *Page Major Balaoui [Raspe 73]*.

آنکه بذهب تاسع فردند ۲۹۸ دی مشتری و ترا نظر میکردند
سوگند بجان یکدگر میخوردند این یوسف مصریست که باز آوردند

Experts in transmigration of the soul
Saw Jupiter, and saw Thy palm and sole;
And how they swear by dearest lives, and say
That Joseph has returned and plays Thy role.

IX. 133

59.—Rb.19, Cb.166, CR.802.

آی که دم مسیح یارت شده است ۵۹ بخشیدن جان همیشه کارت شده است
جان بخشش گشت اگر ندای تو کنم هم کوهر کج خود کارت شده است

Thy breath inspires a life to lifeless lute,
This life-imparting task to Thee would suit;
Thou gave me life—I lay it at Thy feet—
A ruby from Thy stores adorns Thy boot.

IX. 134

106.—Hb.147, Hb.304, Hb.65, Hb.73, Bb.156, Cb.149, Hb.127, ALL.162, Hw.166, A.176, L.162, BER.152.

بر روی تو زلف را قامت هوس ست ۱۰۶ سرفتنه روم را قامت هوس ست
زای روی تو عراب نشین شد چشم آن کافر مست را امانت هوس ست

Thy face is shadowed by thy curls I say,
Does that intend to bring the final day?
The eye awaits within thy eyebrow arch,
It means to lead, direct me by the way?

IX. 137

440.—Hb.358, Bb.114, Hb.177, Hb.278, Bb.287, Cb.339, Hb.130, ALL.177, Hw.348, A.437, L.176, BER.169.

زلفین تو با مشک خنن بازی کرد ۴۴۰ با لعل لب تو روح دمسازی کرد
بالای تو ابرو نسبت کردم زان روزی سرو سرفرازی کرد

Now musk has scented only thy perfumes,
Thy Word imparted life which Soul assumes;
I likened cypress to thy stature, Dear!—
'Tis thence that cypress with its stature plumes.

IX. 138

723.—H₇545, BN₄131, Bk₄48, Ch₄567, ALI355, Hw₄553, A₄576, J₄590, L₄569.

باز لب تو گرد دست درازی کردم ۲۳ از روی حقیقت نه مجازی کردم
در زلف تو دیدم دل دیوانه خویش من بادل خویش دست بازی کردم

I stroked thy curls, my Dear, in fond caress,
Not wantonly,—I earnestly confess;
For in thy locks I saw my maddened heart
In tumult—which of course I must suppress.

IX. 159

667.—BERI353, H₆306, P₆319, H₄233, Hw₆352.

زلف تو که شب رویت دایم کلوش ۶۷ که دزد نهی نام که عیارش
مگر از کن بسان سر خود گیرد باز در بند بختن فرو مگزارش

The lovely tress methinks parades at night,
That rogue and thief so robs my eyes of sight;
How can I bear to leave it free to roam?
Aye catch it to Thy Self and hold it tight.

IX. 160

256.—H₇43, BD₄39, H₄211, S₄211, BN₄208, BN₄441, S₄152, R₄45, H₆306, LN₄122, BM₄449, H₄145, H₄356, RP₄144, Hw₄62, H₄595, P₄472, Bk₄53, Ch₄23, H₄183, ALI352, Hw₄137, A₇3, J₇32, W₇105, L₇58, BERI255.

علی تو می مذاب و ساحر کلان ست ۲۰۰ چشم تو یاقوت و شرابی جان ست
آن جام بلورین که ز می خندان ست اشک ست که خون دل در او پنهان ست

Thy word is pearl, born in Thy ruby mine,
A cup's Thy eye where love and life combine;
That crystal cup which smiles and overflows?
Contains a tear, a drop from Heart Divine.

IX. 161

872.—H₇501, BN₇12, W₇1346, P₇458, Bk₇408, H₆345, BD₇319, BN₇395, BM₇456, BM₇333, Hw₇331, H₇333, H₆371, H₆328, H₄375, H₄393, BM₄344, H₇70, H₇342, P₇115, Bk₇399, Ch₇665, L₇424, S₇294, H₄124, ALI609, H₆523, H₄349, Hw₇742, A₇45, J₇463, N₇352, W₇394, L₇628.

ای آبجیات مضر اند لب تو ۸۷۲ مگذاز که بوسد لب ساحر لب تو
گر خون صراحی نخورم مرد نیم او خود که بود که لب نهی بر لب تو

Thy lips the fount of life and holy Word
Should kiss no cup. To malice I am stirred.
I'd drink the blood of jar for daring thus
To kiss thy sacred lips—aye how absurd!

IX. 162

418.—Hy.333, BNs.126, Ss.38, Pk.185, Bn.128, Hb.280, Hs.223, Hb.257, Pn.297, Bn.370, Ch.394, Hs.128, ALI.372, Hw.348, A.480, L.368, BERR.178.

Page 'Alī Shamsī [M.F.]. Var: 'Am'ay Būkhārī [A.K.].

خطی که زدوے باز برخاسته شد . ام توطن نبری که حسن او کاسته شد
در باغ رخس چهر تماشا که جان کی بود و بسیزه نیز آراسته شد

A beard has graced His holy beloved face,
You should not think that it can mar His grace.
The garden of His face which we survey
Has flowers wherein lawn would interlace.

IX. 163

148.—BNs.461, Hb.32, Hs.125, Hw.343. Page Abdal [79].

خطی که خطت بر لب دلخواه نوشت . ام بر برک کجی از بفته ناگاه نوشت
خودشید به بندگیش میداد خطی کاذب مگرش نبود بر ماه نوشت

Thy down is writ on luscious lips—I think
The violet lingers on the rosy pink;
The Sun his greetings wrote to you, but then,
On Moon he wrote his love in golden ink.

IX. 164

609.—Ss.246, Wsod.120, Pk.267, Bn.234, Hb.384, BCh.217, RPs.5, BNs.275, BMs.324, Hs.223, HCh.210, Hs.263, BMf.240, Pn.250, Pn.148, Hs.367, Hs.220, Hw.1017, J.317, N.221, W.261, CR.1694.

ای خوش بسر عشوه کردنگ آمیز . بنشین و هزار قته بستان و بنیز
تو حکم می کنی که در من منگر آن حکم چنان بود که کج دار و مرزو

Thou Dainty Lad well nigh Thou burnt a Rome!
Sit down, abate Thy pranks and do not roam;
For how can I refrain from seeing Thee,
When in my eye Thou hast now found a home.

IX. 165

770.—Hy.475, Wsod.365, Pk.394, Bn.341, Hb.488, BNs.329, BMs.414, BMs.263, Hs.283, HCh.273, Hs.315, Hs.315, Hs.293, Bn.303, RPs.318, Bn.379, Bn.225, Hs.428, A.624, W.336, L.517.

فرزین صفاکه مست نغمات شدم . و ز اسب یاد ز جفاها ت شدم
از بازی نیل و شاه چون درما ندم رخ بر رخ تو نهاده و مات شدم

O Chief! I feel entranced to meet Thy play,
Thy Knights have bid me pace as Pawn today;
I feel exhausted playing Bishop—King
So face Thy Castle,—thus checkmated stay.

IX. 166

841.—2B.53, H4.350, Hw.554.

ای سبزه تر از گندم که در دامن کشت
مادر که ترا زاد بهنر بر شست
خون من بچاره به بوی تو نوشت

Thou fresher than the sheaves of mellow corn!
Thou fairer than the thrones which heav'n adorn!
What mother bred Thee in her amber womb?
Thy scent I caught and then my Self was shorn.

IX. 147

421.—BN.102, BER.170, H4.144, Hk.279, P.354, H4.132, Hw.990, CR.935.

در باغ شدی دل ز تو در خون افتاد
پیش قد تو سرو چرا سجده نکرد
وز پرده عاقبت به بیرون افتاد
این سجده سپهر سرور را چون افتاد

Thou goest, Dear! in woods, my heart is sore,
The hidden secret from my eyes would pour;
The cypress really wished to kiss Thy feet,
But when it saw Thee was upset in core.

IX. 148

721.—BN.1294, BER.144, BN.200, RP.131, H4.134, Hw.682, CR.1005.

با دلبر خود دست در آغوش گم
مست ارچه کلام عارفان کم شنود
۲۱ نیک و بد ایام فراموش گم
این نکته بیان عارفان گم

Now hand in hand with Dearest One I stroll,
I read no Times, but I would burn the scroll;
A drunkard may not heed precepts of wit,
But I would heed this like a sober soul.

IX. 149

496.—H4.237, H1.92, Bk.268, Ch.239, ALI.326, Hw.294, A.306, J.200, L.273.

زان سر بگی که پر دهقان دارد
از سر بگی آرزو بدر کن که جهان
میل فراوان دارد
در ز بگی آرزو فراوان دارد

"With pansies which the rustic brings up first,
I long to deck my hair, adorn I must."

Reply

"Tear off thy mind the bud of lust, the world
When longing still, is sinking deep in dust."

IX. 150

Love Experience.

814.—Hy.618, Wld.234, Ph.492, Ba.462, Hs.579, BMB.477, Hs.368, Hs.396, BMJ.149, Pa.364, Bb.612, Ch.696, ALI.628, Hs.367, Hw.762, A.765, J.684, N.371, L.644.

در مجلسِ عشاقِ تسنیم همه سرور از محبتِ ایام بر سنیم همه
از بادِ شوقش قدس نوشیدیم آزاده و آسوده و مستیم همه

We lovers sit in conclave full of glee,
To save from troubling times 'tis here we flee;
We drink a cup of His eternal love,
Enrapt in Him we stay, sedate and free.

IX. 171

631.—Hy.413, Sa.244, Pa.158, Rh.46, BMB.205, Wld.118, Ph.303, Ba.212, Hs.402, BDh.215, BNh.274, BMB.322, Hs.293, HCh.209, Hs.306, Hs.364, BMB.218, Hs.245, Pa.305, Bb.426, Ch.495, BEdh.103, Is.280, Bb.174, Hs.354, Hs.232, Hw.510, A.504, J.329, N.233, W.272, L.404, Compare 925.

ما عاشقِ وآشفه و مستیم امروز ۶۳۱ در کویِ مغانِ باده برستم امروز
از هستیِ خوشتی بکنی رسته پیوسته به محرابِ السیم امروز

Today entranced in love, I sorely pine,
I found this purest love in Master's shrine;
Completely freed from bonds of Self I kneel
Before the Lord and pray "Lord! I am thine."

IX. 172

632.—Hy.444, Sa.270, Wld.130, Ph.317, Ba.264, Hs.414, BDh.238, RPh.11, BNh.299, BMB.340, Hs.253, Hs.368, HCh.245, Hs.386, Hs.287, Pa.214, Bb.496, Ch.498, Is.205, Bb.197, ALI.471, Hs.396, Hw.548, A.541, L.465.

بگرفت مرا عشقِ نگاریِ خوش خوش ۶۳۲ گفتا که من آمدم تو بایرون کش
قصه چنان سوخت دلم از غم او کانش همه هیزم شد و هیزم آتش

I loved His graceful face and loved so dire,
He said, "I come, so now thou should retire."
My heart was burning for Him in the pyre,
So fire was changed to wood and wood to fire.

IX. 173

633.—Hy.465, Sa.271, BMB.252, Ph.342, Ba.290, Hs.440, Bb.407, Ch.512, Hs.110, ALI.484, Hw.374, A.566, L.486.

چون بادِ بزلِ او رسیدن مشکل ۶۳۳ وز دستِ نحسِ عیان کشیدن مشکل
گفتند پدیده روی او نتوان دید کر دیده ماست دیده دیدن مشکل

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?

IX. 174

489.—Hy.243, Ha.37, Sd.37, BNb.37, Sc.213, U.32, BNd.114, Sc.269, Ra.127, Sd.104, BNb.32, BMa.137, HCa.33, BMd.54, Wbd.216, Pb.204, Ba.148, Hb.299, HJ.292, BNi.215, Hb.244, BMB.237, RPa.12, Ha.38, BMb.176, Hm.199, Hb.122, HJ.182, Hg.207, Hb.235, HCa.114, Hs.200, Hc.191, Hb.84, BMf.163, Hc.163, Pb.395, Bb.254, Cs.375, RPa.242, L.208, Hd.310, Hp.270, Hb.165, Hw.396, A.321, J.239, N.161, W.179, L.260, BERi.189, Hb.54. *Page: Abu Sa'īd [Raspi 118].*

شب نیست که ظل در تخیر نشود ۶۹ و زکویه کنار من پر از دُر نشود
پُر می نشود کاسه سر از سودا هر کاسه که سرنگون بود پر نشود

With fancies fraught, amazed I stare in night,
My skirt then gathers tears, which dim my sight;
This cup of skull will never fill with love,
Inverted cups are dry and empty quite.

IX. 173

372.—Hy.217, Sb.44, Sc.120, Pa.100, Wbd.493, Ba.103, Hb.257, BDh.136, BNi.136, Hb.159, BMb.154, BERa.213, BMd.114, Hm.128, Hc.87, Hg.182, Hb.314, HJ.93, HCa.83, Hb.134, Hc.124, BMf.57, Hc.34, Hc.123, Bb.227, Ch.227, RPa.185, L.133, B.113, BNb.53, ALL.232, Hp.162, Hw.249, A.294, L.233.

بوی خوش گلِ بزمِ خارِ می از دُر ۷۲ کز بادِ خودی هم بخارِ می از دُر
دارِ می که از وهر از جان تازه شود انصاف بد، که انتظارِ می از دُر

The fragrant rose demands we bear the thorns,
His Word commands that we should bear with scorn;
Our Friend who makes a thousand men alive,
'Tis meet we wake for Him till many morns.

IX. 174

428.—Hy.321, Sb.63, Sb.243, Ha.67, Sd.67, BNb.66, Sc.181, U.73, Sc.48, BNb.115, Ra.117, BNb.128, HCa.62, LN.171, BMd.364, Wbd.252, Pb.190, Ba.137, Hb.289, Sp.47, BDh.153, HJ.73, BNi.154, BMB.271, Hc.17, BMb.207, Hm.223, Hb.135, HJ.151, Hg.200, Hb.257, HJ.118, HCa.148, Hs.202, Hc.215, BMf.203, LE.74, Hb.193, Pb.344, Bb.341, Ch.408, BERb.66, RPa.267, L.244, B.144, Hd.114, ALL.314, Hp.296, Hb.153, Hw.418, A.401, J.228, N.150, W.171, L.339, BERi.72, Ha.62.

Page: Sayyid Murāda, [Raspi 114].

درد هر کس بگمزه از می ز سید ۷۳ تا بردش از زمانه خارِ می ز سید
در شاه نگر تا که بعد شاخ نشد دستی بسیر ز لب نگارِ می ز سید

None ever saw in world His beaming face,
Before his heart was lanced by human race.
Behold the hive is bored in thousand holes,
'Tis then that honey therein finds a place.

IX. 175

418.—H_p352, BER2346, H_p182, B_h371, C_h335, AL1379, H_w344, A_h41, L370.

خون از دل افکار برون می آید و ز دیدۀ خونبار برون می آید
گر خون بچکد از مژه ام نیست عجب زیرا که گلی از خار برون می آید

My heart has sore, blood oozes from its throes;
And from the eye a ruddy river flows.
No wonder these eyelashes trickling blood:—
For see you not the rose from thorn arose?

IX. 178

160.—H_b143, H_c29, H_p54, H_w932.

Pap: (1) Sayyid Husain Shadab (R.S.), (2) Amir Humaid Sada (H_v).

درد والم از شمار دفتر بگذشت ۱۶۰ وین قصه بهر محفل و محضر بگذشت
این واقعه در جهان ندید است کی من تشۀ زار و آم از سر بگذشت

Alas! my sorrows swell and bounds have burst,
My tale is known to all from hill to hurst;
And none has seen this wonder in the world,
Within the Sea of Life I die of thirst.

IX. 179

227.—H_b16, C_h163, CR532.

صد خانه ز غوغای دلم و برانست ۲۲۷ و ز گریه زار بهم صد چندانست
از هر مژه ناودان خون است دوان گریمن مژه را بهم زخم طوفانست

My tears have washed a hundred ports from shore,
My wails have blown in air a hundred more;
My lashes send out constant streams of gore,
A wink will drown the world by storms in store.

IX. 180

294.—BER2302, B_N477, S_h53, H_p205, H_b285, H_h107, H_w391, CR924.

چشم ز فراق دمبدم می گریه ۲۹۴ از فوق سرم تا بدم می گریه
می گریم زادوی نویسم نامه از گریه زار من قلم می گریه

Bereft of Thee my eyes in torrents flow,
From head to foot I'm drowned in river, lo!
I moan and cry, and then I write my tale
And as I weep, my pen is weeping so.

IX. 181

443.—Hm.73, Bz.296, ALL.150, Hw.298, A.308, J.185, W.291, L.242.

دل چرا نیست که نور از رخ دلبز گیرد همه و در پیود ز غمش زنده گی از سر گیرد
صفتِ شمع بر وانه دلی باید گفت کاین حدیثی ست که در سوختن گن در گیرد

The heart's a taper, by His face it glows,
It dies for Him, in newer life it flows;
To heart of moth ye tell the worth of light—
In language which a heart in burning knows.

IX. 182

423.—Hf.145, Hs.145, Hw.999, J.221, N.144, CR.996.

'Amar [M N].

دردا که دلم بهیچ درمان نرسید همه جانم بلب آمد و بجایان نرسید
در پیگیری هر بیایان آمد افسانه عشقی او بیایان نرسید

Alas! my tattered heart will never mend,
Tho' life expires, to Him it can't ascend;
My days have ended but I know Him not,
The tale of love for Him will never end.

IX. 183

379.—Hy.247, Ws.7, Ss.40, Hs.1, Sd.68, BNs.60, Ss.128, U.80, Ss.42, Bz.146, Ps.110, BNs.37, HCs.37, LN.36, BM.440=81, W.347, Ps.154, Bz.94, Hs.247, Ss.52, BDs.148, BN.149, Hs.213=217, Hs.9, BM.214, RP.267, BM.122, Hs.136, Hs.90, Hf.114, Hs.318=411, Hs.96, HCs.218, Hs.142, Hs.133, Hs.379, BM.111, Hs.127, Ps.408, Bz.258, Cs.238, RP.197, L.145=245, B.123, Hs.336, Hs.10=388, Hs.114, Hw.280, A.326, J.1768, N.113, W.142, LCR.265=915-997, St Romén 72, BEH.249; Fagi (1) Fakhr Razi [M.F.], (2) Adad [Hs.] [183].

تا بود دلم ز عشقی محروم نشد ۳۷۹ کم بود ز آسراد که مفیوم نشد
اکنون که می بنگرم از روی خرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow;
But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

IX. 184

940.—Hy.628, BDs.132, Hs.287, Sd.286, BNs.285, BN.201, BN.166, BNs.300, HCs.275, LN.103, BM.430, Ps.482, Bz.452, Hs.568, Hs.249, Hs.362, Ps.25, Cs.703, Hs.309, ALL.638, Hs.361, Hw.772, A.375, J.474, N.364, W.408, L.634, BER.120.

ای من در میخانه به سببت رفته ... ترک بدو نیک هر دو عالم گفته
کر هر دو جهان چو کوی افتد به کوی بر من بجزوے چو مست باشم خفته

With brows the dust of Mystic Shrine I sweep,
And drop this world and that in darkest deep;
If both the worlds come rolling as cycloids
On me, I care a grain, enapt in sleep.

IX. 185

930.—Hs.411, CAJ.403, ESM.402, LE.05, Hs.413, Is.405, Hd.490, Hp.514, Hs.506, J.534, W.491, CIL1132.

آدم چو صراحی بود و روح جو سے ۹۳۰ قالب چون نے بود صدای دف و نے
دانی چہ بود آدم خاکی خیام فانوس خیالی و چراغی دروے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyam! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

X. PERSONAL.

شخصی

Folk and their opinions.

431.—BNh.380, Hb.148, Hs.44, Hd.550. *Pag.* (1) *Kamal Isma'il* [Hv.], (2) *Rumi* [Hv.], (3) *Afshar* [29].

أحداث زمانه را چو پایانی نیست احوال جهان را سروسامانی نیست
چنین نعم پیوده بخود راه مده کین مایه عمر نیز چندان نیست

THE PEOPLE'S prate without a root would grow,
All worldly weal is nothing as you know;
Why should you fret and foam with idle grief?
In life's mirage, why speak of ebb or flow?

X. 1

2431.—MA.179, Hb.165, BMh.165, Pz.181, Hs.459, CR.510.

بازست حدیث خلق بکسر مه باد آن گنج که شیور و زلالت دارد شاد
بر باد مه بگفت هر کس بنیاد کین عالم همچو مابسی دارد باد

Their words are winds—are cent. per cent. discount,
Be calm and cheerful, but on no account
Build castles in the air, for aught they say;
For world had many who have ceased to count.

X. 2

342.—Hs.338, Sd.337, Sc.339, Rz.100, BNh.341, LN.219, BMh.440, Ss.51,
Hb.204, RPa.281, Hs.296, HE.131, Ch.356, Hs.131, Hs.349, J.201, N.130, W.136,
CR.508, Hs.276. *Pag.* *Isa Sina* [M.F.], [R.S.], [Hs.].

با این دوسه نادان که جهان دارند از جهل که ذاتای جهان ایشانند
خوش باش که از خوی ایشان بمل هر کو نه خرسست کافرش میدانند

As world-reformers fools will go about
In self-esteem, at others they will flout;
Be calm—if you be not an ass with them—
They call you faithless, and will ban you out.

X. 3

241.—Hy.133, BNs.157, 39.43, BMs.377, Wbds.303, Ps.136, Hs.134, HJ.323, Hs.135, Bb.142, Ch.140, ALL.143, Hw.122, A.162, J.87, L.148, BNs.403, BERN.372, Hs.35. *Var:* Afsh. [Hs.].

کز غلک بخاک باز آرندت در بر سر نازی به نیاز آرندت
نیالجه به تو جهل تا بتوانی آزاد بجوی تا نیاز آرندت

In dust they cast you if you soar in skies,
If you are free they bind with thousand ties;
Emerge from darkness into light. Avoid
Hurting His creatures.—This will save your sighs.

X. 4

63.—Hy.208, Ps.94, BMs.29, BMs.315, Wbds.34, Ps.36, Hs.38, BDN.123, RPs.37, BNs.123, BMs.140, Hs.67, BERN.190, HJ.22, BMs.159, Hs.117, Hs.47, HJ.73, HJ.79, HJ.84, Hs.89, Hs.108, BMs.88, Hs.114, Ps.36, Bb.238, Ch.206, BERN.51, RPs.177, Is.123, Bb.194, ALL.234, Hs.140, Hs.75, Hw.227, A.297, J.84, N.74, W.25, L.224.

Var: Shiraz Div. Qamsi [Hs.].

از آتشی این طاقه جز دود نیست و ز هیچ کس امید چود نیست
دست که ز دست برخ بمر دارم در دامن هر که میزنم سود نیست

Men try to glow in love but end in smoke,
I hold no hope of good from all this folk;
I lift my hands, He shields me from His fate,
I clutch at men, then comes the fatal stroke!

X. 5

887.—Hy.567, Hs.45, Sd.45, BNs.45, Sc.344, Ps.255, BNs.45, HCs.42, LN.40, BMs.122, Wbds.323, Ps.447, Bb.397, Hs.334, Hs.293, BMs.403, RPs.218, HJ.86, HJ.133, Hs.364, Bb.370, Ch.634, Is.405, Hs.508, ALL.575, Hs.511, Hs.334, Hs.697, A.698, J.443, N.337, L.591, BERN.190.

Var: (1) Shah Sanjari [Z]. (2) Afsh. [359].

قومی متفکرند دو مذهب و دین همه جمعی متعجبند دو شک و یقین
ناگه منادی برآمد ز کین کای یغبران راه نه آست و نه این

Some roam in paths of creed, its form and rite,
Some grope in doubts and dogmas and their plight;
Then comes a voice from unseen "Know ye not
The way, for neither this nor that is right."

X. 6

577.—H_p393, H_a38, S₄38, BN₄38, S_o225, U₃₈, S_o28, R_a156, P_a146, BM_a168, HG_a33, LN₃₃, W_hed373, P_b256, B_a203, H_a353, BN₄250, BM₄283, R_P_a13, BM₄219, H_a237, H_a216, H_U198, H_p250, HG_a157, H_a242, H_a238, BM₄213, P_a65, B_a405, C_b423, R_P_a276, L_a257=256, B_a351, H_a499, ALL₄407, H_p323, H_a197, H_a473, A₄73, J₂29, N₄198, W₄242, L₄412, H_a59.
 Page: 'Amr [M.N.].

این اهلِ قبر خاک گشتند و عیارِ همه هر ذره زهر ذره کردند کنار
 آه این چه شرابست که تا روز شمار بیخود شده اند و بے غیر از همه کار

Fellows of Graves pursue their dusty course,
 Their atoms each repulse the rest by force.
 O what a spell this wine of Death has cast,
 It strips them from their "Selves" and worldly sores.

X. 7

538.—H_p248, S_o214, R_a143, BM_a138, W_hed441, P_b140, B_a80, H_a233, BN₄216, H_a245, BM₄238, R_P_a117, BM₄177, H_a198, H_a162, H_U185, H_p354, H_a383, HG_a113, H_a210, H_a189, BM₄173, P_a520, B_a259, C_b377, L_a208, ALL₄289, H_p271, H_a164, H_a281, A₄327, J₂29, N₄184, W₄199, L₄266, BER₄34.

Page: (1) Rumi, [Z]. (2) 'Abdallāh Anasīrī [Z]. (3) Maghrabi [H].

تا برده بصبح در طلب شامی چند نهاده برون ز خوشتن گامی چند
 در کسوتِ خاص آمده از عالمی چند بد نام گشته نگو نامی چند

In search of Him no night the fool has spent,
 And stripped of self and pride he never went;
 An ass in lion's skin he goes, and brays,
 And slanders noble souls—that is his bent.

X. 8

493.—H_p339, S_o103, BD_a72, S_o228, H_a369, S₄358, BN₄344, S_o156, S_o400, BN₄210, S₄28, BM_a165, LN₃79, BM₄157, W_hed354, P_b211, B_a153, H_a306, H_U155, BN₄189, H_a191, BM₄198, R_P_a216, H_U23, H_a169, H_a113, H_U176, H_p212, H_a281, HG_a88, H_a174, H_a164, BM₄146, P_a426, B_a358, C_b314, R_P_a261, L_a181, H_a307, ALL₄362, H_p203, H_a173, H_a302, A₄418, J₂29, N₄175, W₄190, L₄357, BER₄34, H_a74. Page: Addal [152].

کس مشکلِ آسرا را ازل را نکشاد و کس یک قدم از نهاد بیرون نهاد
 من میگریم ز مبتدی تا استاد بجز بست بدست هر که از مادر زاد

We can't untie this knot of tangle-land;
 For stripped of Self we cannot step or stand.
 From pupils to the masters I survey
 And each, since he was born, has naught in hand.

X. 9

492.—H_p 327, S_a 202, B_M 150, W_h 182, P_e 212, B_a 156, H_b 307, H_j 195, B_N 204, H_k 223, B_M 223, H_a 34, H_e 43, B_M 166, H_m 184, H_n 128, H_o 178, H_p 213, H_q 277, H_r 121, H_c 103, H_d 189, H_f 179, B_M 159, P_e 428, B_k 347, C_b 363, B_E 368, R_P 212, L_a 198, H_d 302, A_{LL} 274, H_p 260, H_e 177, H_m 306, A_A 406, J₂ 61, N₁ 77, W₁ 192, L₃ 45, B_E 3167.

Pap: (1) Muhammad Ghazali [M.F.], (2) Adil [R.S.].

کس را پس پرده قضا راه نشد
هر کس ز بر قیاس چیزی گفتند
از سر قندر هیچکس آگاه نشد
معلوم نگشت و قصه کو تاه نشد

Behind the curtain none has found his way,
His secret is not such as we could say;
And each repeats the dirge his fancy taught,
Which has no sense—but never ends the lay.

X. 10

499.—M_A 176, H_k 162, B_M 137, P_e 417, H_m 406, C_R 370.

Pap: Aswari [Lucknow 1897 A.D.].

نومیکه درین سفر ترا همراهند
مایی کوشیم و آسمان میگوید
هم از تعبیه زوایه کی آگاهند
نقش آن خواهی که نقشیدان خواهند

Your fellow pilgrims lead you far astray,
The blind they know not night from light of day;
And as you ply your path the sky would say:
"The truth will soon in Mystic eyes display."

X. 11

489.—H_p 234, B_N 133, S_a 198, S_c 373, B_N 14, B_M 178, B_M 146, W_h 1359, B_a 73, H_b 236, B_N 201, H_k 221, B_M 226, H_e 44, B_M 163, H_m 181, H_n 127, H_o 160, H_p 290 + 340, H_c 100, H_d 186, H_f 176, P_e 428, B_k 344, C_b 391, R_P 230, L_a 199, H_d 301, A_{LL} 235, H_p 216, H_m 371, A_A 403, L₃ 42.

Pap: 'Amr [M.N.].

نومی که بخواب مرگ سر باز نهند
تاکی کوی خبر کسی باز نداد
تا حشر ز قبل و قال خود باز دهند
دوپهخبری از چه خبر باز دهند

Some say, that when they die they go to sleep,
And till they rise, a perfect silence keep;
No wonder, none of them has told his tale,
Bereft of sight thro' light how could they peep?

X. 12

488.—Hy.261, Sb.266, Sc.175, Wood.231, Ba.72, Hb.225, BN.242, Hb.279, Hb.6, BM.201, Hb.220, Hb.130, Hb.168, Hb.159, Hb.393, Hb.219, Hb.234, Hb.203, BM.105, P.418, Bb.272, Cl.403, BEP.90, RP.221, Is.230, Hp.286, Hb.367, Hb.293, A.340, J.246, N.367, W.184, L.179. *Var.* Also Sa'ād [Rasmi 91].

نومے ز کزاف در غرور افتادند مومے زی حورو قصور افتادند
معلوم شود چو پردہا بردارند کزکوی نو دور دور افتادند

Some sects, through knowledge, fall a prey to pride;
And others pray and pine for Heuri bride;
Isis unveiled! and each and all will know,
How far and farther from Thy path they stride.

X. 11

489.—Hb.306, Hw.993, W.204, CR.933.

زاهد به نماز و روزه غیبطے دارد و موم عاشق بمی دوسالہ ریطے دارد
معلوم کند کہ یاد مسرور بکست هر کس بخيال خویش غیبطے دارد

The zealot from his prayer won't advance,
The mystic loves his trance and even dance;
But no one knows with whom the Lord is pleased,
Yet each affirms that He bestowed a glance.

X. 12

378.—Hy.231, Hb.52, BM.34, Hb.86, Bb.249, RP.39, 164-402, AL.261, Hw.368, BN.406, A.309, L.240. *Var.* Ajdal [H.] [180]. (2) Rasl Days [M.I.].

پوشیده مرتفع طمع خامے چند و موم نازفته رہ صدق و صفا گامے چند
بگرفته زطامات الف لایے چند بدنام کنند نگو نامے چند

The fool in motley hides a greedy heart,
As pure and true he never made a start,
But cants some meagre phrases which he stole,
Thus mars some noble souls—that's all his art.

X. 13

358.—Hy.283, Sc.138, Pa.121, BM.140, Wood.308, Ba.31, Hb.354, BN.171, BN.172, BM.138, Hb.133, Hb.135, Hb.123, Hb.331, Hb.163, Hb.273, Hb.160, Hb.152, BM.120, Bb.304, Cl.299, RP.209, 208, Is.169, AL.130, Hp.191, Hw.318, A.364, W.227, L.303.

این خلق همه نران با افسوس اند و موم بر مشغله و میانہی چون کوس اند
خواهی کہ کف پای ترا بوسہ دهند خوش نام بزی کہ بندہ ناموس اند

These folks are sorry asses, they will bray
Like busy hollow sounding drums at fray;
O! if you wish that they should kiss your feet,
Acquire a fame, to Kudos they will pray.

X. 14

356.—Hs.46, Sd.46, BNs.46, Sc.33, Ra.96, BNs.67, HCs.43, LN.41, BM.130, RP.292, Hs.127, Hs.407, Hs.221, Pa.68, Is.140, Hp.302, Hs.127, Hs.403, J.182, N.126, W.159, CR.907, Hs.236.

این جمع اکابر که مباحب دارند و هم از غصه و هم ز جان خود بیزادند
و آنکس که اسیر حرص چون ایشان نیست این طرفه که آدمیش می کشارند

These Noble Lords who lead the worldly van,
Are sick of life, their hides alone they tan;
But strange! I shun the yoke of greed *they* bear:—
The beasts! they call me "beast" and not a man.

X. 17

377.—Hs.244, Hs.37, Sd.37, BNs.36, Sc.268, Ra.86, Pa.106, Sd.103, BNs.86, BM.109, HCs.34, LN.52, Wood.143, Ba.26, Hs.178, BDs.132, Hs.127, BNs.132, Hs.152, BM.199, RP.299, Hs.10=53, BM.110, Hs.124, Hs.84, Hs.265, Hs.100, Hs.121, BM.100, Hs.193, Pa.72, Ba.255, Ch.234, BER.60, RP.183, Is.130, Hs.110, Hs.463, ALL.263, Hp.159, Hs.278, A.322, J.251, N.464, W.209, L.261, BER.197, Fag. Majir Bilgasi [Hs.].

آنها که محیط فضل و آداب شدند و هم در کشف علوم شمع اصحاب شدند
و درین شب تاریک نبردند برون گفتند قنانه و در خواب شدند

Belleterists filled themselves with learned lore,
In friends' assemblies what a light they bore!
But could not step outside this shady night,
They spun a yarn, and then—began to more.

X. 18

328.—TK.1, Hs.223, K.11, Sd.124, Sd.140, Hs.47, Sd.47, BNs.47, Sc.372, Ra.83, BNs.11, BNs.68, HCs.44, LN.42=225, Ba.39, Hs.199, Hs.178, RP.248, Hs.231, HCs.61, Hs.31, Pa.71+121, Ba.235, Ch.238, Is.140, BNs.48, Sd.531, ALL.346, Hp.300, Hs.257, A.302, L.240, BER.140, Fag. (1) Sami [Hs.], (2) Afid [145].

آنها که کهن شدند و آنها که نو اند هر يك بمراد خویش يك يك بروند
این سقه جهان بکس نماند جاوید رفتند و روند و دیگر آیند و روند

The Old or New have all their passage booked,
And each will eat the porridge he has cooked.
This World is base, will bind herself to none,
On all who came and went she coldly looked.

X. 19

325.—Hs.269, BDs.48, Sd.198, Hs.183, Sd.183, BNs.181, BM.66, Sd.134, BNs.178, Sd.16, BNs.214, HCs.170, LN.180, BM.261, Ba.45, Hs.198, Hs.271, RP.217, Hs.186, Hp.197, Hs.272, Pa.16, Ba.280, Ch.278, Hs.306, ALL.335, Hs.300, A.348, W.222, LCR.287=992, BER.110.

آنها که کشنده شراب ناب اند و آنها که شرب مدام در محراب اند
بر خشک یکی نیست همه در آب اند بیدار یکی ست دیگران در خوابند

Some boozers pull their pure and sober wine,
Some watch at nights in niches of their shrine;
But both are drowned in undercurrent flows,
The One alone awakes, the rest supine.

X. 20

324.—H_p 227, S_a 101, BD_s 56, S_b 160, H_a 50, S_d 50, BN_s 49, U 201, BN_d 74, S_c 35, BN_a 205, 5128, BN_b 79, HCa 47, LN 45, BM_d 364, W_h 513, B_a 46, H_b 199, H_c 238, A 305, J 198, W 215, L 224. *Pari Animal De Mami* (d. 745 H.) [R.S.], *Imam-i Farsi* [Rumpā 74].

آنها که فلک دیده و دهر آرايند
در دامن آسمان و در زیر زمين
خلفه ست که با خدای در دهر آيند

The men who scan the skies, and earth adorn,
Would come and go, with earth they shall be born.
But higher spiritual planes retain the souls
Of saints who rise with Lord in future Morn.

X. 21

325.—BN_s 422, H_b 302, H_d 408, H_w 994.

Pari Animal [H_p] [142]. Also *Sa'id* [157].

آنها که زمين سود خيبر يافته اند
از جمله کائنات رخ نافته اند
دريوزه هيکنم زمردان نظريه
مردان همه از قرب نظر يافته اند

Those men to whom the Master's tidings reach,
Withdraw from world, and at His door beseech;
And when they see the Master through the door,
They get their sight, go nigh, and lose their speech.

X. 22

326.—H_p 229, S_b 40, S_c 114, W_h 559, B_a 25, H_b 176, BD_s 143, BN_d 144, H_c 173, BM_b 166, BM_c 118, H_a 132, H_a 148, H_p 122, H_b 315, H_c 95, HCa 214, H_d 198, H_e 128, BM_f 129, P_c 46, B_a 247, C_b 231, RP_c 189, L_a 139, B_a 117, ALL 251, H_p 166, H_w 262, A 307, J 164, W 237, L 246, BEP_d 142. *Pari Animal* [141].

آنها که در آمدند و در جوش شدند
آشفته ناز و طرب و نوش شدند
خوردند پياله را و مدهوش شدند
در خاک ابد حله هم آغوش شدند

Some strove as friends and mates from time of birth,
They had their balls and dances full of mirth,
They drank their potions, and were deadly drunk,
So slept at last in bosom of the earth.

X. 23

327.—H_p 308, S_a 367, B_b 12, W_h 523, B_a 36, H_b 199, BN_d 232, BM_b 255, BM_c 199, H_a 201, H_d 121, H_b 802, H_c 126, HCa 131, H_a 226, H_b 212, BM_f 196, H_c 44, H_d 35, B_a 328, C_b 394, RP_c 205, L_a 239, B_a 141, ALL 249, H_p 299, H_a 121, H_w 404, A 367, J 178, N 126, W 147, LCR 326=901.

Pari Rumi [2].

آنها که خلاصه جهان ايشانند
بر اوچ فلک بر اق همت رانند
در معرفت ذات تو مانند فلک
سرکشته و سرنگون و سرگردانند

Some saints, the pick of world and all therein,
Have mounted skies and see all things within;
But then in knowing Thee, like starry spheres,
They roll their heads, and turn away, and spin.

X. 24

220.—H_g396, H_a44, S₄44, BNh44, S₄208, U₄45, S₄32, R₄84, BNh42, BM₄137, HC₄41, LN39, BM₄162, W₄102, B₄40, H₄191, S₄31, H₄204, BNh211, H₄340, BM₄234, RP₄30, BM₄373, H₄193, H₄125, H₄132, H₄303, H₄124, HC₄110, H₄396, H₄186, H₄89, BM₄184, H₄161, P₄70, B₄353, C₄371, RP₄209, L₄135=205, ALI283, H₄267, H₄125, H₄388, A₄45, J₄180, N₄124, W₄151, L₄354, BERI299, BNh498, H₄236. Page Added [140].

آنها که جهان زیر قدم فرسودند ۳۲۰ و نذر طلبش هر دو جهان بپسودند
آگاه نباشوم که ایشان هرگز زین حال چنانکه هست آگاه بودند

Some rovers plod the earth and wear it out,
In both domains they ever scour and scout
In search of Him—I know not if or ever
They know the truth, and what they beat about.

X. 13

319.—H_g361, S₄41, S₄191, BM₄124, W₄107, B₄37, H₄190, BD₄194, BNh193, H₄197, BM₄204, BM₄135, H₄173, H₄199, H₄131, H₄341, HC₄92, H₄178, H₄168, H₄150, P₄41, B₄372, C₄323, RP₄223, L₄185, ALI380, H₄308, H₄351, A₄40, W₄220, L₄378.

آنها که بکته نمدی موصوف اند ۳۱۹ دام بکنی آب و دران موقوف اند
کو بند که شیل و جنیدیم همه شیل به ولی دو کر نی معروف اند

Some men surnamed as "Tattered Felts" we meet,
They drink a gill, a crust of bread they eat;
And they have claimed to be some pious saints:—
No saints—we know that these are feints to cheat.

X. 14

318.—S₄378, B₄26, H₄179, H₄67, H₄291, H₄479, H₄189, H₄445, A₄278.

آنها که بکام دل جهان داشته اند ۳۱۸ تا کام جهان بجای بگذاشته اند
نو پنداری که جاودان خواهی ماند پیش از تو هم ایشان چو نو پندارنده اند

Some ruled the world, they wished to make it tame
But left it here and went the way they came.
You think that you will stay for ever here,
Your fathers too from first had thought the same!

X. 17

317.—H_g347, S₄53, H₄58, S₄58, BNh95, S₄201, S₄73, BNh54, R₄83, P₄195, S₄30, BNh77, BM₄181, HC₄92, BM₄163, W₄102, B₄35, H₄188, BD₄177, H₄398, BNh178, H₄291, BM₄186, RP₄30, H₄19=35, H₄42, BM₄144, H₄161, H₄167, H₄179, H₄20, H₄109, H₄166, H₄42, BM₄135, H₄226, P₄83, B₄360, RP₄233, H₄197, ALI368, H₄338, A₄428, J₄283, L₄365, BERI298.

آنها که بکار عقل در میکوشند ۳۱۷ افسوس که حمله گاوز میدوشند
آن به که لباس ابلیس میپوشید کامروز بقتل تیره می بفروشند

In training intellect some people toil,
In end they yoke their oxen, till the soil;
'Tis meet they wear the motley of a fool—
Then go in gown and hood when hawking oil.

X. 18

316:—Hs.307, Ss.156, Rb.21, Wsod.224, Ba.42, Hs.195, BDs.187, BNL213, Hs.266, BML254, BML192, Hs.210, HCs.130, Hs.225, BML195, Hs.40, Hs.192, Pa.26, Bz.327, Ch.359, ALL349, Hs.403, A.386, W.238, L.323.

آنها که بفکرت دُرِ مَنی سَفَتند ۱۶ در ذاتِ خداوند صَحفا گفتند
سردشتِ اسرارِ ندانست کسے اول زبھی زدند و آخر غفتند

Some strung the pearls of thought by searching deep,
And told some tales about Him,—sold them cheap;
But none has caught a clue to secret realms,
They cast an horoscope and fall in sleep.

X. 29

318:—Ss.118, BDs.50, Sb.189, Hs.201, Sd.201, BNL199, Ss.149, U.199, BNL68, Ss.238, BNL164, Pa.187, Sd.126, BML158, HCs.192, Wsod.190, Ba.52, Hs.185, BDs.153, Hs.195, BNL133, Hs.160, BML155, BML111, Hs.123, Hs.85, Hs.126, Hs.273, HCs.62, Hs.131, BML198, Hs.175, Pa.15, Ch.215, Hs.205, ALL266, Hs.244, Hs.277, A.323, W.216, L.262, BERL128.

آنها که اسیرِ عقل و تمییز شدند ۱۸ در حسرتِ هست و نیست ناچیز شدند
دو باخبرِ نوآبِ انگور گزین کاین بے خبرانِ بغور و میوہ شدند

Entangled in their mind some men have thought,
Their search for "Is" or "Is not" came to nought.
Go! Know that He exists, so take His Word,
For unripe minds are only made to rot.

X. 30

314:—Hs.295, Ss.99, BDs.37, Sb.140, Hs.344, Sd.343, BNL330, Ss.155, U.187, BNL75, Ss.471, BNL206, Rb.82, Pa.173, Sd.55, BNL298, BML164, BML180, Wsod.73, Ba.34, Hs.187, Hs.211, BNL188, Hs.190, BML197, RPa.186, Hs.168, Hs.128, Hs.244, HCs.87, Hs.173, BML136, Hs.146, Pa.50, Bz.314, Ch.359, Hs.300, ALL359, Hs.250, Hs.328, A.374, W.236, L.313, BERL101, Hs.197.

آنها که اساسِ کلز بر رزقِ نهند ۳۱ آید و میانِ جان و تن فرق نهند
بر فرقِ نهم سبوسے نی من پس ازین کر همچو خر و سم آدہ بر فرقِ نهند

And those who practise cheating as an art
Maintain that life and body live apart;
These cockcomb fools! I'll stake my jug for head,
If cock's comb on my pate they could impart.

X. 31

307.—Hy.374, BMLJ1, Sc.179, U.229, BML151, Sc.341, Pa.87, BMJ.208, Wood.78, Ba.43, Hb.196, BML194, Hb.198, BML.205, RP.101, BML.136, Hb.174, Hb.119, Hb.115, Hg.135, Hb.251, Hb.129, HCh.93, Hb.179, Hb.169, BML.142, Hb.194, Pa.82, Bb.385, Ch.329, RP.234, Sc.186, Hb.401, ALL.302, Hg.209, Hb.113, Hw.362, A.453, J.170, N.114, W.140, L.302, BERJ.26, Hb.229. *Pap. Addd* [H.].

آن قوم که سجاده پرستند نَرند م. زیرا که زیر بارِ سالوس درند
وین از همه طره ترک در پرده زهد اسلام فروشد و زکا فریتراند

Men make with beads and stoles an outward show,
Deceit with halter leads them, so I trow;
What's more amazing, but that guised as saints,
They sell their creed but worse than heathens go.

X. 31

308.—Hy.280, Sc.134, BML.143, Wood.47, Ba.30, Hb.183, BML.168, Hb.292, BML.180, Hb.131, Hb.138, Hg.124, Hb.328, HCh.71, Hb.156, Hb.148, BML.155, Pa.58, Bb.299, Ch.250, RP.220, Sc.163, Bb.136, ALL.343, Hg.186, Hw.313, A.399, L.298.

آن قوم که در مقام نمکین رفتند م. تا آخر کار جمله مسکین رفتند
مسکین مسکین بمرگ هم میگفتند آن طائفه کاندوده نگویند رفتند

The folk who ply to gain some rank or place,
Go helpless paupers when they spend their days;
Inert and feeble thus they tell the death:
"Why make and mar—suffice His holy grace."

X. 32

297.—Hb.309, Hw.907. *Pap. Sahab* [Hr.]

آنکه بحسن کار نیکو بیند م. کار این دو برای آن دو بیند
زانگونه که دوی جامه را خیاطان این سودوزند حسن آن سو بیند

Who views a goodly act with goodly grace,
In world he stands before Him face to face.
Behold a tailor sows the seams one side,
And then on other side the lace displays.

X. 33

Personal.

192.—Hy.156, Sc.48, BML.340, Pa.57, Hb.56, Hb.129, Hb.78, BML.55, BERJ.46, Hb.150, Hb.47, Bb.163, Ch.154, Hb.372, ALL.173, Hg.109, Hw.175, A.385, L.171, BERJ.198.

بدای من ز عرش و کرسی بگذشت م. وین عمر عزیز نیز از می بگذشت
فی الجمله خوشی نیست اگر دست دهد صد کاسه پیاپی که هرومی بگذشت

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

X. 34

541.—Pb.18, Ch.163, CR.806.

آنکس که بخوان لب خندان داده است به خون چگر
گر قسمت ما نداد شادی هم نیست شادیم که هم هزار چندان داده است

The One who decks with smiling lips the fair
Gives hearts to lovers that would bleed and wear;
He gave no joys for me, but glad I feel
For thousand pangs I ever have to bear.

X. 34

To Critics.

283.—Wb.4139, Ba.8, Hb.157, HD.25, RP.60, BN.25, Hb.68, BM.40, BEP.35, Ha.32, Hb.36, Hb.38, LE.14, Bb.42, RP.62, ALL.40, Hb.56, Hb.190, A.62, 163, N.55, W.58, L.47.

Faq: (1) Rumi [Hb.] [Hv.], (2) Shadi, (3) Qabulnami shari [Rumple 57].

ما کافر عشقِ مسلمان دگرست ۲۵۲ ما موردِ ضعیفِ و سلیان دگرست
از ما رخِ زرد و چکرِ پاره طلب بازارچه نصیبِ نروشان دگرست

We heathen lovers are not men of creed,
We harness not the air, as ants we speed;
With faces wan and with our shattered hearts,
We call no custom, for we have no greed.

X. 37

240.—BN.327, Pb.134, Hb.131, Hb.187, RP.228, Hg.100, Hb.100, Hb.36, Hd.196, Hb.363, CR.353, BEP.326. Faq: Ba Sina [Hv.].

گر باده نمِ بخورم نشانِ خامی ست ۲۴۰ ورنه مدام می خورم بد نامی ست
می شاه و حکیم ورنه میا بد خورد ورنه سه نه بخورد که دشمنِ کلی ست

If wine I shun, ill-bred as beer I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

X. 38

280.—S.54, BN.339, S.402, S.63, MA.364, BM.199, Ba.55, Hb.208, Hb.303, Hb.146, Hd.366, Hg.211, Hb.451, A.288, Hb.279.

تا جان من از کالبدم گردد فرد ۲۸۰ هر کلا که خوشترست آن خواهم کرد
صد نیز بریشش که ملامت کنتم هر زن جلی را هم خود باید خورد

Before my soul and body go apart,
I do what gives the greatest bliss to heart;
And plague on him! who goes and slanders me,
If I have sores, then I alone will smart!

X. 39

343.—H_g 278, BDa 53, Sb 128, H_a 364, Sd 303, BNa 301, Ll 196, BNa 171, S_g 207, BNa 310, HCa 292, LN 180, BM 434, Ba 47, Pb 200, H_g 112, BPa 137, H_a 200, H_l 123, H_g 139, H_a 238, Sb 287, Ch 287, H_a 244, ALI 349, H_a 123, H_a 311, A 357, J 172, N 122, W 149, L 296, BERN 293.

Faḡ: K. I. [Rasmi 63].

اکنون که زخودلی بجز نام نماند بهرم یک هدم بخته جزئی خام نماند
دست طرب از ساجری باز بگیر امروز که در دست بجز جام نماند

And now to please my heart I have thy Name,
Save Word my friends have left ah! as they came;
I clasp it firm 'tis only joy I have,
Save heart there's naught I have to play my game.

X. 40

To adversaries.

14.—H_g 7, BERN 345, H_g 180, Pa 169, Sb 7, Ch 63, H_a 378, ALI 6, H_a 10, A 13, J 18, L 8.

بر دست بیک تیغ جواب است مرا کز و سه سال فتح بایست مرا
پوسته دل خصم کباب ست مرا وز کله او جام شراب است مرا

I wield a sword, an answer, sharp utmost,
With this I conquer all who taunt and boast;
A broiling heart my foe has for my meat,
His skull is full of rum—so rum my toast.

X. 41

446.—H_a 364, H_a 396, H_g 238, H_a 454.

Faḡ: Bala ul Din Anālī [H_a].

زندان ببرد که ملوک زمند در میکنند بنام من باده زند
این زهد فروشکان تحت الحلق در حلقه وزهد و شید شاگرد مند

The mystic souls who rule over all they see,
They drink in Master's shrine their toasts to me;
These pietists have to learn their tricks of trade
From me and then rehearse in galilee.

X. 42

90.—Hy.16, Sa.11, U.89, Pa.7, BMd.86, Wcod.130, Ph.4, Sp.98, BNs.7, BDs.14, BN.14, Hk.8, Hs.35, BERs.17, Hm.13, Hs.13, Hs.3, Hs.10, BM.11, Hs.8, Hs.16, Ch.69, RPs.78, Is.13, Is.11, ALL.17, Hq.11, Hs.3, Hs.9, A.23, J.3, N.3, W.4, L.18.

ای خواجہ بکے کام روا کی مارا ۹ دم درکش و درکار خدا کی مارا
ما واست دوم لیک تو کج بینی دو چارہ دیدہ کی دھا کی مارا

O Rector! grant a boon I beg of thee:—

Suspend thy speech, let God look after me.

My path is right, but seest thou perverse;

Ah! heal thy eyes, avaunt! and set me free.

X. 43

166.—Hy.52, Sa.48, Sh.192, Hs.223, BNs.221, U.134, Sa.162, BNs.165, Rs.69, Pa.47, Sh.127, BNs.240, HCs.211, BMd.146+421, Wcod.191, Hs.154, BDs.57, Hs.269, BN.58, BMs.130, BERs.79, BMs.23, Hm.53, Hs.64, Hs.108, Hs.131, HCs.197, Hs.24, Hs.52, Hs.25, Pa.308, Bs.60, Ch.26, RPs.87, Is.58, Is.46, Hs.208, ALL.64, Hs.57, Hs.60, A.83, L.68, BER.106, Sh.223.

ی کر چه بشرع زشت است خوشست ۲۶۶ چون در کف شاهدے علامت خوشست
تلخست و حرامست و خوشم می آید درے مست که تا هر چه حرامست خوشست

They say that wine is foul, I like it more,

And best when served by beauties I adore;

Tho' bitter and forbidden, I relish:

We relish what they forbid, yea of yore!

X. 44

872.—Hy.409, Rb.43, Wcod.382, Ph.249, Bs.195, Hs.345, BDs.211, BN.284, BM.292, BMs.227, Hs.223, HCs.166, Hs.258, Hs.253, Pa.98, Bs.415, Ch.402, Is.271, Is.166, ALL.428, Hs.342, Hs.496, A.483, L.422.

ای خواجہ قلبہ کر ترا نیست خبر ۸۷۲ چندین ز حسد بر اهل معنی منکر
ایشان مه از صانع و صنعتش گو بند تو از دم حیض و از کجاسات ذکر

Expert at rites! you know not what they mean,

Don't look at mystics with your envious mien;

They think of Lord and all His graceful works,

While you would talk of filth and things unclean.

X. 45

748.—Pa.4, TKs. Hy.515, Ks.6, Ws.33, Sa.14, BDs.112, Sh.204, Hs.168, Sh.168, BNs.166, Sa.287, U.50, BNs.161, Sa.125, BNs.20, Rs.219, Pa.180, Sh.77, Rb.56, HCs.161, LN.94, BMd.68, Wcod.515, Ph.373, Bs.318, Sp.35, BDs.265, Hs.62, BN.338, BMs.384, RPs.28, BMs.280, Hm.292, Hs.284, Hs.314, Hs.323, Hs.323, Hs.43, BM.310, Hs.287, Pa.305, Bs.323, Ch.596, RPs.325, Is.348, Is.253, Hs.360, ALL.328, Hs.436, Hs.283, Hs.623, A.644, J.382, N.284, W.324, L.537.

چون نیست مقام ما درین دیر مقیم ۸۷۸ بسے ہی و مشوق خطا نیست عظیم
تا کے ز حدوت و قدم ای مرد حکیم چون من دتم جهان چه حادث چه قدیم

Since know I not how long I hold this place,

So loveless life I feel a great disgrace;

Why talk of old or new?—O worthy sage!

I go, let world have old or new her face.

X. 46

440.—Hy.220, Ha.295, Sa.294, BNb.292, BNd.146, Sc.339, BNb.313, HCa.283, BMd.350, Hb.70.

دست چو منی که جام و سالگر گیرد . هم سلف مست که آن دفتر و منبر گیرد
تو زاهد خشتی و منم قاسمی تر آتش تشنه ام که در تر گیرد

With hand which grasps the grail my heart and soul,
'Twere shame if book and pulpit I control!
See thou dry canter! I'm immersed in love,
A fire which burns the wood will quench at shoal.

X. 47

270.—Hy.93, Sa.26, U.39, Sc.364, Pa.16, BNb.158, BMd.52, LN.197, BMd.50, Wood.142, Ba.9, BDd.29, Hg.117, BNb.29, Hb.44, RPd.212, Ha.3, BERd.40, Hm.26, Hf.58, Hg.109, Hb.72, Ha.42, Hr.26, BMf.25, LE.16, Hc.7, Ha.58, Bb.161, Ch.113, Ia.28, Bc.22, Hd.518, ALI.98, Hp.31=140, Hs.58, Hw.46, A.48, J.67, N.57, W.60, L.109, BERf.29, Hb.52.

نه لایق مسجدم نه درخورد گشت . باز داند یکی مرا از چه سرشت
چون کافر درویشم و چون تبه زشت نه دین و نه دنیا و نه امید بهشت

With Church or pulpit I can ne'er succeed
He kneaded me, for what he knows indeed;
As heathen wretch or haggard whore I go,
No creed, no greed—from hopes of heaven freed.

X. 48

771.—BDd.119, BNd.170, Pa.423, CR.1081.

کفچه و دو قرص از جهان بگریدم اعدا و ز دولت و حشمتش طمع بپریدم
درویشی را بجان و دل بخریدم در درویشی توانگری را دیدم

Two crumbs and corner, this is all I take,
The rest in world I leave for Beloved's sake;
I purchased poverty with heart and soul,
But see, in this, the fortune that I make.

X. 49

869.—Hy.337, Wood.364, Pa.416, Bc.364, Hb.302, BDd.291, BNd.140, BMd.282, Hm.294, Hf.313, HCa.283, Ha.325, Hc.325, Hb.313, Bb.330, Ch.605, BERd.132, Ia.351, Bc.233, ALI.339, Hp.498, Hc.312, Hw.636, A.658, J.417, N.313, W.343, L.351, Fag. (1) Addd [Hc.], (2) Addd Sa'id [297].

بکجور هم ایام نداریم خوشیم . گر چاشت بود خام نداریم خوشیم
چون بخت با میرسد از مطبخ لیب از کس طمع خام نداریم خوشیم

Without a grain of grief we sate sedate,
We ate at dawn, for dinner do not wait;
Since master's kitchen sends a dish prepared,
We beg no crumbs from any mortal's plate.

X. 50

1405.—Hs.720, Ss.38=383, Wood.286, BDs.373, Hs.450, Bs.678, Cs.768, ALL.707, Hs.910, A.893, L.752.

خشنه نه نهم یا نزنم بر خشنه ۱۰۰۰ زین پس من و باد و کتا در کشته
آتش نسوم زهر هر انگشته خوبه نبود بسر برم بازشته

I won't deceive nor ever will be vexed,
His Word in solitude is all my text;
I will not burn for fuel which they add,
I'll bear with bad, for good I've no pretext.

X. 31

657.—Hs.451, Ss.279, Ss.262, Rs.184, Ps.367, Wood.388, Ps.319, Bs.266, Hs.455, BDs.252, BNs.290, BMs.337, RP.118, Hs.265, Hs.241, Hs.270, HCs.287, Hs.278, Hs.278, BMs.257, Hs.54, Hs.264, Ps.250, Bs.447, Cs.460, Ls.296, Bs.190, ALL.653, Hs.378, Hs.240, Hs.538, A.531, J.338, N.241, W.281, L.455, BERJ.33.

تا چند کنم عرضه نادانی خویش ۶۵۷ بگرفت دل من از برشانی خویش
زآر مغان که بر میان خواهم بست دانی ز چه از ننگ مسلمان خویش

How long to folk my ignorance I plead?
My puzzled heart is blind and cannot lead.
I long to wear these heathen stoles, and why?—
Now know ye all—I really loathe my creed.

X. 32

665.—Hs.257, Hs.390, Hs.355.

دیگر نکتم امید بر مذهب خویش ۶۶۵ زیرا که خطا بود دل دور اندیش
دیگر نکتم خواب و می تاب خورم چون خوابگاه دراز دارم در پیش

Henceforward, I'd abandon this my creed,
For foresight ends in only grief and greed;
Henceforward, I'd abandon sleep for love,
For later on I sleep for long indeed.

X. 33

244.—Hs.461, Ws.14, Ss.19, Hs.170, Ss.170, BNs.568, Ss.267+432, R.60, BNs.96, HCs.364, LN.279, Ps.131, Hs.128, Hs.108, BMs.356, Hs.258, Hs.38, Hs.253, Hs.284, Hs.113, Hs.123, Hs.274, Ps.446, Bs.34+473, Cs.55, Ls.26, Hs.368, ALL.38, Hs.146+997, Hs.252, Hs.125+570, A.54, J.351, N.253, W.290, L.39, BERJ.283.

Page: (1) Add. (2) Archad Kirmani [Ramp. 55].

گر شکی نبود نصیب ما خار پس ست در نور نیرسد با نار پس ست
گر سبزه و مجاده و شبنمی نبود فانوس و کلیسا و زآر پس ست

I may not find the rose but have this thorn,
I may not gain His bliss but lie forlorn;
Though pulpits, gowns and beads I cannot claim,
I have His shrine and conch, and all your scorn.

X. 34

788.—BDa.117, Pa.316, J.423, CR.3073.

Page: *Amrati* [Rampin 367].

دل فرق نمی کند می دانه زدام ۸۰۸ دوشش بمسجدست و دوشش بجام
با این همه ماوی و معشوق مدام در میگرد بخت به که در صومعه خام

The heart can never know the grain from snares,
One turns to songs, one has his temple cares;
Howev'r 'tis meet to roast in Mystic Shrine,
Than go in dark with light which only flares.

X. 51

819.—BNb.493, Hd.461, Hw.680. Page: *Abdal* [Hv.] 'Amr [Hd].

بکچند بلم و عقل دزکار شدم ۸۱۰ گفتم که مگر واقف اسرار شدم
هم عقل عقیه بودم علم بحجاب چون دانستم زهر دو بیزار شدم

I once befriended Learned Lore and Mind,
I fancied I had reached at last The Find;
Alas! that Lore but proved a public whore,
And fie on Mind which acted like a blind.

X. 54

813.—Hr.531, Wb.4304, Pb.418, Ba.367, Pb.354, BDa.299, BNb.368, BMb.412, BMb.308, Hm.322, Hf.314, Hg.347, HCh.307, Ha.342, Hs.354, Pa.362, Bb.354, Ch.623, Ia.383, Bb.263, Hd.321, ALL.564, Hp.467, Ha.313, Hw.699, A.682, J.421, N.314, W.346, L.373. St. *Rampin* 73.

بکروز زبند عقل آزاد نیم ۸۱۳ یک دم زدن از وجود خود شاد نیم
شاگردی دوزگار کردم بسیار دزکار جهان هنوز استاد نیم

From bonds of fancies I have never strayed,
Nor for a moment sung His name or prayed;
Apprenticed to this world through all my life,
I'm yet a novice in her arts and trade.

X. 57

746.—Hr.546, BNb.17, Bb.549, Ch.368, ALL.556, Hw.654, A.677, J.394, W.351, L.570.

چندانکه ز خود نیست ترم هست ترم ۷۴۶ هر چند بلند با به ترم هست ترم
زین طره تر آنکه از شراب هستی هر لحظه که هشیار ترم هست ترم

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

X. 58

944.—H_g.608, H_a.291, S_d.290, B_N.288, S_c.197, R_a.289, B_N.303, H_G.278, B_M.402, W_h.208, P_h.520, B_a.470, H_b.607, B_N.27, B_N.444, B_M.510, R_P.199, B_M.377, H_m.398, H_i.384, H_G.360, H_a.426, H_r.440, B_M.393, P_c.110, C_b.737, L_a.477, L_b.336, H_d.334, A_L.678, H_p.576, H_a.383, H_w.816, A_S.38, J₃.30, N₃.87, W₃.66, L₆.95.

Vag. Hafiz (Rasmi 233) (1840).

افراد مرا با می و مستی کارے ہرے خلم زچہ مہکند ملامت بارے
ایکاش کہ ہر کدام مستی کردے تامن بچوان ندریدے ہشیارے

I have my business with His Wine and trance,
But why should folk upbraid and look askance?
I long that folk would all be drunken fools—
So world may once enjoy a jolly dance.

X. 19

782.—H_g.524, S_c.80, S_b.68, H_a.236, S_d.236, B_N.214, S_c.292, B_N.180, S_c.258, B_N.256, B_M.229, H_G.226, L_N.229, W_h.4211, B_a.357, B_D.281, B_N.343, B_M.397, B_M.286, H_m.299, H_g.335, H_G.288, H_a.330, H_b.330, H_b.316, C_b.602, L₃.56, L₃.48, A_L.136, H_p.440, H_w.633, A_S.65, L₅.48, B_E.1348, P_h.400.

ما بادۂ تلخ تلخ دیرینہ خوریم ۷۷۲ وندرمضان در شبِ آدینہ خوریم
انگورِ حلالِ خویشِ درغمِ کردیم نوتلخ مکن خدایِ تا آن نھوریم

For long we drank the gall of woe and waste,
With fasts and vigils that we may be chaste!
Our hearts are filled, O Lord! with holy vine,
Ay do not forbid that we may not taste.

X. 40

781.—H_g.314, H_a.272, S_d.172, B_N.279, S_c.286, L₁.176, S_c.187, R_a.211, P_a.178, R_b.33, H_G.261, B_M.168, W_h.430, P_h.407, B_a.346, H_b.493, B_D.263, B_N.137, B_M.383, R_P.179, L₄.33, B_M.278, H_m.291, H_i.279, H_g.340, H_G.281, H_a.522, H_b.322, B_M.309, H_b.312, B_b.522, C_b.399, B_E.R_b.131, L₃.348, L₃.212, H_d.328, A_L.1527, H_p.493, H_a.278, H_w.622, A_S.640, J₃.77, N₃.279, L₅.38, H_b.186.

ما اصر و خان و تاج کے بغروشم ۷۷۱ دستارِ نصبِ بیانگِ نے بغروشم
نصیح کہ یک لشکرِ زورِ ست ناگہ بہ یک جرعہ ے بغروشم

When did I sell a title, post, or crown?
But for a song I'll sell my hood and gown;
And beads, the harbingers of evil deeds,
I fling for Master's word lest He may frown.

X. 41

783.—H_p509, H_a371, S_d273, B_N280, U₁₇₉, B_N175, S_c388, B_a232, B_N179, B_N280, H_C283, B_M172, P_b403, B_a349, H_b498, H_d23, R_P177, H_d303, H_p343, B_b317, C_b339, H_d327, A_L1523, H_p451, H_a302, H_w616, A_d638, J₄₀₂, N₃₀₃, W₃₃₉, L₃₃₁, H_a189, *Fag. Mā Ghosālī* [M.F.], [R.S.].

ما خرقه زهد در سرخیم کردیم همه وز خاک خرابات نهیم کردیم
باشد که در آن میکنما دریایم عمری که درین مدرسه‌ها کم کردیم

We tear our gowns, and dress as motley fools,
We lave in Tavern and its dust and pools;
For in that Mystic Shrine we hope to gain
The life we lost thro' learning in the schools.

X. 42

784.—H_p509, H_a283, S_d283, B_N270, S_c385, B_N276, H_C252, L_N254, P_b403, B_a360, H_d179, R_P241, H_a303, H_b363, B_b311, C_b339, H_d433, A_L1519, H_a304, H_w612, A_d632, J₄₀₄, N₃₀₃, W₃₄₀, L₃₂₃.

ما کرمی بخودی طرباک شدیم همه وز بایه دون بر سر افلاک شدیم
آترمه ز آلاش تن پاک شدیم از خاک برآمدیم و در خاک شدیم

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

X. 43

825.—H_p623, W₃₀₂257, P_b306, B_a604, H_b593, B_N412, B_M469, B_M349, H_a366, H_d373, H_p402, H_C340, H_a391, B_M365, P_b218, B_d613, C_b691, B_ER_b166, H_d103, A_L1603, H_a374, H_w767, A₃₇₀, J₄₉₁, L₆₄₉.

ما عاشق و زند و می پرستیم همه در کوی خرابات نشینیم همه
بگذشته ز قبح و حسن و از و هم و خیال از ما مطلب هوش که مستیم همه

We lovers all adore the Mystic Wine
Abide in lanes which lead to Master's Shrine;
And free of good or bad, and doubts or thoughts,
We senseless lie, enrapt in love Divine.

X. 44

787.—H_p534, W₃₀₂96, P_b401, B_a358, B_D219, B_N354, B_M406, B_M299, H_a308, H_d307, H_p376, H_C296, H_a338, H_b379, B_M294, H_d322, B_a537, C_b612, B_ER_b141, H_a365, B_a349, A_L1546, H_p432, H_a306, H_w644, A_d663, J₄₀₆, N₃₀₇, L₅₅₈.

ما نیم که سرمست شرابیم مدام همه در مجلسی مانیت بجز باده و جام
بگذران نصیحت من اے زاهد خام ما باده پرستیم و لب یار بکام

We are for ever rapt in spirit true,
We meet and there have Heart and love the two:
Raw Zealot! spare thyself from teaching us,
We worship Word of Friend who kissed us too.

X. 45

745.—H_g.498, S_h.18, W_hed.181, B_a.336, H_b.483, BD_a.287, BN₁.328, BM₁.336, BM₂.262, H_m.282, H_i.292, H_{ca}.272, H_{ca}.314, H_{ca}.314, H_{ca}.305, B_b.308, C_b.368, BER₁.127, RP₁.317, L₁.338, B₂.234, BN₂.378, AL₁.514, H_g.427, H_{ca}.291, H_m.607, A₆.27, J₁.92, N₂.92, L₁.320.

سر حلقه دندان خرابات منم ۷۹۰ افتاده بمحضت ز طاعات من
آنکس که شب دراز با باد آفتاب از خون جگر کند مناجات من

I am the crown of mystics of the shrine,
I fell from right to wrong, so I repine;
Through all the weary night I sing His name,
And pray with bleeding heart "Lord! I am thine."

X. 46

494.—BN₁.68, BM₁.308, PG₂.24, B_a.168, H_b.319, BD_a.182=199, H_g.147, H_g.224, H_b.238, P_a.471, H₁.364, H_m.987, A₂.20, CR₁.973, BER₁.176.
Fagt. Ibn Saa (Hr.). [H.I.].

کفر از چو منی کز آب آسان نشود ۷۹۱ محکم تر از ایمان من ایمان نشود
در دهر چو من بکس و آنهم کافر پس در همه دهر یک مسلمان نشود

My Ego leads to pride and disbelief,
For faith my Ego is support in chief;
The world has Ego, that an infidel,
Can one attain to faith and right belief?

X. 47

979.—H_g.712, U₁.93, BN₁.248, S_h.111, B_a.298, S₁.109, BN₂.344, BM₁.489, W_hed.423, P_a.345, B_a.498, H_b.636, S_g.53, BD_a.385, BN₁.472, BM₁.339, RP₁.95, H₁.94, H_m.425, H_i.406, H_{ca}.474, H_{ca}.64, P_a.392, B_a.668, C_b.762, BE₂.192, RP₁.30, L₁.506, B₂.339, H₁.178, AL₁.688, H_g.600, H_{ca}.405, H_m.897, A₆.807, J₁.222, N₁.410, W₁.400, L₁.744, BER₁.23.

با من تو هراچه گوی از کین گوئی ۷۹۲ پیوسته مرا ملحد و پیدین گوئی
من معقولم هراچه هستم لیکن انصاف بده ترا رسد کین گوئی

You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

X. 48

389.—H_g.336, BN₁.42, S₁.200, BM₁.180, W_hed.172, P_a.170, B_a.112, H_b.264, BN₁.203, H_g.224, BM₁.222, BM₁.165, H_m.183, H₁.139, H_g.186, H_b.349, H_{ca}.102, H_b.188, H_{ca}.178, BM₁.158, H_{ca}.156, P_a.240, B_b.346, C_b.362, L₁.197, AL₁.273, H_g.238, H_{ca}.133, H_m.373, A₆.405, J₁.211, N₁.134, W₁.159, L₁.344.

تا یار شراب جانم ندهد ۷۹۳ صد پیوسته فلک بر سرو پایم ندهد
گویند که چون بر شوی تائب شو چون توبه کنم تا که خدایم ندهد

When Guide will give His life imparting glow,
If fortune kissed my feet, I spurn it so!
You say I should in mature age recant,
How could that be when Lord would not allow?

X. 49

760.—H_g 500, BNa 36, BDa 114, Sb 218, Ha 208, Sd 208, BNa 206, BNa 196, Sc 151, BNa 38, BNa 234, HCa 193, LN 90, BMa 280, Wba 170=179, Ph 360, Ba 324, Hb 471, H_g 48, BNa 361, BMa 301, Ha 313, Hf 289, H_g 319, HCa 302, Ha 344, H_g 347, H_g 324, P_g 310, Bb 310, Ch 313, L 372, B 256, Ha 318, ALI 316, H_g 403, Ha 288, H_g 608, A 629, J 388, N 289, W 329, L 322, BBR 209.

دنيا چو فاست من بجزقن نکم ۲۶۰
جو باد نشاط وى روشن نکم
گویند خدا ترا زى توبه دهاد
او خود ندهد و کردهد من نکم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid wine.
They say may He evert thee from thy wine,
He wont—and if he would, then I resign.

X. 70

728.—H_g 487, Ha 16, Sd 16, BNa 16, Sc 303, U 16, Sc 14, Pa 216, BNa 17, BMa 240, HCa 14, LN 14, BMa 26, Wba 179, Ph 368, Ba 313, Hb 468, Sg 13, BDa 270, H_g 23, BNa 320, BMa 410, RPa 296, BMa 273, Ha 277, H_g 308, HCa 268, Ha 309, Hb 308, H_g 17, BMa 293, H_g 308, P_g 297, Bb 498, Ch 382, L 331=134, B 278, Hb 444, ALI 304, H_g 422, H_g 399, J 419, W 399, L 309, BBR 11, H_g 28.

تا غن نبوی که من بخود موجودم ۲۳۸
یا این ره خو تنخواز بخود بيمودم
این بود و نبود من ز بود او بود
من خود که بدم بکا بدم کی بودم

Think not that I exist myself, beware!
Nor that I chose this den of beast and bear;
"To be or not to be" is of His Being
What was the Ego, when was it, and where?

X. 71

On Heaven and Hell.

286.—H_g 179, Sc 39, Sb 221, Ha 17, Sd 17, BNa 17, Sc 86, U 11, BNa 63, Sc 15=414, Pa 17, Pa 67, Sd 171, BNa 18, BMa 38, HCa 15, BMa 18, Wba 404, Ba 35, Hb 348, Sg 8, BDa 93, H_g 21=299, BNa 93, Ha 96, BMa 62=149, RPa 297, BBR 122, H_g 89, H_g 11, Hf 100, H_g 117, Hb 177, HCa 25, Ha 107, H_g 82, H_g 12, BMa 50, L 38, H_g 90, P_g 357, Bb 188, Ch 385, BBR 44, L 32=93, B 78, Hb 388, ALI 199, H_g 89, H_g 100, H_g 198, A 30, J 114, N 99, W 100, L 194, BBR 12, H_g 28.

بردان جوگی وجود ما را آراست ۲۸۶
دانست ز فعل ما چه بر خواهد خواست
بی حکش نیست هر گاه می که مراست
بس سوختن قیامت از هر چه خواست

Creator, when He moulded first my clay,
Knew all the parts which I would have to play;
Had He decreed the good or bad in me,
Why should He burn me then on Furnace-day?

X. 72

121:—Hq.198, Ss.70, BDs.18, Sh.247, U.241, BNs.20, Ss.494, BNs.192, Rs.29, Ss.20, BNs.201, LN.125, BMd.222, Wsod.68, Pk.73, Hs.73, BDs.116, Hs.134, BN.116, Hs.133, BMs.123, BEBs.160, BMs.97, Hs.110, Hs.42, Hs.53, Hs.172, Hs.76, HCs.48, Hs.120, Hs.103, Hs.109, Pk.228, Sh.208, Ch.207, RPs.172, Is.116, Rs.99, AL.233, Hq.137, Hs.217, W.111, L.214, BEBs.92, Hs.119.

تا چند زخم بروی دریاها گشت ۱۲۱ نو میدنیم جو بت پرستان گشت
امشب من و سیم بر جوانان گشت می خواهم و معشوق چه دوزخ چه بهشت

Away with vanities, or paving sea,
No idols I worship, so I am free;
To-night I stay with graceful lads of Shrine,
In hell or heav'n I see Him, Him I see.

272:—Hs.232, Ss.232, BNs.120, U.133, Ss.161, Rs.71, BNs.239, BMd.147, Ss.93, Hs.63, Hs.126, Pk.342, Ch.23, AL.163, Hs.63, Hs.39, A.82+227, J.72, N.62, W.65, L.67.

هر چند که از گناه بد بچم و زشت ۲۷۲ نو میدنیم جو بت پرستان گشت
اما سحر می که میرم از خودی می خواهم و معشوق چه دوزخ چه بهشت

Unlucky, ugly, though with sins I swell,
But like a heathen do not languish—Well—
In trance I die, I crave for Him and Word,
Let Heaven or Hell be quarters where I dwell.

257:—Hq.73, BDs.40, Ss.196, Ss.39, BNs.43, BNs.67, Rs.67, Pk.67, Ss.4, LN.20, Wsod.427, Hs.143, BDs.111, Hs.272, BNs.111, Hs.204, BMs.127, RPs.108, BEBs.131, BMs.76, Hs.103, Hs.40, Hs.93, Hq.103, HCs.40, Hs.88, Hs.99, BMs.68, Hs.107, Pk.471, Sh.81, Ch.29+212, BEBs.43, RPs.169, Is.110, Hs.325, AL.176, Hq.133, Hs.93, Hs.68, A.104, J.107, N.92, W.94, L.89, BEBs.109.

من هیچ ندانم که مرا آنکه سرشت ۲۵۷ کرد اهل بهشت خوب یا دوزخ زشت
جایم و نی و بر بلی و لب گشت هر چار مرا قد و زانیه بهشت

I know not when He made me from his Word,
If bliss on Heav'n or bane on Hell conferred.
A cup, His image, lute, and jungle site,
I hold this cash, thy Heav'n is bill deferred.

128:—Hq.34, BDs.45, Hs.191, Ss.191, BNs.189, BNs.49, Ss.139, BNs.30, BNs.221, HCs.184, LN.86, Rs.17, Hs.170, Ss.140, Hs.67+248, Hs.98, Hs.86, Hs.122, Sh.32, Ch.16, Hs.328, AL.134, Hs.128, A.52, J.148, L.37, BEBs.60 + 122.

جای و می و سائی بلب گشت ۱۲۸ این چه مرا نقد و ترانیه بهشت
مشو سخن بهشت و دوزخ از کسی که رفت بدوزخ و که آمد ز بهشت

My loving heart, with Guide, and garden site,
This cash I count, let Heaven go in plight;
Why list the gossip of some Heaven or Hell?
Who goes to Hell, or comes from Heaven's height?

149.—H_g80, W_a2, S_a6, BD_a75, Sh_a188, H_a371, Sh_a390, S_a67, U_a233, BN_a27, S_a224, BN_a340, R_a47, P_a54, BN_a328, BM_a43, BM_a440, W_a432, P_a115, H_a113, S_a114, BD_a73, H_g271, BN_a73, H_a123, BM_a55, RP_a103, BEP_a85, BM_a37, H_a67, H_g83, H_g85, H_a12, H_g6, H_a74, H_a64, BM_a20, H_a72, B_a88, Ch_a106, BEP_a32, RP_a100, L_a72, B_a60, BN_a22, H_a124, AL_a85, H_g71, H_a83, H_a76, A_a118, J_a96, N_a82, W_a84, L_a96, BEP_a107, H_a232=275.

دو فصل بهار اگر بت خود سرشت ۱۶۶ يك كوزه می دهد مرا بولب گشت
 كز چه بر هر كس این سخن باشد زشت از سگ بزم اگر بزم نام بهشت

The spring, an angel, brook, and jug of wine,
 Your heaven is made when four would here combine;
 Were I to gasp for heav'n and drop this bit,
 Excuse me please—for worse than dog I whine.

X. 41

431.—H_g322, BD_a64, Sh_a204, S_a182, BN_a181, BN_a2, R_a119, L_a43, P_a163, B_a104, H_a256, BD_a154, W_a273, BN_a135, BM_a275, RP_a116, BM_a208, H_a226, H_a177, H_g152, H_g181, H_a399, H_g146, H_a209, H_a216, BM_a203, H_a191, B_a342, Ch_a409, L_a245, B_a145, AL_a508, H_g297, H_a152, H_a419, A_a400, J_a229, N_a151, W_a172, L_a40, H_a117.

دو سه هوس بان چون خودم باد ۱۶۷ بر دست همیشه آب انگودم باد
 گویند مرا که از دست توبه دهد او خود ندهد من نه کنم دورم باد

My mind may ever dwell on Grace Divine,
 My heart may ever fill with holy wine;
 Ye say that Lord may make me once repent—
 He won't, of course I won't, for I decline.

X. 42

187.—H_a47, H_a946,
 N_a65 [R.5].

زاهد جوای خلد سرگردان است ۱۸۷ دوزخ محك تجربه مردان ست
 گویند که درد و غم نباشد به بهشت معلوم شد که جای بیدردان ست

The zealot longs for heav'n, his zeal is spent,
 To hell, for testing, lovers may be sent,
 They say no grief or pain is felt in heav'n,
 'Tis then the place where hardened souls are pent.

X. 43

364.—BMa.166, BERa.205, Hs.371, Hs.220, Hs.203, Hp.248, Hw.458, CR.809.

باز گفتم بهشت چون و چندند بر من گفتا فعلاً چنین سخن نیستند
گفتم که همه جهان بر آنند که هست گفتا که همه بر پیش خود می‌خندند

I asked my heart: "What heavens should I seek?"
The heart replied: "The wise thus never speak."
I said: "But all affirm that there's a heaven!"
Replied "Of course they all will eat the leek."

X. 44

On Sensual Heaven.

507.—Hy.267, Wa.39, Sa.2, Sh.124, Hs.317, Sa.316, BNa.314, Sa.152, Sa.401, BNa.6, Ra.137, Pa.118, Sa.60, BNa.196=322, BMa.161, HCa.305, LN.135=291, BMd.225, Wmd.141, Ph.314, Ba.158, Hs.309, EDa.361, Hs.121, BNl.162, Hs.178, Hs.31, BMh.171, RPa.124, Hs.15, BMc.132, Hs.146, Hs.99, Hf.169, Hp.215, Hs.325, Hs.151, Hs.149, BMl.123, Hs.204, Pa.412, Sh.278, Ch.248, BEPa.66, RPa.200, Sa.158, B.151, Hp.187, Hs.168, Hw.442, A.346, J.247, N.168, W.185, L.285, BER.316, Hs.120.
Page (1) Hala. (2) Majid Hameq. [Z].

گویند بهشت و حور عین خواهد بود و آنجایی ناب و انگین خواهد بود
کرمای و معشوق برستم رواست چون عاقبت کار همین خواهد بود

They say "In Heaven Houris come to greet,
And rivers flow with honey pure and sweet."
'Tis meet we worship then our wife and wine,
For in the end with wife and wine we meet.

X. 45

508.—Hy.279, Sa.70, Hs.257, Sa.217, BNa.231, Sa.247, Pa.119, HCa.227, BMd.423, Wmd.338, Ph.225, Ba.367, Hs.318, EDa.364, BNl.163, Hs.288, BMh.176, RPa.289, Hs.147, Hs.100, Hf.170, Hp.223, Hs.304, Hs.132, Hs.144, BMl.113, Hs.206, Pa.450, Sh.298, Ch.249, BEPa.69, RPa.201, Sa.161, B.152, ALl.344, Hp.182, Hs.169, Hs.312, A.398, J.248, N.169, L.267, BER.150.

گویند بهشت و حوض و کونر باشد و آنجایی ناب و شهد و شکر باشد
بر کن نذیح باده و برستم نه نقدی ز هزار نسیه بهتر باشد

They say that Heaven has golden ruby parks,
And nectar streams with ever singing larks;
No thanks.—Just fill a jug of beer for me:—
A goat is more than thousand Paper Marks.

X. 46

782.—H_g.474, H_g.399, S_g.338, S_g.363, R_g.197, LN.220, BM_g.330, P_g.344, B_g.292, H_g.442, H_g.81, RP_g.282, P_g.430, B_g.486, C_g.322, H_g.343, ALL.402, H_g.581, A.375, J.368, L.495, BER.366.

کس غلذو جیم داند پده است ابدل ۷۷۰ کوکس که از آن جهان دهمده است ابدل
امید و هراس ما بچیز یست کزان جز نام نشانه که بدیده است ابدل

None ever saw the "Heaven" or the "Hell,"
And none has thence returned, so who can tell?
We hope and fear for places which forsooth
Are merely words, where none can ever dwell.

X. 87

884.—H_g.544, S_g.399, BD_g.127, S_g.351, U.189, BN_g.189, S_g.242, BN_g.151, R_g.236, BN_g.31, S_g.125, BN_g.330, LN.97, BM_g.182, P_g.431, B_g.403, H_g.343, S_g.105, H_g.393, RP_g.107, H_g.343, H_g.367, H_g.329, P_g.474, B_g.586, C_g.638, BEP_g.134, H_g.227, ALL.592, H_g.513, H_g.399, H_g.714, A.713, J.482, N.342, W.381, L.608, BER.686, H_g.799.

می خوردن و کرد مگر خان کردیدن ۸۶۴ به زانکه بزرگ زاهدی ورزیدن
گر مردم میخواند بد و زخ باشند پس روی بهشت کسی نه خواهد دیدن

Better to drink and dance with rosy fairs,
Than cheat the folk with doubtful pious wares;
Tho' drunkards, so they say, are doomed to hell,
To go to heaven with cheats who ever cares?

X. 88

886.—H_g.610, W_g.17, S_g.23, U.299, BN_g.199, R_g.264, S_g.79, BM_g.223, W_g.465, P_g.471, B_g.421, H_g.558, H_g.118, BN_g.400, BN_g.463, RP_g.119, BM_g.343, H_g.366, H_g.353, H_g.382, H_g.380, H_g.400, BM_g.379, H_g.348, P_g.163-592, C_g.672-671, L_g.429, B_g.305, ALL.619, H_g.329, H_g.352, H_g.750, A.754, J.466, N.355, W.397, LCR.635-1111, BER.1314, H_g.116.

788 (a).—P_g.408, B_g.410, H_g.550, BD_g.326, CAL_g.433, H_g.376, HG_g.394, ALL.617. Variation of 886.

ما نیم خریدار می گفته و نو ۸۸۶ وانکه فروشدند جنت بدو جو
کفی ز پس مرگ بکا خواهی رفت می پیش من آرو هر بکا خواهی دو

Word old or new is good to stock and use,
I long for Word, throw heaven as base refuse,
Ye ask me after death where I'd abide:—
Give me His Word and go to—where ye choose!

X. 89

229.—H₂664, BDa.151, Ss.210, Hs.343, Ss.344, BNh.351, U.217, BNh.227, Ss.472, BNh.48, Pz.201, LN.239, BMd.215, Wmd.276, Pz.557, Bz.511, Hs.649, BDh.401, Hs.224, BNh.454, BMh.526, RPa.207, BMh.589, Hm.407, Hs.455, HCs.371, Hs.417, Hs.461, BMh.414, Bb.550, Ch.748, BERPz.184, Ls.493, Bz.346, Hs.348, ALh.694, Hs.587, Hs.405, Hs.836, A.856, J.531, N.422, W.459, L.713, BERh.179, Hs.112=281.
Fog: 'Amr [M.N.].

چند آنکه نگاه میکنم هر سوئے ۹۹۹ از سبزه بهشت ست و ز کوزه جوئے
مهر اچو بهشت ست ز دوزخ کم کوئے بنشین به بهشت با بهشتی دوئے

Where'er I see I find His holy grace,
This lawn is heaven, His love is filled in space;
His kingdom comes in forest, do not mope,
Stay here in heaven with an angel face.

X. 91

251.—H₂143, Ss.153, Ss.37, Ss.245, BNh.29, Rz.63, Pz.44, BNh.32, BNh.129, BMh.105, LN.209+231, Wmd.1194, Hs.138, BDh.64, Hs.70, BNh.65, BMh.78, RPa.196, BERPz.75, Hm.65, Hs.65, Hs.94, Hs.37, HCs.205, Hs.31, Hs.49, LE.26, Hs.67, Bb.152, Ch.145, Ls.65, Bz.55, Hs.190, ALh.157, Hs.64, Hs.65, Hs.362, A.172, J.74, N.64, W.67, L.158, BERh.66.

مارا کو بند دوزخی باشد مست ۲۵۱ قولست خلاف و دل بزرآن توان بست
گر عاشقی مست دوزخی خواهد بود فرداینی بهشت همچون کف دست

They say "In hell will all the drunkards land"
Absurd! this cant will not to reason stand;
If love and drink would bring a man to hell,
Then heaven is vacant like an empty hand.

X. 91

249.—H₂79, BNh.27, Ws.13, Ss.18, BDh.34, Ss.163, Hs.322, Ss.321, BNh.236, Ss.65, U.81, BNh.37, Ss.354, BNh.36, Rz.62, Pz.45, Ss.13, BNh.325, HCs.310, LN.81, BMd.203, Wmd.165=166, Hs.136=140, BDh.67, Hs.184, BNh.56, BMh.140, RPa.54, BERPz.78, Hm.51, Hs.96, Hs.129, Hs.59, HCs.196, Hs.68, Hs.48, Hs.177, LE.55, Hs.50, Pz.453, Bb.57, Ch.505, BERPz.15, Ls.56, Bz.44, ALh.83, Hs.55, Hs.75, A.117, J.158, W.108, LCR.95=86, BERh.123, Hs.225.

گویند مرا بهشت با حور خوش ست ۲۴۹ من میگویم که آب انگور خوش است
این تقد بگیر و دست از آن سیه بدار کا و از دهل شنیدن از دور خوش ست

They tell "In Heaven angels come to greet!"
I say "The juice of Vine, in truth, is sweet."
Rely on cash, credits are bad assets,
We bear with drums when further far they beat.

X. 92

252.—H_z 277, Sb 134, Hs 303, Sd 362, BNa 300, U 193, Sa 397, BNa 309, HCa 290, LN 288, Ba 46, Hs 201, BDs 343, H 110, BNa 164, SNa 264, Hs 199, Hs 122, H_z 143, Pz 113, Ss 298, Ch 286, ALI 342, Hs 122, Hs 312, A 356, J 171, N 121, W 148, L 293, BER 234.

ایزد به بهشت وعده با ما می کرد ۳۰۰ پس در دوجهان حرام می داد که کرد
حوزه عرب اشتر شخصی پی کرد پیغمبر ما حرام می بروی کرد

The Lord in Heaven promised mead Divine,
Thus here or there when did he ban the wine?
Hamza an Arab lamed a camel once,
Our Prophet banned the wine for him, as fine.

X. 93

253.—H_z 174, Sa 116, BDs 38, Sb 202, Hs 246, Sd 246, BNa 253, Sa 81, U 57, BNa 42, Ss 173, BNa 3, Pz 62, BNa 261, HCa 224, LN 128, Wood 501, Hs 131, BDs 68, RPa 14, H 332, BNa 68, Hs 91, SNa 62, RPa 149, BER 117, BM 47, Hs 83, Hs 67, Hs 94, Hs 103, Hs 41, Hs 68, HCa 21, Hs 102, Hs 78, BM 77, Hs 85, Pz 471, BNa 183, Ch 183, BDs 40, RPa 309, L 86, B 74, BNa 23, Hs 333, ALI 194, Hs 83, Hs 94, Hs 193, A 209, J 106, N 93, W 85, L 189, BER 371.

من می خورم و مخالفان از چپ و راست ۳۰۱ گویند بخور باده که دین را اعداست
چون دانستم که می عدوی دین ست باقی بخورم خونِ عدو را که رواست

I drink my mead—but folk now intercede,
"Drink not this mead, 'tis foe of faith" they plead;
So wine is foe of faith! By God! I drink,
'Tis right to rid this world of foes of creed.

X. 94

407.—H_z 333, BNa 14, Sa 206, BM 154, Wood 164, Pz 181, Ba 123, Hs 273, BNa 208, Hs 230, SNa 227, BM 170, Hs 188, Hs 119, Hs 382, HCa 307, Hs 193, Hs 183, BM 174, Hs 211, Ch 368, RPa 236, L 202, ALI 280, Hs 264, Hs 365, A 412, L 351.

همی که بقدرت سرور و میسازد ۳۰۲ پیوسته همه کار عدوی می سازد
کفتی که فرابه کر مسلمان نبود آنرا تو تا کو که کدوی می سازد

The creature who above his level soared,
Is hated by his foes who raise their sword;
You say to deal in glass in faithless sin,
Then praise the rustic who will shape a gourd.

X. 95

511.—Hy.289, Sa.69, Sb.298, Sc.159, U.257, BNd.111, Sc.291, BNd.191, Pa.134, Pa.123, Sd.150, BNd.391, BMd.162, LN.142, BMd.217, Wbd.149, Ba.75, Hs.228, BDd.345, Hs.131, BNd.166, Hs.289, BMd.177, RPa.109, Hm.148, Hs.301, Hs.161, Hs.326, Hs.150, Hs.153, Hs.145, BMd.199, Hs.134, Pa.403, Ss.308, Ch.303, RPa.202, L.162, B.133, Hp.183, Hw.322, A.368, J.290, L.367, BERE.91, Hs.114, Page: Hala [Hs.].

گویند هر آنگاه که بار میزند ۱۱ زانان که بمیرند چنان برخیزند
ما بای و معشوق از آنیم مقیم بویا که بخرما چنان انگیزند

Anon! the pious people would advise,
That as we die we rise up fools or wise;
'Tis for this cause we keep with wife and wine,
For in the end with same we hope to rise.

X. 14

522.—Hy.249, Sa.100, Sb.237, Hs.280, Sd.280, BNd.247, Sc.154, U.182, BNd.113, Sc.231, BNd.209, Pa.95, Pa.132, Sd.126, BNd.288, BMd.163, LN.178, BMd.150, Wbd.74, Ba.33, Hs.186, Hs.158, BNd.187, Hs.189, BMd.196, RPa.180, BMd.150, Hm.167, Hs.158, Hs.182, Hs.127, Hs.242, Hs.120, Hs.86, Hs.172, Hs.163, BMd.134, Hs.143, Pa.146, Ss.260, Ch.270, BERE.82, RPa.260, L.180, Hs.323, AL.271, Hp.202, Hs.181, Hw.282, A.328, J.267, N.191, W.196, L.267, BERE.93, Hs.702.

من باده بجام بکنی خواهم کرد سر خود را بدو جام می نهی خواهم کرد
اول سه طلاق عقل و دین خواهم گفت پس دختر دزدان را دین خواهم کرد

I unite bowl and wine my heart and head,
By drinking twain I shall be overfed;
I then divorce my Faith and Wisdom thrice,
And then the daughter of the Vine I wed.

X. 17

526.—Hy.226, BDd.78, Sb.212, Hs.266, Sd.266, BNd.273, Sc.150, BNd.90, Sc.182, BNd.50, Pa.131, Sd.97, BNd.282, BMd.199, HCa.254, LN.237, BMd.267, Wbd.73, Pa.228, Ba.174, Hs.324, Hs.289, BNd.186, Hs.188, BMd.195, RPa.240, Hs.247, BMd.149, Hm.166, Hs.196, Hs.181, Hs.228, Hs.398, HCa.85, Hs.171, Hs.162, BMd.132, Pa.480, Sd.237, Ch.258, Ls.179, AL.247, Hp.201, Hs.180, Hw.259, A.304, J.266, N.180, W.199, L.243, BERE.299.

می گر چه حرامست ولی تا که خورد ۱۶ وانگاه چه مقدار ذکر با که خورد
هرگاه که این چهار شرط آید راست پس می بجز از مردم دانا که خورد

Tho' wine is forbid, Yea! but who should take?
How much again with whom or for whose sake?
These four essentials when are brought in square,
Who drink? The wise with reason wide awake!

X. 18

728.—Hr.301, Ss.296, BMs.223, Wms.1367, Ps.370, Ba.315, Hs.470, BDs.265, BMs.351, BMs.403, BMs.292, Hs.303, Hs.278, Hs.311, HCs.289, Hs.393, Hs.337, LE.83, Hs.325, Sh.134, Cs.609, BERS.140, Ls.362, Bz.246, ALI.543, Hs.449, Hs.277, Hs.641, A.662, J.306, N.278, W.328, L.553.

تا چند ملامت کنی ای زاهد خام ۳۰۳ ما رند خرابی و مستم مدام
تو در غم تسبیح ریا و تلیس مایای و مطریم و معشوقه بکام

How long, O raw devotee! wilt thou chide?

That we are wrecked, and ever in dreams abide?

Thou hast to count thy beads and show thy gowns,

While we have Him in heart, and Holy bride.

X. 99

774.—Hr.489, Hs.227, Ss.227, BMs.225, BMs.181, Ss.166, Ps.228, BMs.243, HCs.214, BMs.152, Wms.140, Ps.305, Ba.342, Hs.489, BDs.271, BMs.321, BMs.411, BMs.274, Hs.278, HCs.330, HCs.269, Hs.310, Hs.310, BMs.309, Hs.304, Ps.449, Bz.499, Cs.504, BERS.125, RPs.313, Ls.392, Bz.220, Hs.295, ALI.506, Hs.423, Hs.600, A.619, L.311, Hs.366.

گفتم که دگر باد گلگون نخورم ۷۷۶ می خونِ دزافست دگر خونِ نخورم
بر خردم گفت بجد می گوئی گفتم که مزاج میبکم چون نخورم

I said "I would not drink red wine again!

'Tis blood of vine—from murders I refrain"

The Rector said "You say this by His word!"

I said "I joked, for ever I abstain!"

X. 100

791.—Hr.506, Ws.9, Ss.12, Ss.8, Ss.306, BMs.240, Ss.229, Ps.51, BMs.240, BERS.328, Wms.362, Ps.408, Ba.345, Hs.492, BDs.274, Hs.390, BMs.332, BMs.378, BMs.266, Hs.286, Hs.301, Hs.339, HCs.276, Hs.317, Hs.318, Hs.303, Ps.498, Cs.514, Bz.514, Cs.591, BERS.190, RPs.321, Ls.344, Bz.228, Hs.304, Hs.491, Hs.300, Hs.663, A.619, J.400, N.301, W.337, L.328.

Pap. (1) Hala [Lucknow]. (2) Amsat [Z].

من باده خورم ولیک مستی نکم ۷۹۱ الا بقدح دواز دستی نکم
دانی غرضم ز می پرستی چه بود تا هجو تو خویشتن پرستی نکم

Enraptured or drunk I don't create a scene,

I grasp my cup or heart, 'tis not obscene;

I worship wine or love, because like you,

I hate to worship pride and haughty mien.

X. 101

806.—Ws.37, Ss.88, BMs.253, BMs.253, Ps.412, Ba.351, Hs.498, Cs.546, ALI.332, Hs.627, A.601=650, L.540, BERS.160. Pap. Sami [Rough 176].

هر چند که می خلاف دین است و رهم ۸۰۰ از خوردن می می کشاید گره
دانی که به می بر است چنین شریم تا یوکه ز خویشتن دمی باز رهم

Despite the fact that wine is banned by creed,

I long to taste it, cure for sores I need;

I do adore it, would you know the cause?

So that from bloated pride I may be freed.

X. 102

861.—Hy.569, Ha.298, Sd.258, BNB.261, U.169, Ra.212, BNB.270, HCa.247, BMd.162, Wbod.106, Pb.449, Ba.399, Hs.336, BNL371, BMb.445, BMa.313, Hm.327, Hf.337, Hg.364, Ha.358, Hs.358, Hc.338, Pa.468, Bb.372, Ch.644, Ia.393, B.271, Hf.331, ALL.37, Hp.489, Ha.338, Hw.699, A.308, J.447, N.339, W.378, L.593, Hs.380.
For: Kamal Janah [MS. 1030 H].

گویند مرا که می بنویس دکتر ازین ۱۶۸ آخر بچه عذو بر نداری سر ازین
 عذو دم رخ یار و باد صبح دم ست اتصاف بده چه عذو روشن تر ازین

They tell me not to drink so deep—the cheek!
 They ask my reasons, aye my motives seek!
 My grounds are Beloved's face and song of Dawn.
 "Drink deep but taste not" thus a sage would speak!

X. 189

924.—Hy.646, U.242, BNB.110, BMd.124, Wbod.262, Pb.503, Ba.453, Hs.590, BDc.311, BN.421, BMb.485, BMa.357, Hm.373, Hg.599, HCa.383, Ha.400, Hs.411, BMf.315, Ch.719, Ia.442, B.393, ALL.651, Hp.342, Hw.785, A.787, L.667, Hs.121.
Reply to 589.

گویند حشیش بهر دل تنگی به ۹۲۴ و ز جام شراب و قلع چنگی به
 در مذہب کاملان چنین ماند راست یک قطره می زخون صد بکی به

They say "Hashish is good for men in need,
 "'Tis more than wine and tunes of flute and reed;"
 But perfect men observe the wholesome rule:
 "Do kill these men than spill a drop of mead."

X. 194

1049.—Hy.716, Ha.238, Sd.238, BNB.237, U.170, B.308, Ra.304, BNB.250, HCa.238, LN.251, BMd.163, Wbod.283, Pb.567, Ba.345, Hs.482, Sp.97, BDc.372, BNL.656, BMb.549, BPa.238, Hm.429, Hf.491, Hs.476, Pa.593, Bb.471, Ch.787, Ia.510, B.383, Hd.209, ALL.703, Hp.604, Hs.490, Hw.511, A.891, J.352, N.443, LCR.740=1177, Hs.351.

گویند بخوردی که بلا کش باشی ۱۰۴۹ در روز مکهکات در آتش باشی
 این ست و لے زهر دو عالم بهتر این بکنده کو شراب سرخوش باشی

They tell me not to drink for wine is dire,
 And worse than laving in infernal fire;
 This is the truth: But for the wink you live
 'Tis meet with wine you shake your "Self" O sire.

X. 195

235.—Hy.146, BN.26, Sa.99, BMa.34, Wbd.65, Pb.136, Hb.127, BDa.106, BN.106, Hb.140, BMa.312, BEPa.146, BMa.71, Hm.103, Hs.35, Hf.89, Hp.92, Hb.166, HCa.38, Hs.89, Hs.94, Hs.104, Bb.153, Ch.146=197, RPa.167, Ls.104, Bb.39, ALL.198, Hp.128, Hs.89, Hs.163, A.173, J.103, N.88, W.92, L.158.

فاسق خوانند مردمانم پیوست ۲۳۵ من بیکتم خیالشان این که چه هست

بر من در خلافِ شرع ای اهلِ صلاح جز خمر و لواط و زنا برم چه است

They call me "Sinner," Sir! thus they opine,
I'm sinless Sir! see how they think in fine;
And can they ever name against our creed
What sins I indulged in, save lust and wine?

X. 184

720.—Hy.504, Sa.34, Sb.40, Hs.160, Sd.160, BNb.158, Sa.305, U.19, BNd.179, Sa.296, Ra.206, Sf.103, BMa.342, HCa.152, LN.234, BMd.43, Wbd.210, Pb.332, Ba.301, Hb.454, Sp.16, BDa.277, BN.391, BMb.378, RPa.302, Hs.24, BMa.265, Hm.285, Hf.264, Hp.298, HCa.275, Hs.316, Hs.317, Hs.20, Hs.308, Bb.512, Ch.590, BEBa.129, RPa.320, Ls.340=375, B.227, Hd.597, ALL.523, Hp.480, Hs.263, Hs.613, A.633, J.362, N.264, W.307, L.326, BEPl.17, Hs.42.

ای مفتی شهر از تو پرکار ترم ۷۲۰ با این همه مستی از تو هشیاد ترم
نوخون کسان خوری و ماخون دزان انصاف بده کدام خونخوار ترم

I labour hard, O mayor! more than thee,
With drink in me far sober I can be;
I fleece my lambs, but thou these honest folk,
On whom then comes the curse, on thee or me?

X. 187

841.—Hy.585, U.193, BNd.194, BMd.184, Sp.506, Bb.587, Ch.661, Hs.715, A.716, L.609, Hs.209.

دانی که چراست توبه ناکردن من احد زیرا که حرام نیست می خوردن من
بر اهلِ مجازست بتحقیق حرام می خوردن اهلِ داز دزد کردن من

Thou knowest why I never eschew wine,
Because my wine is not so banned as thine;
For worldly goodlies wine is banned of course,
For wine which mystics drink, I pay the fine!

X. 188

911.—Pa.19, Hy.414, BN.15, Sa.247, Wbd.411, Pb.288, Ba.213, Hb.385, BN.176, BMb.325, BMa.298, HCa.211, Hs.264, Hs.264, BMd.241, Pb.149, Bb.425, RPa.293, Ls.283, Bb.177, ALL.494, Hp.359, Hs.527, A.503, L.437.

ای مرد خردمند بگو تر بر خیز ۹۱۱ وان کودک خاک بیز را بنگر نیز
وانگاه بگوش که بغفلت بی بر مغر میر کقیباد و چشم پرور

Look up, O Sage! don't merely catechise,
And stop that lad from cramming earthly lies;
For names of rotten kings and distant stars
Have swept his brain and dimmed his dreaming eyes.

X. 189

170.—Hs.204, Sa.108, Sc.91, Pb.111, Hs.109, BDs.120, BNs.120, BMs.135, BBRs.184, BMs.100, Hms.114, Hs.44, Hs.81, HCs.51, Hs.125, Hs.106, BMRs.62, Hs.115, Ps.308, Bs.214, Ch.214, RPs.174, Is.121, R.102, Hs.234, ALL.234, Hw.229, A.233, L.230. *Page: Shah Shajā [T. G. Rampa 42].*

دو مجلسِ دوس سازِ مستی بستی است ۱۰۰ نے چنگ و نه ای و نه دلم دردست است
و ندان همه ترک می پرستی کردند جز بحسب شهر که دایم مست است

In learned circles life is vapid, stale,
No harp or flute is there, no heart is hale;
I see the drunkards now eschew their wine,
Save censor, who with pride patrols his jail.

X. 110

819.—Hs.366, BNs.95, Ss.40, BMRs.129, Wms.132, Ps.218, Bs.162, Hs.313, BDs.380, Hs.273, Bhs.378, Ch.340, ALL.386, Hw.357, A.446, L.385.

گویند که مرد را هنر میاید ۱۰۰ یا نسبت عالی پسر میاید
امروز چنین شده است در نوبت ما کین هاشم هیچ نسبت زر میاید

They say we should some trade or art uphold,
Or title, ranks or pedigrees unfold;
But now the things have changed, for in our times,
Men do not want these honours but your gold.

X. 111

828.—Hs.338, BMRs. Ws.16, BDs.75, Ss.191, Ss.212, BNs.100, Ss.306, BNs.180, Rs.141, Ss.62, BMRs.324, BMRs.136, LN.185, BMRs.282, Wms.438, Ps.234, Bs.180, Hs.330, Ss.119, Hs.308, BMRs.213, Hs.240, Hs.30, BMRs.236, BMRs.173, Hms.193, Hs.183, Hs.231, Hs.248, HCs.112, Hs.198, Hs.188, BMRs.188, Hs.164, Ps.478, Bs.357, Ch.373, RPs.241, Is.207, Hs.319, ALL.286, Hs.260, Hs.182, Hs.1090, A.417, J.266, N.182, W.197, L.356, BBRs.114.

Page: (1) Sirej ud Dîn Qasrî [A.K.]; (2) Tadh Amali [Z].

من می خورم و هر که چو من اهل بود ۲۰۰ می خوردن من بزد اوسهل بود
می خوردن من حق زائل میدانست گوی تخورم علم خدا جهل بود

I love Him, so the worthy ones who wot,
With them to love is easier than not;
He knew me first, I loved and I conceived,
Science Divine, unless I love, will rot.

X. 112

347.—Hq.202, Pb.150, Ba.90, Hb.243, BNL214, Hm.194, Hf.117, Ha.199, He.165, Bb.280, Cb.374, Hp.293, Hs.117, Hw.268, A.310, J.173, N.116, W.144, L.249.
Rep. in 529. Fag: Nasir Tusi [Z].

ای آنکه گم به بُرد تو سهل بود مگر این نکته نگریخت آنکه اراهل بود
علم ازلی. عِلّت عصیان کردن بُرد عَقلاً زِ غایتِ جهل بود

You say that sin is innate. Not at all,
Such formulae the wise do not forestall;
To think that Source of Knowledge fostered sins—
Results in "gross absurd" as wise men call.

X. 113

On Fasts and Prayers.

473.—Hq.348, Sb.308, Hs.351, Sd.355, BNB.357, Sa.210, Sc.473, BNB.348, BML.114, LN.295, BML.229, Wbd.143, Pb.257, Sa.151, Hs.302, BDB.66=178, Hf.267, BNL.179, Hb.298, BMB.187, RPa.268, BML.145, Hm.162, Hs.110, Hf.163, Hg.210, Hb.269, Hf.111, HCB.81, Hs.167, Hs.158, BML.137, Hs.219, Pa.403, Bb.367, Cb.320, BBR.81, RPa.296, Sd.173, Hf.367, ALL.368, Hp.197, Hs.162, Hw.339, A.427, J.240, N.162, W.180, L.366, BBR.304, Hs.123.

طبعم نیاز و روزه چون مایل شد مگر گفتم که مراد تکمیل حاصل شد
افسوس که آن وضو بیاد می‌شکست و آن روزه به نیم جرعه می‌باطل شد

In ways of fast and prayers I was cast,
I thought that I had reached my goal at last;
Alas! a wind—and ablutions were foiled—
Alas! a sip of wine could break the fast!

X. 114

248.—Hq.36, Sa.32, Hs.175, Sd.173, BNB.173, Sc.62, Sc.127, BNB.99, Pa.61, Pa.50, Sd.64, BNB.210, HCB.167, LN.173, BML.319, Hs.159, BDB.68, Hf.28, BNL.68, Hb.103, BMB.77, RPa.213, BBR.81, BML.32, Hm.62, Hf.66, Hg.95, Hb.28, Hf.61, HCB.1, Hs.70, Hf.60, BML.60, Hs.69, Pa.460, Bb.46, Cb.20, RPa.95, Sd.68, Ss.56, Hf.320, ALL.50, Hp.67, Hs.66, Hw.133, A.66, J.73, N.65, W.68, L.51, BBR.74.

گویند که می‌بماید شعبان نه رواست مگر منم ز جیب که آن ماه خاص خداست
شعبان و رجب ماه خدا بند و رسول مایه رمضان خودم کان خامه ماست

In Sha'aban some folk refrain from wine,
And so in Rajab known as month Divine;
These months for Lord and Prophet they have marked,
Now wine of Ramadān is wholly mine.

X. 115

509.—H_g304, S_g306, S_g207, U₂₄₄, BN_g296, S_g412, R_g109, S_g135, BN_g347, BER_g303, BM_g155, LN_g189, BM_g226, W_g4132, F_g216, S_g360, H_g331, S_g116, H_g316, BN_g209, H_g238, BM_g232, R_g224, BM_g171, H_g189, H_g173, H_g217, H_g308, H_g122, H_g108, H_g194, H_g184, BM_g176, H_g139, F_g443, S_g353, C_g309, BER_g372, R_g237, L_g209, BN_g59, H_g130, ALL_g281, H_g285, H_g172, H_g386, A_g413, J_g256, N_g172, W_g188, L_g352, H_g104=123.
Page: Jald'ol Din Jald' [R.S.].

گویند که ماه رمضان گشت پذیرد . . . من بعد بگرد باده نتوان کردید
دو آنر شعبان بخورم چندان می کافد رمضان مست یاشم تا عهد

Some say ere Lent, Ash Wedn'sday comes in sight,
To stay in taverns then cannot be right;
In Shrove-tide so much whisky I will quaff
That I go drunk in Lent till Easter night.

X. 114

47.—H_g103, BM_g75, BER_g113, H_g167, H_g156, H_g93, R_g247, ALL_g181, H_g109, H_g67, H_g215, J_g76, N_g66, W_g66, W_g68, CR_g79. 'Oshid Zangad' [H_g].

آمد رمضان و موسم باده برفت . . . دوری تاب و رانح ساده برفت
هر باده که داشتیم ناخورده بماند هر فجه که باقیم ناکنده برفت

The fasts have come! for wine we cannot call,
Nor hide in Parks, nor glance at Gaiety Hall;
Our cellars locked, alas! the dainty girls
Unkissed they go, and leave us once for all.

X. 117

793.—H_g511, H_g350, S_g349, BN_g336, S_g474, BN_g342, LN_g291, BM_g442, H_g398, S_g353, H_g264, R_g263, H_g306, F_g506, S_g319, C_g540, H_g309, H_g618, A_g440, J_g405, N_g306, W_g342, L_g333, BER_g240, H_g282.

من در رمضان روزه اگر میخوردم ۹۳ تاخن نه بری که باخبر میخوردم
از محبت روزه روز من چون شب بود پنداشته بودم که مهر میخوردم

In days of Lent you catch me eating meat,
But not that our tenets I should defeat;
These fasts have weakened me to such extent,
I thought it was the Easter feast I eat.

X. 118

818.—H_g513, H_g549, S_g348, BN_g335, S_g172, U_g216, S_g473, R_g27, BN_g396, BM_g214, F_g215, S_g181, H_g331, BN_g238, H_g275, BM_g260, R_g190, BM_g198, H_g216, H_g137, H_g234, H_g247, H_g136, H_g231, H_g202, BM_g208, H_g180, F_g492, S_g333, C_g399, R_g218, L_g227, H_g192, H_g283, H_g400, A_g392, L_g331, H_g111.

ماه رمضان چنانکه امسال آمد ۹۸ برای خرد بندگران حال آمد
ای بار خدای خلق را غافل ساز چندانکه گمان کنند شوال آمد

This year the Lent has come in longer train,
So revellers feel themselves as tied in chain.
O God! suspend the senses of these folk,
That they may think 'tis Easter Feast again.

X. 119

517.—BDa.158, BNd.147, WMed.227, Hw.1004, W.218, CR.928=1205.

ماه رمضان رفت و شوال آمد
هنگام نشاط و عیش و تنال آمد
آمد که آنکه خیمها اندر دوش
کویند که پست پست حال آمد

Avant the fasts! let only feast remain,
When joy and pleasure we have in the main;
This is the time when all concordant souls,
Bring grace and bliss and happiness in chain.

X. 120

789.—Hy.303, BDa.115, Sb.146, Ha.348, Sa.347, BNa.334, BNd.167, Sa.346, BNa.603, Ra.222, BNa.340, LN.89, BMd.279, WMed.101, Pa.382, Ba.328, Ha.473, Hs.30, BNa.304, BMd.304, Hm.318, Hf.285, Hg.320, HCd.303, Ha.347, Hs.350, Hs.323, Pa.314, BNa.318, Ch.422, BERN.148, Ia.377, Bz.259, BNa.77, Hd.363, ALI.534, Hp.403, Ha.284, Hw.607, A.659, J.383, N.283, W.325, L.512, BERN.208.

در مسجد اگر چه با نیاز آمده ایم
هنگام حفا که نه از چرخ باز آمده ایم
زیجا دوزی مجادۀ دزدیدیم
آن کبته شد دست باز آمده ایم

We come to Church, and in our humble way,
To tell the truth, we come here not to pray;
The hats we wear are those we stole from hence,
They're out of fashion, so we come to-day.

X. 121

889.—BMd.287, Hf.210, Pa.317, Bz.422, Hg.314, Hs.309, Hw.500, J.308, N.210, W.251, CR.1025.

دلنگ شوی بکجو کے بنگ خود
باید منی بادۀ گلرنگ خود
صوفی شدہ این خودی آن خودی
در خود تو سنگست و بسک خود

Your heart is sore, then drink a grain of Bhang,
Or pint of beer—and sing the song we sang.
You think them nauseous, Friar! keep your taste,
Then stone will cure you, stone, your pate, and bang!

X. 122

A Rebuke.

1044.—TK.3, Hy.467, Ka.7, Wa.20, Sa.57, BDa.156, Sb.7 and 36, Sa.325, U.228, BNd.265, BNa.14+174, Ra.321, Pa.198, Sf.93, LN.200, BMd.207, WMed.440+526, Pa.389, Ba.347, Hs.684, BNd.442, BMd.508, RPa.98, BNa.376, Hm.396, Hf.433, HCd.358, Ha.425, Ha.438, BMd.388, Hs.373, Pa.408, Ch.736, Ia.473, Bz.334, Hd.273, ALI.677, Hp.374, Hs.402, Hw.613, A.807, J.333, N.447, W.478, L.694, BERN.155, Ha.227.

کز آنکه بدست اندازی دو منے ۱۰۰ می خود تو پیر محفل و هر انجمن
کالکس که چنان کرد فراموش دارد از سبقت چون تو بے و دیش چونے

Could you but find a cask of wine somewhere,
Then drink you may at every public fair;
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

X. 123

1838.—Hs.681, 58,164, Hs.79, Hs.428, Hs.113, Rp.23, Hs.427, Hs.854, A.852, 1548, N.441, W.473, L.709.

شیخے زن فاحشه گفتا منی هم. هر لحظه بدام دگرے باستی
گفتا شیخا هرا نیجه کوئی هم. اما تو چنانچه می تانی هستی؟

Thus spake a parson to a country whore:
"With all your arts you seem an awful bore."
"I am, O Sire, as you describe" said she,
"But are you what you show, or less or more?"

X. 124

341.—Hs.112, Hs.358, Hs.144, Hs.229, Hs.112, Hs.490, J.166, N.111, W.141, CR.593. *Parv. Afdal* [157].

افسوس که کار بخت خامان دانند و اسباب تمام تا تمامان دانند
چشم خوش ترکان که تماشایی دست ملکیست که شاکر دوغلامان دانند

Unripe, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit;
The Turkish lady's glance, a sport for hearts,
Is won by lackies, slaves who follow suit!

X. 125

788.—Hs.342, Hs.305, Sd.305, BNa.104, U.37, Ss.78, Pa.234, HCs.500, LN.108, BM.4393, Ws.4389=378, Pl.404, Ba.361, Hs.490, Ss.27, BDa.267, BNa.340, BNa.416, Rp.34, Hs.36, BNa.300, Hs.314, Hs.302, Hs.337, HCs.301, Hs.354, Hs.346, Hs.88, BNa.300, BNa.343, Ch.619, Is.371, Is.233, Hs.417, ALI.352, Hs.458, Hs.301, Hs.630, A.673, J.481, N.302, W.338, L.366, Hs.38=247.

عزم هستی که بانو گویم يك دم دهه کز اول کار خود چه بود است آدم
معت زده سرشته از کل غم بکچند جهان بخورد و برداشت قدم

To thee my friend a secret I confide,
That as from first how Adam did abide;
A sorry hack, a mould of clay and grief,
Who tasted world awhile, and went astride.

X. 126

869.—Hs.377, Hs.352, Sd.351, BNa.308, Ss.343, BNa.35, Ss.12, BNa.349, LN.198, BM.4272, Ws.4313=518, Pl.451, Ba.401, Hs.538, BDa.300, BNa.441, Rp.113, Hs.136, Hs.366, Pa.465, BNa.379, Ch.636, ALI.585, Hs.393, Hs.707, A.708, 1446, N.338, W.377, L.601, BEH.50.

گلویت دو آسمان و دامش پروین دهه يك گاودگر نهفته در زیر زمین
چشم خردت کشای چون اهل یقین زیر و زیر دو گاو مشتغ خربین

They spy a Ram and Bull as in the sky,
And say a Bull has lifted earth on high;
And so profound in learning they propound!
Between two bulls these asses you decry.

X. 127

888.—H_g442, H_a368, S₄367, S_c491, BM450, W^{ind}263, P_h407, R_a427, H_b364, BD4332, BN4423, BM4467, BM4399, H_u377, H_a402, H_b414, Ch711, L_a447, B₃313, H_d403, AL1653, H_g343, H_w786, A788, J483, W423, L668.

ای رفته و باز آمده و خُم گشته ۸۹۸ نامت ز میانِ مردمان کُم گشته

تاغین مه جمع آمده و سُم گشته ریش از پس کون آمده و دُم گشته

O you who went and now return as stale,
To men you seem a sorry fairy tale;
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail.

X. 128

941.—H_g711, BN121, S_b213, H_a370, S₄369, S_c493, BN457, R_a288, LN186, BM4298, W^{ind}483, B₃461, H_b619, BD4364, H_u31, BN4471, BM4398, RP4120, H_u424, H_d382, H_g414, H_b411, P_h138, S_b667, Ch761, AL1697, H_a381, H_w899, A886, N363, LCR743=1134=1067, BER1211, H_a126.

از دور بدید آمد ناپاک تنے ۹۴۱ وز دودِ جهنم بہ تشی پورھے

بشکت صراحیم کہ عرش کم باد وانکہ جو میع لطیف و مردے جوئے

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit;
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!

X. 129

767.—H_g463, S_b32, BM4363, B₃466, RP445, H_g463, H_w395, A614, L306.

شد دعویٰ دوستی دینِ دیرِ حرام ۷۶۷ آفتِ زکِہِ مردَمی بکا دوستِ کدام

دامنِ زعمہ کشیدنِ اولیٰ باشد از دورِ جہرِ یکے سلامِ ست و کلام

Friendship, the book proscribed, we should not hold,
"Affection"—"Valour," "Friend" are myths of old;
'Tis meet to keep aloof from all in world,
Adieu from far Miss Pearl and Mister Gold.

X. 130

812.—H_g505, S_a66, S_b214, H_a213, S₄255, BN4262, S_c307, U71, BN4373, S_c283, R_a298, B₃32, BN4302, BM4245, H_g4246, LN247, W^{ind}486, P_h417, B₃363, H_b503, S_g46, BD4275, BN4333, BM4380, RP4198, BM4267, H_u287, H_d313, H_g348, H_u277, H_a318, H_u319, H_a311, P_h569, B₃313, Ch392, RP4322, L_a348, B₃328, AL1321, H_g432, H_a314, H_w614, A604, J422, N315, W347, L527.
Page Ashraf Khamisi [H_u].

بکست بمصحفیم و یکدست بجام ۸۱۲ کہ مردِ حلالم و کہے مردِ حرام

مائمِ دینِ گنبدِ فیروزہ قام نے کافرِ مطلق نہ مسلمانِ تمام

Our left hand holds the scriptures, wine the right,
We preach His Love, but often drink and fight;
We are within this dome nor black nor white,
Nor heathens quite nor yet believers quite.

X. 131

441.—Hq.355, BNa.117, Sd.34, Pb.188, Ba.131, Hb.281, Pc.284, Ch.318, ALL.176, Hw.347, A.434, L.373, Ha.91.

دشمن که مرا همیشه بد می بیند / مهم حقا که نه از روی خرد می بیند
در آئینه درون خود مینگرد / آن صورت مرده رنگ خود می بیند

My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

X. 112

787.—Hq.356, Wbod.105, Pb.383, Ba.327, Hb.474, BCh.294, BNa.363, BMB.423, HJ.17, BMe.309, Hm.323, Hg.321, Ha.343, Hs.353, Pa.363, Bk.359, Ch.569, Ls.384, B.264, ALL.366, Hq.468, Hw.464, A.687, W.350, L.580, S. Rempt. 19.
Page: Abul Hasan Ali Nadwi (M.F.). (2) Adab (327).

دشمن بغلط گفت که من فلسفیم / ایزد داد که آنچه او گفت نیم
لیکن چو دین غم آشیان آمده ام / آخر کم از آنکه من بدانم که نیم

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

X. 113

725.—Hq.486, Ss.302, BMe.239, Wbod.137, Pb.366, Hb.466, HJ.221, BNa.334, BMB.369, BMe.271, Hm.275, HJ.272, HCh.286, Hs.306, Hk.308, BML.292, Bk.497, Ch.381, BERN.122, Ls.330, B.218, Hs.363, ALL.303, Hq.423, Ha.271, Hw.398, A.616, J.370, N.272, W.313, LCR.308=1071, BERN.273.

بر خود در کام و آرزو برستم / وز منت هرقا کس و کس و رستم
گر صوفی مسجدم و گر داعی دیر / من دامن و او چنانکه هستم هستم

I bang the door on face of lust and greed,
And thus from earls or churls, remain I freed!
Were I to care for Mosque or Church or Shrine,
He knows and I, His writ my heart would read.

X. 114

780.—Ss.59, Hs.289, Sd.289, Ss.301, Ss.195, Pa.230, Pa.175, BNa.301, BMB.232, HCh.276, Wbod.176, Ba.344, BNa.318, BMB.268, RPa.189, BMe.220, Hm.274, Hq.312, HCh.285, Hs.305, Hs.306, BML.291, Hs.288, Pa.494, Ch.580, RPa.311, Ls.328, B.216, Hs.312, ALL.302, Hq.419, Hw.596, A.615, L.307.
Page: (1) Abul Hasan Ali Nadwi (M.F.). (2) Adab (327).

گویند مرا که می پرستم هستم / ده گویند مرا عارف و مستم هستم
در ظاهر من نگاه بسیاد مکن / کلندر باطن چنانکه هستم هستم

Some call me "Wine Bibber" by name,—I be,
Some call me "Mystic sage" of fame,—I be,
Ye need not scan my outward aspects so,
For in my heart I am the same—I be.

X. 115

774:—Hy.519, Ha.295, S.1268, BN.267, S.106, Ra.266, HCa.279, WInd.98, Pb.397, Ba.354, BN.337, BM.298, Ha.311, HJ.297, Hg.313, HCa.299, Ha.333, Hs.342, BM.298, Hs.342, Ch.616, SER.144, Is.368, Hs.252, HJ.375, AL.595, Hg.456, Ha.296, Hw.647, A.670, J.396, N.297, W.334, L.503.
Fags. Add. [Hs.] [328].

کرم ز من زنی مغانه منم هستم همه در کافر و کبر و بت رستم هستم
هر طائفه بن گمانے دارد من زان خودم چنانچه هستم هستم

If I am drunk with Magi's wine, I am,
Or votary from heathen shrine, I am;
Let each suspect me I am this or that—
I am what I am, I am mine, I am.

X. 114

772:—BN.483, HJ.448, Hw.628. Fags. Add. [111].

کر سخت شوم چو سنگ پردازندم همه در نرم شوم چو نرم بگذازندم
کر کج نسوم بخود کشندم چو کمان در راست دوم چو تیرا ندازندم

When hard as stone, they tried to kick and spurn,
When soft as wax they only made me burn;
When wry they bent me to a cracking bow,
Now straight and flung as dart, I won't return.

X. 117

818:—WInd.368, Pb.230, Ba.176, Hs.326, RPs.110, HJ.177, Hs.216, BM.213, Hs.290, Ch.357, HJ.373, Hs.370, A.286, CR.965, SER.1340.
Fags. Hakh. 'Isa' [R.S.].

ما را چه از آنچه هر کس بد گوید ۱۰۰ عیسی که نباشد او یکی صد گوید
ما آنچه ایم و هر که در ما نگرَد هر یک و بدی که گوید از خود گوید

What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas;
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees.

X. 118

828 (a):—Hy.647, S.317, BM.259, WInd.468, Pb.304, Ba.434, Hs.391, BCh.345, RPs.106, BN.407, BM.493, HJ.89, BM.37, HJ.376, Hg.403, Hs.203, BM.364, Ps.512, Hs.626, RPs.28, Is.451, HJ.99, AL.660, Hg.553, Hs.375, Hw.794, A.793, N.379, W.423, L.673, BN.471. Fags. (1) Abu Sa'ad [Lahore Text]. (2) Ba. Sina [H.A.] [R.S.].

ما هم بطلب تو نوالا کرده ۱۲۰ و ز طاعت و معصیت نبرا کرده
آنجا که عنایت تو باشد باشد ناکرده چو کرده کرده چون ناکرده

We shelter in Thy grace and feel atoned,
From far at sins and merits we have stoned;
For those who gain Thy grace, acquire with ease
Merits unsought and get their faults condoned.

X. 119

801.—Pb.505, Ba.455, Hs.392, BDe.339, RPe.109, Hf.359, Hp.401, BMf.365, Ck.356=711, Ia.452, H4.56, ALL.659, Hp.534, Hs.359, A.796, J.472, N.361, W.406, L.676, BNs.472.

Reply to 925 (a). (1) *Abu Sa'īd* [Z]. (2) *Nasir ud Din Tusi* [Hs.]. (3) *Aḥmad* [388].

ای نیک نکرد و بدیها کرده
بر غصه مکن تکیه که هرگز نه بود
و انگه بطلب حق نولاً کرده
نا کرده چو کرده و نکرد کرده

O you avoided good and practised ill,
And yet on Grace Divine recline you still!
Rely not on His grace. Reap what you sow.
Unseen will never grow, nor sown is nil.

X. 140

'Omar refuses to speak.

764.—Hf.512, Hs.158, S4.158, BNs.156, Rs.223, BNs.180, HCs.150, LN.280, BMd.254, RPe.286, Hf.291, Pz.379, Bz.520, Ck.544, Ia.371, ALL.525, Hp.476, Hs.290, Hs.620, A.641, J.391, N.291, W.391, L.534.

زین گونه که من کار جهان می بینم همه
سجده بفرجه در می نگرم
عالم همه دایگان بر آن می بینم
ناکامی خویشی در آن می بینم

I see this world and all her wild affairs,
And find all creatures full of useless cares;
Alas! thro' ev'ry door I try to peep
I find dejection waits for me, and stares.

X. 141

614.—Hf.410, Hs.28, S4.28, BNs.28, Ss.252, U.20, BNd.2, Ss.23, Rs.171, BNs.30, LN.25, BMd.44, Wbcd.410, Pb.295, Ba.242, Hs.392, Sp.17, BNs.281, BMs.312, RPe.301, Hf.71, BMs.244, Hf.225, HCs.228, Hs.269, Hs.267, Hs.21, BMf.246, Pz.291, Bz.421, Ck.454, RPe.298, Ia.286, Bz.180, H4.456, ALL.495, Hp.345, Hs.224, Hs.505, A.495, J.321, N.225, W.264, L.429, Hs.49, BNs.494, BDe.134.

Page: (1) *Aḥmad* [Hf.]. (2) *'Abdallāh Anṣārī*. (3) *'Anar* [Dardas]. (4) *Md. Husain Khan*, [Z]. (5) *Varī Rāzī Dīva* [M.L.].

بازے بودم پریدم از عالم را از ۶۱۴
این جا چو نیاتم کسی حرم را از
بویا که برم دمی نفسی بغواز
زان در که درآمد برون رقم باز

A swan I was, I flew from regions deep,
I sought to soar to summits with a sweep;
But found no mate who could my secrets keep,
So, through the door I entered, out I leap.

X. 142

101 (a).—Sb.250, Sb.55, BNs.132, Pa.70, BMs.60, BMs.159, Wms.120, Pb.61, Hb.60, BDs.94, RPs.96, Hs.216, BNs.195, Hs.108, BMs.82, Hs.64, BBRs.128, Hs.12, BMs.84, Hs.32, Hs.42, Hs.70, HCs.27, Hs.109, Hs.84, BMs.133, Pa.210, Sb.191, Cs.188, RPs.159, Ls.32, Hs.80, Hs.504, Hs.91, Hs.32, A.210, J.42, N.32, W.36, L.197, BBRs.273, Hs.76.

828.—Hs.730. Var. of 101 (a).

بهر بدو نیک داز نتوانم گفت ۱۰۱ دایم سخن دواز نتوانم گفت
حالی دارم که شرح نتوانم داد (u) داز ے دارم که باز نتوانم گفت

I never advertise the truths in veil,
In spinning longest yarns my flax may fail;
I live in places where words are never found,
His sacred trust I never could retail.

X. 143

858.—Hs.565, Wms.299, Pb.448, Hs.398, Hs.335, BNs.377, BMs.317, Hs.331, Hs.363, HCs.193, Hs.372, BMs.312, Bb.368, Cs.632, BBRs.352, Ls.399, Hs.275, ALs.573, Hs.493, Hs.695, A.696, L.589.

کس نیست درین گفت و شنو مردم من ۸۵۸ شد ناله من همفص و محرم من
بی گریه چو نیست دیده پرتم من یا سر بنم یا بر آید لم من

How can I speak when I've no friend to hear?
My moan alone as constant friend is near;
My eyes are never free of flowing tears,
I'll stake my life till He may come and cheer.

X. 144

76.—Hs.35, Sb.42, Hs.36, Sb.56, BNs.55, Sb.371, BNs.52, Pa.11, BNs.84, HCs.32, LN.51, BMs.386, Pb.40, Hs.46, BDs.21, Hs.51, BNs.21, Hs.54, BMs.148, RPs.393, BBRs.90, Hs.13, Hs.33, Hs.175, Hs.112, Hs.136, Pa.73, Bb.45, Cs.67, Ls.125, ALs.48, Hs.153, Hs.132, A.65, J.130, L.50, Hs.299.

آسرا جهان چنانکه در دفتر ماست ۷۰ گفتن توان زانکه و بال سر ماست
چون نیست درین مردم نادان اهلے توان گفتن هر آنچه دو خاطر ماست

The secrets which my book of love has bred,
Cannot be told for fear of loss of head;
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid.

X. 145

313.—Hy.236, BDs.39, Ha.63, Sd.63, BNs.62, Sa.187, BNs.277, Sa.44, Ba.90, BNs.112, HCs.39, LN.58+242, BMs.497, Wms.437, Pb.156, Ba.96, Hs.249, BNs.23, Hs.33, BNs.184, Ha.7, BMs.280, RPs.293, BMs.213, Hs.231, Ha.149, Hs.174, Hs.187, HCs.131, Ha.208, Hs.218, Hs.59, BMs.208, Ps.48, Bb.240, Ch.263, RPs.271, B.247, B.147, Ha.381, ALs.257, Hs.299, Hw.267, A.314, W.213, L.253, BNs.427.

Pap. (1) *Afsal* [138]. (2) *Shah Shuja* [T. G. Rompé 99].

آن مردنم کز عدم بیم آید
جانیت مرا بعاریت داده خدا
تسلیم کنم چو وقت تسلیم آید

I am a soldier brave, at death I scoff,
I die in full than live from Him cut off;
This life's a hat which He had lent me once,
When called by Him with smiling face I doff.

X. 144

'Omar quits his country.

S.—Ha.4, LE.11.

افکنده بفریت نیک پر مرا
از دست بشد چاره تدبیر مرا
بنگر که چگونه می برد شهر به شهر
زنجیر کشان نهد تدبیر مرا

This haggard time has banished me from fold,
On plans and actions now I lost my hold;
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!

X. 145

520.—Hy.305, Sa.164, Wms.222, Pb.237, Ba.180, Hs.333, Hs.319, BNs.230, Hs.264, BMs.252, BMs.190, Hs.208, Ha.163, Hs.256, Hs.108, HCs.128, Hs.223, BMs.190, Ps.490, Bb.323, Ch.391, RPs.253, ALs.305, Hw.465, A.384, L.323.

مسکین تن من که در غریب فرسود
آواره ز خانمان نهدارد سود
عمرم بگذشت و بک زمان شاد نبود
تا عاقبتم اجل بکا خواهد بود

My frame is crumbling through my roaming fast
Away from home, the hope of gain is past;
I spent my life in pining all the while
In search of place where I should die at last.

X. 146

913.—Hy.636, BMs.244, Pb.494, Ba.444, Hs.381, Bb.622, Ch.715, ALs.646, Hs.280, A.382, L.662.

دل دست بطرف طرب ناورده
جام می خوشدلی بلب ناورده
افسوس بشب رسید روز عرم
روزی براد دل بشب ناورده

My mind has never reached ecstatic height,
Nor speech has sung the song of Thy delight;
Alas! my waking days are lost in dreams,
My sleep has never brought Thy feet to sight.

X. 147

823.—H₂368, P₂139, B₂79, H₂202, H₂199, H₂163, P₂309, B₂380, Ch₂345, ALI387, H₂358, A₂448, L₂387, BERI207.

من دامن زهدنوبه طی خواهم کرد با موی سفید قصد می خواهم کرد
بجای آنکه عمر من بهشتاد رسید این دم نکم نشاط کی خواهم کرد

I'll pack these gowns and vows and showy toys,
With snowy hair with wine I made my choice;
Three score and ten is now my age in years,
And if not now when can I ev'r rejoice?

X. 110

448.—H₂360, S₂40, S₂190, BM₂123, W₂ed.76, B₂67, H₂220, BN₂192, H₂194, BM₂200, BM₂134, H₂172, H₂115, H₂153, H₂155, H₂340, H₂Ch₂51, H₂177, H₂167, P₂369, B₂389, Ch₂322, BP₂222, L₂184, ALI379, H₂203, H₂151, H₂350, A₂409, L₂280, N₂152, W₂173, L₂378.

Page: 'Asar (M.N.I.). Page: Farabi (M.F.).

دخیم وز ما زمانه آشفته بماند با آنکه ز صد گهر یک سفته بماند
افسوس که صدها از معنی دنیی از بیخردی خلق نا گفته بماند

I passed, and people then began to scold,
That out of hundred gems but one I hold;
Alas! one hundred thousand subtle thoughts
For witless men remain as if untold.

X. 111

'Omar retires to Solitude.

730.—BN₂301, H₂412, H₂681. Page: Ahdal (H₂) [112].

به زان نبود که با دعرالت سازم به چشم از بدونیک خلق پیش اندازم
تا آخر کار خویش معلوم کنم آنکه بحدیث دیگران بردازم

Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

X. 112

'Omar tired of life.

583.—H₂381, H₂362, S₂162, BN₂160, S₂123, B₂158, BN₂48, H₂Ch₂156, LN₂115, BM₂378, W₂ed.516, P₂263, B₂311, H₂361, H₂256, B₂392, Ch₂403, L₂272, H₂365, H₂347, H₂473, A₂460, L₂398, BEP₂52, H₂94.

Page: Farabi (Rampin 142).

تا چند ازین حیل و زرقای عمر مرده تا چند مرا درد دهد ساقی عمر
حالا که من از سبزه و خدعهاو چون بعره به خاک درزم این باقی عمر

How long I brook with Time's deceitful ways?
How long I bear the pangs awhile it flays?
I cannot bear this tyrant's blows forsooth,
I spurn and spit on life's remaining days.

X. 113

591.—Wood.304, BMb.274, Hb.172, Hb.363, BMb.171, Ha.140, Cs.376, Hp.234, Hb.171, Hw.393, J.213, N.171, W.187, CR.989.

کرد دل من درین قفس تنگ آید . . . از هرهی آب و گلش تنگ آید
گفتم که مگر بشکم این زندان را بایم ز دکاب شرح در جنگ آید

I smother in this cell with smoking heart,
And grieve to walk along its miry part;
Sometimes I think that I should break this cell,
But law is binding, so I can't depart.

X. 114

344.—Wb.4, BERb.303, Hg.202, Hb.287, Cs.352, Hd.493, Hw.366,
Fay: Shahabedd Din Mas'ud (Hb.).

امروز منم در قفسی تنگ وجود مشتاق بوی عدم از رنگ وجود
صد سجده شکر در عدم پیش آدم کرباز دهد نام من از رنگ وجود

In body's cramping cage so dull and tame,
I'm sick of dirt, I long for higher game;
Nonentity! I'll pray thee hundred times,
If thou release my name from my body's shame.

X. 115

345.—Hg.293, Wb.40, Sa.4, BDa.68, Sb.149, Ha.177, Sd.177, BNa.173, Sa.147,
BNb.86, Sa.129, BNa.151, Pa.126, Sf.93, BNa.212, BMb.132, HGa.171, LN.349,
Wood.46, Pb.193, Sa.142, Hb.294, BDa.166, Hg.92, BNa.143, Hb.290, BMb.178,
RPa.196, Ha.16, BMb.133, Hw.149, Hb.183, Hf.118, Hg.204, Hb.296=327, Hf.101,
HGa.69, Hb.154, Hb.146, BMb.138, Hb.208, Sb.309, Cs.364, BERb.64, RPa.203,
Is.183, B.134, Hb.314, ALI.333, Hp.184, Ha.110, Hw.323, A.369, J.163, N.109,
W.176, LCR.306=954, BERb.67.

ای هم قسان مرا بی قوت کنید وین جهره کهر با جویا قوت کنید
چون قوت شوم یاده شونید مرا و ز چوب رزم نخته تابوت کنید

I languish friends! my diet's holy mead,
A ruby glow my face will have indeed;
When I de cease you lave me with His Word,
For coffin planks a twig of vine I need.

X. 116

594.—Hg.333, Wb.41, Sa.3, Sb.167, Sa.208, Sa.253, BMb.136, LN.191, BMb.234,
Wood.212, Pb.237, Sa.164, Hb.312, Hg.321, BNa.210, Hb.239, BMb.293, RPa.226,
BMb.172, Ha.190, Hg.218, Hb.270, Hf.123, HGa.109, Hb.193, Hb.183, BMb.182,
Hb.220, Sb.314, Cs.320, BEPa.73, RPa.238, Is.204, Hb.313, ALI.282, Hp.266, Pb.173,
Hw.387, A.414, J.257, N.173, L.353, BERb.312, Hb.130.
Fay: Kalan (Rumpis 124).

کرباز من اید ترک طامات کنید . . . نعلهای مرا بی مکافات کنید
چون دو کدم خاک مرا گل سازید در دخته دیوار خرابات کنید

If friends you be, then do not vaunt and boast,
For all my grief compensate by a toast;
And when I die, then use my clay to stop
The chink in Mystic Tavern, that's my post.

X. 117

749.—H_g 317, S_a 108, BD_a 116, S_b 255, H_a 199, S_d 199, BN_b 197, S_c 288, BN_d 168, S_c 145, BN_a 146, H_a 225, R_b 58, BN_b 227, H_c 190, L_N 93, BM_d 264, W_h 232, P_b 363, B_a 328, H_b 476, BD_b 257, H_c 96, BN_b 338, BN_b 391, BM_a 285, H_a 293, H_b 290, H_g 322, H_c 282, H_a 324, H_b 324, BM_d 285, H_a 314, P_c 337, B_a 325, C_b 397, BER_b 131, L_a 350, B_a 214, H_d 312, AL_d 330, H_g 407, H_a 289, H_a 623, A_a 646, J_a 399, N_a 290, W_a 330, L_a 389, BER_d 216. Page: Hade [Z].

درباره اجل چون سرافکنده شوم و همه از یخِ امیدِ عمر برکنده شوم
ز نهارِ گِلِ بجزِ صراحیِ مکنده باشد که بیوی می دمی زنده شوم

When I be prostrate under slayer's boot,
And tree of hopeless life is torn from root,
Would that they made a pot of me to hold
His Word, with Word I may to life recruit.

X. 158

312.—H_g 373, S_c 196, BM_a 176, W_h 237, P_b 150, B_a 90, H_b 242, BN_d 199, H_b 239, BM_b 218, BM_a 161, H_a 179, H_b 126, H_d 116, H_g 171, H_c 98, H_a 184, H_b 174, BM_d 573, H_a 152, P_c 88, B_a 384, C_b 328, BER_b 86, L_a 199, AL_d 341 H_g 294 = 232, H_a 116, H_a 361, A_a 632, J_a 174, N_a 113, L_a 391.

آنکه که نهارِ عمر برکنده شود و اجرامِ زینکدگرِ پراکنده شود
ور آنکه صراحیِ بکشد از گلی ما حالی که بر از باده کفی زنده شود

When tree of life at last will droop and fall,
My parts will go to atoms each and all;
But if my clay be moulded into form
And filled with Word, to life 'tis sure to call.

X. 159

429.—H_g 300, S_a 81, S_b 169, S_c 160, S_c 389, P_a 9, W_h 223, P_b 192, B_a 135, H_b 287, BN_d 226, H_b 218, BM_b 248, BM_a 386, H_a 204, H_g 198, H_b 398, H_b 156, H_c 134, H_a 219, H_b 207, BM_d 187, H_a 170, B_a 320, C_b 362, BER_b 36, R_P 249, L_a 232, AL_d 300, H_g 288, H_a 349, A_a 379, L_a 318.

در وقتِ اجل چون کلامِ آماده کند و همه در بسترِ خاکم ز یخِ ساده کنند
در خاکِ لحدِ جوخت خواهد نهاد ز نهارِ که آب و گلش از باده کنند

When all prepared, in coffin I am laid,
With hands you stroke my dust—and not with spade;
When bricks are laid within my dusty grave,
Beware! The clay from wine alone is made.

X. 160

406.—Hy.260, Sa.85, Sh.187, Sa.148, Pa.116, BMa.133, Pb.175, Ba.117, Hs.269, BDa.138, BN.159, Hs.168, BMa.163, BMa.128, Hm.149, Hs.97, Hs.137, Hs.187, Hs.323, Hs.57, HCa.222, Hs.148, Hs.140, BML.118, LE.61, Hs.158, Pa.269, Bs.271, Ch.246, BEBa.67, RPa.197, Is.155, Is.128, Hp.178, Hs.137, Hs.282, A.252, J.213, N.136, W.160, L.278.

چون مرده شوم خاک مرا کم سازند . . و احوال مرا عبرت مردم سازند
بس خاک و بگم پیاده آغشته کنند وز کالبدم خشت سرخم سازند

At death my carcass you should hide away,
The wretch I was to people you can say;
Then with your wines you slowly knead my clay,
That on your jugs my image you display.

X. 141

658.—Hy.430, Sa.269, BN.66, Wmd.129, Pb.320, Ba.267, Hs.417, BN.298, BMa.376, Hm.252, Hs.271, HCa.244, Hs.283, BML.260, Hs.260, Pa.249, B.462, BEBa.114, AL.463, Hp.394, Hs.338, A.347, L.471.

تا بیک حیات ناید از مرگ بهوش . . در کاسه خوش کنیم دزدی مالوش
هان کوزه گرا گر از گلم کوزه کنی آن کوزه بخرمی فروشان مفروش

Before my caldron boils in fatal flames,
I'll clear my pan of dregs with goodly games;
Perchance you make, O potter! jug of me—
Then sell that, please, to those who sing His names.

X. 142

848.—Hy.756, Bk.62, Wmd.490, Pb.322, Ba.472, Hs.611, BDa.379, BN.490, Hs.396, Hs.462, BML.423, Hs.383, Bk.692, Ch.781, Is.516, Bk.366, Hs.520, Hp.608, Hs.393, Hs.698, A.911, J.513, N.400, W.442, L.768.

ای کاش که جای آدمیدن بودی . . یا این همه را بسر سپیدن بودی
کاش از پی صدهزار سال از دل خاک چون سبزه امید بر دمیدن بودی

Fain would I rest, were there a resting place,
And thus avoid for once this endless chase;
By boring core of earth for lakhs of years,
Fain would I bathe as grass in beaming rays.

X. 143

669.—Firdous-ut Tawarikh.

سیر آدمم ای خدای از هستی خویش . . از تنگ دلی و از تهی دستی خویش
از نیست جو هست میکنی بیرون آد زین نیستیم بخرمت هستی خویش

I'm fed up, Lord! with days where nights are rife,
With empty hands and heart of joyless strife;
From nought as once thou brought an existence,
Exchange my nought for Thy eternal life.

X. 144

555c.—Hy.272, BDa.84, Ha.196, Sd.196, BNb.194, BNd.56, Sc.142, Ra.148, BNb.126, HCa.122, BMd.416, Pz.243, Ba.191, Hb.341, Hg.194, Hh.242, Ha.188, Hf.192, Hb.378, Pz.361, Bb.291, Ch.280, Hd.204, ALL.337, Ha.191, Hw.303, A.331, J.281, N.192, W.205, L.290, BERR.131, Ha.268.

یاران جو با اتفاق میعاد کنند
 ساق چو میانه در کف گیرد
 خود را بجمال یکدیگر شاد کنند
 بیچاره فلان را بدعا یاد کنند

When friends would gather in our Master's shrine,
 And each to each as facing mirrors shine,
 When Master holds the Magi wine in hand,
 Remember this poor wreck for Grace Divine.

X. 143

556.—BDa.83, BNd.95, Hw.1005, W.294, CR.1203.

یاران بمواقت چو معیار کنید
 چون باد خوشگوار نوشید
 یاد دوست یاد بسیار کنید
 نوبت چو بجا رسد نگویند

And mates! when ye would meet as guest and host,
 Remember Him our Friend think of Him most;
 At last when drinking health my turn would come,
 Then turn your cups to earth and pour the toast.

X. 144

152c.—Hy.58, Sc.68, BDa.22, Sd.250, Ha.141, Sd.141, BNb.179, Sc.56, U.75, BNd.24, Sc.355, BNd.195, Ra.39, Pz.43, Sg.59, BNb.205, BMd.104, HCa.136, LN.126, BMd.1307, BNb.43, Pz.94, Hb.92, Sg.49, BDa.63, BPz.74, Hg.123, BNd.54, BMd.134, BPz.140, BERR.74, Hb.8, BMd.29, Ha.59, Hf.81, Hg.68, Hb.26, Hf.60, HCa.204, Ha.30, Hb.37, LE.25, Hc.39, Pz.290, Bb.66, BERR.29, BPz.99, Id.64, Bb.52, ALL.126, Hg.63, Ha.82, Hw.146, A.89, N.81, W.83, L.74, BERR.139.

خیام که خیمهای حکمت میدوخت
 مراض اجل طاب عرض برید
 در کوره غم قادیان گاه بسوخت
 دلایل قضا بر اینکاش فروخت

Khayyam, who patched the tents of learned lore,
 Fell once in kiln of love, and burnt to core;
 The shear of death cut all his ties in life,
 And all was sold for nothing, and no more.

X. 147

XI. SUPPLICATION.

مناجات

753.—Hy.460, Wood.394, Pb.388, Bz.332, Hs.479, BDe.373, BN.314, BM.367, BM.298, Hs.271, HCB.262, Hs.302, Hs.303, BM.290, Hs.291, P.359, Bz.492, Cb.579, Ls.523, Bz.233, ALL.497, Hp.416=483, Hs.591, A.609, L.501.

درد راه تو تا اسبِ خردناخته ایم در منزلِ دزد آشیان ساخته ایم
نصه چاکم که بابِ نشاخته ایم با عیش و طرب دی نه پرداخته ایم

WE RODE on wits to reach Thy castle fair,
With robbers rested in the lion's lair;
Alas! We knew not that Thy door will open
To begging hards who sang a plaintive air.

XI. 1

937.—Hy.675, BDe.141, Bz.166, Hs.346, Ss.545, BN.332, Ss.334, U.227, BN.237, Ss.422, Bz.285, BM.21, LN.240, BM.333, Wood.476, Pb.537, Bz.477, Hs.415, BDe.402, BN.447, Hs.35, BM.514, BM.382, Hs.385, Hs.410, HCB.364, Hs.431, Hs.434, BM.396, P.36, Bz.649, Cb.741, BDe.181, Ls.492, Bz.340, Hs.294, ALL.686, Hp.580, Hs.384, Hs.824, A.846, J.501, N.368, L.703, BN.124.

ایرینِ می مرا شکستی دینِ ۱۳۷ بر من در عیشِ دایه بستی دینِ
بر خاکِ فکندی می کلگونِ مرا خاکِ بدینِ مگر نو مستی دینِ

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

XI. 2

808.—Hy.250, BM.22, Hs.407, Bz.526, Cb.545, ALL.531, Hs.636, J.409, L.542, Hs.2.

یابوب من اگر گناهِ پیچد کردم در جان و جوانی و تنِ خود کردم
چون بر کرمِ و ثوبی کُلی دارم بر گشتم و توبه کردم و بد کردم

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

XI. 3

754.—H_p.492, BD_a.113, H_a.76, S₄.76, BN_a.73, BN_a.264, S₆.57, R_a.221, BN_a.147, H₆C_a.71, LN₆.66, P₆.361, B_a.325, H_a.472, H₁.309, H₇.287, P₆.312, B₆.502, C₆.393, L_a.381, H₂.115, ALL₆.508, H_p.407, H_a.286, H₆.602, A₆.621, J₆.384, N₆.287, W₆.327, L₆.14, BER₆.118.

در عشقِ تو صد گونه ملامت بکشم چه در بشکم این عهدِ ندامت بکشم
کر عمر وفا کند جفا های تو بارے کم ازان که تا قیامت بکشم

For loving Thee I suffer endless pain,
But breaking vows would cast my life in vain;
If life be loyal, I shall bear Thy Cross,
And bleed in heart until I rise again.

XI. 4

622.—H_p.409, H_a.234, BM₆.328, C₆.452, ALL₆.427, H₆.304, A₆.498, W₆.275, L₆.428.

دو کتمِ عدم خفته بدمِ گفتی خیز ۶۲۲ دارد بجهان دور جهان شود انگیز
واکنون که بفرمانِ تو ام حیرانم قصه چنان بود که کج دار و مرور

I slept in sea of bliss, Thou bid me rise,
I see the world a tumult full of lies;
I find myself perplexed at Thy command:
"Hey! do not see, yet do not close your eyes."

XI. 5

638.—H_p.422, S₆.291, B₆.48, B₆.493, C₆.460, BN_a.68, ALL₆.429, H₆.517, L₆.441.

یارب تو جمالِ آن مه مهر انگیز ۶۳۸ آراسته بسبل و عنبر یز
بس حکمِ منی کنی که دروے منکر این حکم چنان بود که کج دار و مرور

O Lord! Thou decked that kind and beaming face
With such attractions, such alluring grace;
Thy orders now are "Not to worship forms"
Thy words and actions work in different ways!

XI. 6

619.—H_a.314, S₄.313, BN_a.311, S₆.348, U₆.226, BN_a.134, S₆.215, R_a.173, P₆.49, BN_a.317, H₆C_a.302, LN₆.702, BM₆.306, W₆.364, P₆.297, B_a.344, H_a.394, S₆.113, BN_a.271, BM₆.328, R₆P_a.199, BM₆.280, H₁.226, H₆C₆.312, H_a.383, BM₆.242, H₆.240, P₆.298, B₆.404, C₆.462, R₆P_a.294, H₆.384, ALL₆.432, H_p.368, H_a.225, H₆.515, A₆.312, J₆.322, N₆.226, W₆.265, L₆.42, H_a.226=271. Page: Nizamuddin Kirmati [2].

حکے که ازو حال باشد پرهیز ۶۱۹ فرموده و امر کرد کزوی بگریز
آنکه میان امر و نهی عاجز در مانده جهانان که کج دار و مرور

At first He orders things as they should be,
And then directs from actions I should flee;
Perplex I stare between this 'Do' and 'Don't,'
I cannot keep me dry, a pan in sea.

XI. 7

621.—Ss.256, BMs.208, BN.61, Wksd.187, Ps.298, Ss.245, Hs.395, BN.278, BMs.242, HCs.226 Hs.267, Ps.356, Ch.464, RPs.296, ALL.436, Hs.519, CR.1038=1037.

دو بادیه عشق می دتم نیز ۶۲۱ دیدم دو هزار نگین خون ریز
هر يك ز سر خشم مرا میگفتند جامه که بدست تست کج دار و مرور

In path of love for Thee I swiftly ran,
I held in hand an overflowing pan;
Two thousand lancers followed me with shouts—
"You spill a drop, and we will kill you man!"

XI. 8

1023.—BMs.146, BN.124, BM.1352, Hs.637, Ps.183, Hs.913, J.503, N.590, W.432, CR.1204.

Fag: Fakhr-Razi (Hs.), [MF.].

دو هر طرفی درو دو صد دام نمی ۱۰۲۳ کوئی کُشمت اگر درو گام نمی
خود دام نمی هر که درو گام نهد کبری و کُشی و عاصیش نام نمی

You lay your snares around our ear and eye,
And warn us not to step in, lest we die;
Thus snares you lay, if therein one but strays,
You catch and kill him saying "Sinner, fie!"

XI. 9

843.—BN.67, Hs.447, Hs.578, Add. (Hs.).

دو دام بلا دانه نو پاشی یا من سمه پیشانی شیران کونخاشی یا من
گر من به توام پیشو سخن نتوان گفت گر من نوشوم تو گفته باشی یا من

In danger who allureth? I or Thou?
And who with tigers playeth? I or thou?
I cannot speak myself if I be Thine,
If I am Thou, who speaketh? I or Thou?

XI. 10

926.—Hs.426, Hs.19, Sd.19, BN.19, Ss.17, Rs.281, BN.19, HCs.17, LN.16+207, BM.1378, Ps.308, Rs.458, Hs.395, Hs.22=317, Hs.377, Ps.518, Ch.692, R.440, Hs.385, ALL.686, Hs.550, Hs.376, Hs.770, A.773, J.492, N.360, W.421, L.652, BER.308, Hs.250.

لقبست که بر وجود ما ریخته ۹۲۶ صد برالعجبی ز ما برانگیخته
من زان به ازین نمی توانم بودن کز یونکه مرا چنین فرو ریخته

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play;
How could I ever play a better part
Than what Thou hast assigned me for the day?

XI. 11

873.—Hy.637, Ha.10, Sd.10, BNa.10, Sc.313, U.13, Sc.7, Ra.258, Pa.195, Sf.106, BNa.12, BMa.251, HGa.8, LNa.9, BMa.20, Wood.298, Pa.465, Ba.411, Ha.348, Sp.10, BDa.323, H.27, BNJ.98, Hs.1, Ha.2, BMa.438, RPa.303, BMa.308, Ha.354, Hs.351, Hy.374, HCa.332, Ha.378, Hs.396, BMa.337, Ha.347=351, Pa.41, Bb.605, Ch.669, Is.427, Bb.298, BNa.85, Ha.50, ALI.615, Hp.528, Ha.350, Hw.748, A.731, J.464, N.353, W.393, L.632, BEBa.166, Ha.22.

Page: (1) Hada (2). (2) Ahdal (307).

ای آنکه بدید گشتم از قدرت تو همه پرورده شدم باز و زلفت تو
صد سال بامتحان که خواهم نکرد باجرم منست پیش یارحمت تو

Thy might O Lord has brought me in this place,
Thy care and bounty taught me youthful plays;
For hundred years I sin and want to see
If sins withstand Thy purifying grace.

XI. 12

346.—Hy.291, Pa.127, Wood.429, Pa.159, Ba.59, Ha.252, BDa.167, BNJ.167, Hs.291, BMa.178, BMa.134, Hma.150, Ha.102, Hs.119, Hs.372, HCa.70, Ha.133, BMa.140, Hs.209, Pa.55, Bb.310, Ch.305, BEBa.75, RPa.204, ALI.356, Hp.249, Ha.119, Hw.324, A.370, J.377, N.198, W.146, LCR.309=697.

اندیشه جرم چو خاطر گزرد بهم از آتش سینه آم از سر گذرد
لیکن شرطیست بنده چون توبه کند مخدوم بطف از سر آن درگذرد

When mind reports my crimes in dreary dino,
From blazing heart a lavic stream begins;
But then—if one repents, he stands estranged
From grace Divine for future store of sins.

XI. 13

724.—Hy.482, BDa.109, Ha.34, Sd.24, BNa.24, BNJ.162, Sc.318, Ra.209, HCa.22, LNa.21, BMa.256, Pa.385, Ha.465, Hs.17, RPa.278, Hs.282, Ha.156=206, Hs.59, Ha.404, Pa.178, Ch.324, Is.340, Hs.38, Hp.474, Hs.281, Hw.699, A.611, J.380, N.382, W.322, L.50. Page: Fathered Din 'Isa (Rampin 164).

بافس همیشه در نبودم چه کم از و ز کرده خویشتم به دردم چه کم
بکرم که زمن در گردانی زکرم زین شرم که دیدی که چه کردم چه کم

My lusts prevail on me, I cannot tame,
I burn in fire, my deeds but fan the flame;
Thy mercy will forgive, but then, alas!
Thou saw me sin, can I forget the shame?

XI. 14

167.—Hy.172, Wood.327, BMa.70, BEBa.98, Ha.45, BMa.75, Ba.381, Ch.178, ALI.192, Hw.191, A.201, L.189. Page: Salfad Din Balkhad (Rampin 40).

در عالم خاک خاک باشدم و رفت ۱۶۷ صد دشمن و دوست برتر باشدم و رفت
باچون و چرای تو مرا گلری نیست چندانکه بداشتی یا بشدم و رفت

In dusty world with dust I played, and left,
A hundred friends and foes I made, and left;
I cannot question Thee with how and why,
For as Thou kept me so I stayed, and left.

XI. 15

7441.—Hq.518, HJ.38, BMc.53, RP.38, Hw.628, A.647, L.340.

جانم زِ درینِ دی بندوستِ مقیمِ منِ بیچاره دل از توبِ فردا بدویم
 بیکارگی این صبرِ من ای دُرِ بزمِ دفته همه حسرتِ ست با اندوه و بیم

With sighs for past, my life abides in pain,
 And fears for morrow split my heart in twain;
 In vain my days are lost in fantasies,
 Remorse and fear and sorrow, all I gain.

XI. 14

929.—Hq.620, Hs.92, Sd.92, BNa.91, Sc.258, Ra.278, BNa.69, HCa.87, LN.227, BMA.240, WAd.256, Pb.300, Ba.439, Hs.596, BDB.144, BMB.479, BP.250, HJ.372, Hq.403, BMA.303, Pz.414, Bb.613, Ch.688, Ia.433, ALI.630, Hq.540, Hs.371, Hw.764, A.767, J.468, N.373, W.418, L.646.

Page Addd [399].

فریاد که عمرِ دلت بر بیهوده ۹۲۰ هم لقمه حرام و هم تنسِ آلوده
 فرموده تا کرده سپه رویم کرد فریاد زِ کرد های تا فرموده

Alas! my life is lost in vain uproar,
 I fouled my food, and even fouled my core;
 For orders not obeyed my face is tarred,
 But self-elected-deeds are gnawing sore.

XI. 15

738.—Hq.338, Sc.291, WAd.365, Pb.369, Ba.314, Hs.466, BDB.3278=280, BNA.340, BMA.395, Hs.297, HJ.276, Hq.310, HCB.286, Hs.328, Hs.338, HJ.315, Bb.540, Ch.600, BERA.134, Ia.354, B.258, HJ.382, Hq.441, Hs.273, Hw.666, A.617, J.374, N.276, W.378, LCR.562=1196, BNa.426, Page Addd (Hs. Hs.) (315).
 For: Razi Days [ML].

تاغی نبری که از جهان بی تو رسم و زمردن و از دادنِ جان بی تو رسم
 مردن چو حقیقتِ ست زان باکم نیست چون نیک تر رسمِ ازان بی تو رسم

Think not I fear to face the world so crass,
 Or part with life, or death's desert to pass;
 As death is certain there's no cause for fear,
 I fear the evil life I lead, alas!

XI. 16

798.—BNA.124, Sd.93, BMA.345, Pb.411, Ba.350, Hs.497, HJ.131, Pz.323, HJ.380, Hw.680, A.600, CR.1084, BERA.291.

Page (1) Also Sc.91 [271]. (2) Fakhred Din Razi [Razm 175].

نه از سرکار باخشن می ترسم ۹۱۸ فی از سرِ نقصانِ عمل می ترسم
 خورم ز که نیست که حق غلام است از سابقه دوز ازل می ترسم

Fearless I undertake my daring task,
 And fear no losses, nor for gains I ask;
 I fear no sins, for Lord is full of grace,
 But fear the long prelude I wait in mask.

XI. 17

710.—Hy.477, Sh.35, Ha.4, Sd.4, BN.4, S.299, U.3, S.3, Ra.201, BN.6, BM.225, HC.4, LN.4, BM.49, W.4.395, P.348, S.298, H.446, BN.215, RP.44, H.7, BN.316, BM.365, RP.4, BM.260, H.272, H.282, H.293, HC.263, H.303, H.304, H.2, BM.288, H.297, P.157, S.499, C.377, BE.123, RP.309, L.324, H.214, H.52, AL.495, H.417, H.264, H.389, A.606, J.361, N.262, W.305, L.498, BE.13=158, H.9.

از خالی کردگار و از دینِ رحیم ۱۰۰
که مست و خواب بوده باشی امروز فردا بخشد بر استخوانهای رحیم

From Him who made and kept us in His grace,
Thou hopeless sinner! do not turn thy face;
Tho' now thro' pride thou art a drunken wretch,
He pardons when thy bones have lost a trace.

XI. 10

775.—Hy.552, H.342, Sd.341, BN.328, S.470, Ra.225, BN.595, LN.303, BM.446, H.231, S.353, C.371, H.135, AL.562, H.660, A.683, L.378, BE.133, H.279.

کردد گیری چگونه پرواز کنم ۳۰۰
یک لحظه سرشک دیده می نگذارد تا چشم بر روی دیگر می باز کنم

Thou caught my heart, how could I fly or leap?
What words can speak Thy love or sound the deep?
With tears slowly flowing through my eyes—
My eyes are closed to all—with Thee I keep.

XI. 11

808.—Hy.461, H.21=353, Sd.21=352, BN.21, S.364, Ra.199, BN.7, BN.22, HC.19, LN.18=273, BM.423, P.354, S.363, H.463, H.13, RP.253, H.266, H.359, H.14, P.43, S.493, C.523, L.315, H.46, AL.498, H.475, H.267, H.392, A.616, J.366, N.268, W.311, L.302, BE.1341, H.27. Page Added [304].

یارب تو گفتم سرشته من چکم ۸۰۹
هر نیک و بدی که از من آید بوجود تو بر سر من نوشته من چکم

Where was I, Lord! when Thou kneaded my clay?
The yarn Thou span, as warp and woof, I lay;
So good or bad as may be seen of me
Is as thou marked for me, and I display!

XI. 12

808.—BN.358, H.676.

یارب تو در کریمم یذرم ۸۰۸
کس را کند از چاره تقدیر نویست تقدیر تو کرده بکن ندیرم

Receive me, Lord! for long I sought for Thee,
Except Thy grace no shelter there can be;
No endeavours can counteract Thy Fate,
Thou made my Fate, so make now best of me.

XI. 13

778.—Hq.408, Ha.3, Sd.3, BNa.3, Sa.300, U.7, Sc.2, Ra.227, Pa.174, BNb.3, BMa.231, HCa.3, LN.3, BMd.13, WMed.206, Pa.396, Ba.340, Sq.3, BDa.272, RPa.40, Hg.11, BNa.317, Ha.38, BMb.366, RPa.3, Hl.29, BMc.289, Hm.273, Hl.286, Hg.331, HCa.264, Ha.304, Hc.308, Hb.6, BMd.289, LE.83, Bs.490, Ca.378, RPa.310, Ia.323, Bc.213, Hd.35, ALl.466, Hp.418, Hc.295, Hm.590, A.607, N.296, W.333, L.499, BER.2, Ha.13.

Pap. (1) Asnari; (2) Saif-ud-Din Balkhari [R.S.] [H.A.]; (3) Abu Sa'īd [Hv.].

گر من گنه دوے زمین گردستم دهه غلو نوا میدست که گیرد دستم
گفتی که بروی مجر دست گیرم عابر تر ازین غمواه کانون هستم

Though I have fouled with sins the face of land,
Yet hope Thy grace will lend a helping hand;
Thou promised me Thy help when I'm forlorn,
I can't be more forlorn than now I stand.

XI. 24

804.—BER.139, U.293, Pa.284, BNb.27, Sq.121, RPa.123, CR.1136.

آتم که ز هیچم بوجود آوردی مرا دام که بن بے نکوئی کردی
چون عاجز تقدیر نوا معذورم مادام که بانگست ز خاکم کردی

Thou brought me from the naught in Thy domains,
I know Thou fostered me with cares and pains;
Excuse me if I worked to Thy decree,
Dust of Thy feet is all my front retains.

XI. 25

478.—Wa.31, Pa.328, Ba.276, Hb.426, Hl.248, Hg.278, Ha.247, Hm.3023, J.346, N.248, W.287, CR.1048.

هفتاد و دو ملت اند در دین کم و بیش دهه زان ملت عشق تو بدارم در پیش
چه کفر چه اسلام چه طاعت چه گناه مقصود توئی بهانه بردار ز پیش

These half a gross of sects that daily grow,
I shun them, for I want in Love to flow;
What matters faith, unfaith or merits, sins?
Thou art the goal desired, the rest is show.

XI. 26

430.—Ha.10, Hb.195, Hl.25, Hm.976, A.276.

درداء کرم کوه بکا هه بخشند . هم صد کوه کاه دا با هه بخشند
آبجا که عنایت الهی باشد صد مجرم دایک نکاه بخشند

He in His bounty raises straw to sky
And pardons hundred sins for single sigh;
When He arrays His grace in full display,
His single glance will draw the sinners nigh.

XI. 27

629.—Hs.404, HDs.1, Sh.165, Hs.2=371, Sd.2, BNs.2, Ss.251, U4, BNd.1, Ss.357, Rs.176, Ps.157, Sd.1, Rb.45, BNs.4, HCs.2, LN.2, BMd.10, BNs.8, Ws.4201, Ps.302, Bs.349, Hs.399, Ss.3, BDs.314, RPs.3, Hs.2, BNs.273, Hs.25, BMd.318, RPs.2, Hs.228, HCs.308, Hs.259, Hs.260, BMd.237, LE.78, Ps.461, Bb.416, Ch.3, Ss.279, Bb.173, BNs.66, Hs.41, AL.142, Hp.533, Hs.228, Hw.526, A.493, J.325, N.228, W.268, L.425, Hs.36. Page: Hds. [2].

کر کوهر طاعت نسفتم هرگز ۶۲۹ در کرد دشت زرخ زلفم هرگز
نومید نیم ز بارگاه کرمت زیرا که یک دادو نگفتم هرگز

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet.

XL 28

629.—BNs.353, Ss.24, Hs.27, Hw.1013.
Page: (1) Afshar [Hs.] [268]. (2) Abu Sa'ad [214].

در هر صحرای با تو مین گویم راز ۶۲۳ بر درگاه تو مین کنم بجز و نواز
بے منت بدگفت ای بنده نواز کار من بیچاره سرگشته بساز

I tell Thee, Guide, my secrets every dawn,
Thy threshold is my mate with whom I fawn;
I would not pawn my soul to worldly men,
For Lord! My lot on Thee alone is drawn.

XL 29

488.—Hs.228, Hw.1001, J.277, N.180.
Minister Husain Kasbi [Hs.]. [A.K.].

زاهد بکرم ترا چو ماتناسد ۴۸۸ یگانه ترا چو آشنا نشاسد
گفتی که که کنی بدوزخ برمت این دایکسی کو که ترا نشاسد

The zealot knoweth not Thy tender heart,
A stranger cannot claim a comrade's part;
And wilt Thou cast my sins and me in Hell?
Aye threaten those that forget who Thou art.

XL 30

883.—Hs.398, Hp.533, Hw.260.
Mir Haidar Ma'mana [Hs.].

زاهد نه کند گنه که تهرای تو ۸۸۳ ما لخرق گناهیم که نظاری تو
او تهرات خواند و من لغارت اما بکدام نام خوش داری تو

The zealot sinneth not and dreads Thy ire,
I dive in sin for Thou art Gracious Sire;
He names Thee "Ireful," I address Thee "Grace,"
Now tell which address would Thy Grace admire?

XL 31

1633.—Hy.673, Ha.23, Sd.23, BNs.23, S.277, Ra.314, BNs.2, HCs.21, LN.19+110, BMs.379, WMs.312, Ps.584, Ba.337, Hs.675, BDs.2, Hs.44, BNs.2, Hs.424, Hs.403, Hs.450, Hs.411, Ps.386, Ss.641, Cs.784, Is.517, Hs.48, AL.1683, Hs.620, Hs.423, Hs.821, A.843, J.343, N.406, W.671, L.700, BERS.45, Hs.231.

Page: Sharif Din Sharif (Rasmi 222).

سازنده کارمرد و زنده تویی مـm

For dead and living Thou hast chalked the way,
This perplexed world but rolleth in Thy sway;
If I'm a knave, Thou master of this slave!
Who could be blamed when Thou hast planned the
play?

XI. 32

807.—BNs.368, Sd.113, BNs.26, Hs.673, A.649.

یارب چو بخوانم سمعاً گویم د.د. فرمانِ ترا بجان اطعاً گویم
بر من تو بفضل اگر لحظاً کوئی می آیم و ریتاً ظلماً گویم

When Thou would call, I say "Lord! I am here,"
I'll stake my life to do Thy bidding dear!
When with Thy grace Thou sayest "I forgive"
I come beneath Thy shelter free of fear.

XI. 33

373.—BNs.369, Ps.160, Ba.101, Hs.253, Hs.198, Hs.44, Hs.372. Page: Addl [179].

بے لطفِ تو ضایع شده تدبیرِ خرد مـm
لطفی بکن و بطلبِ خود بسته بدار دیوارِ طبعم بربخیرِ خرد

Without Thy grace wit wavers in suspense,
And dotage loses track in pounds or pence;
Dear Master! kindly fasten on Thy love,
My crazy nature with the chain of sense.

XI. 34

330.—BNs.352, Ps.112, Sd.23, Hs.190, Hs.13, Hs.314. Page: Addl [Hs.] [140].

اربابِ نظر بے بیندیشدند مـمـمـمـمـمـمـمـمـمـمـمـمـm
حاصل همه جز بجز نیا مده را آرمه از عمل طمع بریدند

The sages pondered long for ever more,
No path they could discern except Thy door;
'Tis only meekness that would help them here,
They found their cargo wrecked on rocky shore.

XI. 35

436.—H_z 222, H_z 22, S_z 22, BN_z 22, S_z 386, R_z 321, BN_z 34, H_z 20, LN 20, BM_z 352, P_z 791, B_z 134, H_z 286, H_z 18, H_z 256, H_z 179, H_z 149, H_z 298, H_z 399, B_z 232, C_z 255, L_z 159, H_z 31, ALI 243, H_z 303, H_z 149, H_z 234, A 301, J 226, N 148, W 149, L 238, BER_z 22, H_z 72.

دو ملک تو از طاعت من هیچ فرود بهم در معصیتی که رفت قصایف بود
بگو او و منیگر ز آنکه معلوم شد گیرنده دبری و گوارنده زود

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

XL 34

887.—H_z 614, BN_z 2, H_z 8, S_z 8, BN_z 8, S_z 101, U 8, S_z 10, R_z 265, BN_z 18, BM_z 249, H_z 6, BM_z 14, W_z 4160, P_z 472, B_z 422, H_z 559=614, S_z 6, BD_z 329, H_z 11=257, BN_z 394, H_z 18, H_z 17, BM_z 460, RP_z 308, H_z 354, H_z 383, H_z 387, H_z 397, BM_z 348, L_z 87, H_z 349, P_z 314, B_z 608, C_z 682, B_z 299, BN_z 81, H_z 49, ALI 223, H_z 334, H_z 333, H_z 755, A 758, J 467, N 356, W 398, L 639, BER_z 185, H_z 16. *Par.* by Rumi [H_z]. *Pap.* Sarnad [Rump 204] (1931).

ناکرده گناه در جهان کیست بگو آنگس که که نکرد چون زبست بگو
من بد کم و تو بد مکافات دهی پس فرق میان من و تو چیست بگو

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

XL 37

288.—H_z 201, H_z 354, S_z 353, BN_z 340, S_z 107, U 43, BN_z 49, S_z 476, R_z 66, P_z 86, BN_z 21, BM_z 90, LN 292, BM_z 4, W_z 4351, H_z 133, BD_z 119, RP_z 35, H_z 266, BN_z 119, H_z 202, RP_z 266, BER_z 163, H_z 17, H_z 113, H_z 8, H_z 52, H_z 107, H_z 48, H_z 105, BM_z 66, L_z 46, H_z 112, P_z 507, B_z 211, C_z 210, BER_z 50, L_z 120, S_z 101, ALI 223, H_z 139, H_z 92, H_z 220, A 236, J 106, N 91, W 91, L 217, BER_z 244, H_z 4. *Pap.* (1) Abdullah Anwar, [H_z] [R.S.]. (2) Abu'l Hasan Kharaqani [Rump 58].

من بنده غاصم رضای تو بکاست آری که دلم نور صفای تو بکاست
ما را تو بهشت اگر بطاعت بخشی این مزد بود لطف و عطای تو بکاست

As slave I sin, wilt Thou not bear with me?
My heart is dark, has light forsaken Thee?
If thou bestow Thy bliss for service shown,
'Tis wage, what hinders bounty kind and free?

XL 38

285.—H_y189, R_a76, BNb.1, MA.59, Hb.56, BMb.36, BER_a183, Hf.102, Hb.41, Hb.32, H_a116, LE.47, H_a113, Bb.199, RP_a35, H_p113, H_a102, H_w208, A.288, J.116, N.101, W.102 LCR.205=864.

یارب تو کریمی و کریمی کرم ست ۲۸۵ عاصی زجه دوبرونزباغ ارم ست
با طاعنم از بختی آن نیست کرم با معصیتم اگر بختی کرم ست

Thou, gracious Lord! art graceful in Thy grace,
Why then Thy bliss is barred on sinner's face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

XL 39

722.—H_y313, H_a7, Sd.7, BNb.7, U.9, S_a3, R_a208, BNb.9, HCa.5, LN.7, BMd.15, Wb.42, P_a364, Hb.464, S_p7, BD_a266, H_i10, BNb.315, RP_a307, BMc.296, H_m309, H_a8, Hf.275, H_p307, HCa.207, H_a399, H_a346, BMf.295, H_a285, P_a186, Bb.338, Ch.613, BERb.142, L_a366, B.250, H_a134, ALI.547, H_p454, H_a274, H_w645, A.666, J.373, N.275, W.318, L.538, BERf.5, H_a17.

بارحت تو من از گنه ندیشم ۷۲۲ با نوشه تو ذریغ ره ندیشم
کر لطف توام سفیدرو انگیزد یک ذره زانامه سیه ندیشم

With Thee in Grace for sins I do not care,
Thou art my Bread of Path, on Thee I fare;
I'll see my face when Thou hast washed me clean,
Till then at all my stains why should I stare?

XL 40

804.—H_y325, H_a12, Sd.12, BNb.12, U.14, S_a9, R_a216, BNb.14, HCa.10, BMd.21, Wb.432, P_a415, B_a563, Hb.501, S_p11, BD_a282, BNb.346, BMd.21, RP_a312, BMc.287, H_m306, Hf.312, H_p346, HCa.289, H_a331, H_a331, H_a11, H_a317, P_a344, Ch.625, L_a357, B.240, ALI.537, H_p444, H_a311, H_w634, A.656, J.416, N.312, W.344, L.549, BERf.7, H_a23.

هر روز بگاه در خرابات شوم ۸۰۴ هر ره قلندران به طامات شوم
چون عالم سر و الخفات توی توفیقم ده تا بمناجات شوم

At dawn I go to Tavern—mystic cell,
To vaunt my powers, there with pride I swell;
Since Thou controllest all the secret worlds,
Help me, O Lord! that I Thy glories tell.

XL 41

642.—Hp.429, Sa.257, Pa.164, BMa.210, Wbod.123, Pb.308, Ba.255, Hb.405, BDa.225, RPa.2, BNi.285, Hb.26, BMa.248, Hd.236, HCa.292, Ha.273, Hb.272, BMi.250, LE.79, Hb.253, Ba.441, RPa.300, La.291, Ba.185, ALL.448, Hp.376, Ha.235, Hb.331, A.522, 1332, N.236, W.276, L.449.

Page: (1) 'Abdullāh Anasīrī [Bombay Text 1908 H.]. (2) Nawab Khan Baisam Khan (ed. 968 H.) [H.A.].

ای واقفِ اسرارِ خیرِ ہمہ کس
یارپ تو مرا توبہ دہ و عذر پذیر
ہمہ در حالتِ ہجر دستگیرِ ہمہ کس
ای توبہ دہ و عذر پذیرِ ہمہ کس

What hidden thoughts are there Thou would not read?
Thy hand would lead all helpless souls in need.
Grant me repentance, Lord! accept my pleas,
So pardon all, for us Thy grace would plead.

XI. 42

981.—Hp.607, Wbod.425, Pb.541, Ba.499, Hb.631, BNi.463, BMa.531, BMa.597, Hb.416, Hb.405, HCa.379, Ha.445, Hb.468, BMi.383, Pa.588, Ba.659, Ca.753, BPa.188, La.490, Ba.355, Hd.28, Hp.594, Ha.404, Hb.549, A.869, N.409, W.449, L.728.

ہمہ کشایِ درے کہ درکشاید توفی ۹۸۱
من دست بہ هیچ دستگیرِ من نہ ہم
کہ در نہ نماید توفی
کاشانِ ہمہ فایند و پائند توفی

Open the door, my Lord! Thou hast the key,
And guide me through Thy Royal road to Thee;
I would not pledge my hand to wordly wight,
For they would go, but Thou would stay with me!

XI. 43

989.—BNb.361, SE.114, Ha.7, LE.91, Hd.28, Hb.863.

Page: Afdal [Hv.] [R.S.] [490.]

ای اعلیٰ تو دستگیرِ ہر خود راے ۹۸۹
وی غیو تو پرندہ پوشِ ہر دسواے
بخشایِ بر آن بندہ کہ اندرِ ہمہ عمر
جز در گہ تو هیچ نہ ازد جائے

Thy hand would guide the drifting ones to shore,
Thy mercy hides our failings by the score;
Shower Thy grace, O Lord! on me Thy slave,
Who finds nowhere a shelter save Thy door.

XI. 44

1080.—BNb.331, Hd.24, Hb.866. Afdal [47].

کہ تختِ سلیمان بہ نصیبے بخشے ۱۰۸۰
کہ تاجِ نبوت بہ نصیبے بخشے
یارپ چہ شود اگر مرا ہے سبے
از روضہٴ مغفرت نصیبے بخشے

How oft Thou gave a pauper world's estate,
And turned an orphan to a Prophet great;
O Lord! what matters if without my worth,
Thou sent a breeze that I could breathe sodate?

XI. 45

1068.—BNb.334, 54.23, H4.39, Hw.859.

یارب ز قضا پر حذرم مہداری ۱۰۶۸ از حادثہا ہے خبرم مہداری
 ہر چند زمن پیش بدے می بینی ہردم ز کرم نیک تو مہداری

Thou guardest me from every evil bend,
 And wardest storms ere I see them descend;
 Thou foresaw and averted harm I see,
 So ever in Thy avenues I wend.

XI. 46

1067.—BNb.337, 54.27, H4.3, BNb.92, H4.32, Hw.858. Pap: Ahdal [Hj].
 Pap: Ahdal [Hj].

یارب تو بر آرند حاجات توفی ۱۰۶۷ ہم قاضی وہم کافی المہات توفی
 من سر دِل خویش چگونم بانو چون عالم سرو الخفات توفی

O Lord! Thou helper in our hour of need,
 From troubled times Thou kept us ever freed;
 Why need I tell the thorns which prick my heart?
 Thou art the Lord of hidden worlds indeed.

XI. 47

1066.—Hj.701, H4.6, 54.6, BNb.6, U.10, 34.4, B4.373, Pa.204, BNb.8, LN.6,
 BM4.14, W4.278, Pb.604, B4.562, H4.699, BD4.368, H4.5, BNb.462, BMb.530,
 RP4.306, BMb.796, Hw.413, H4.444, H4.378, H4.444, H4.467, BMb.382, LE.68,
 Pa.356, Ch.734, BERN.187, B4.498, B4.352, H4.43, H4.399, H4.443, Hw.848, A.874,
 N.458, W.467, L.711, BERN.4, H4.18. Pap: Jam [H4].

یارب بکشای بر من از رزق درے ۱۰۶۶ بے منت مخلوق دسان ما حضرے
 از بادہ چنان مست نگہدار مرا کز پیغمبری نباشدم درد سرے

Some way, O Lord! send me a crust to eat,
 An unbegged morsel I would find a treat;
 And fill me with Thy love and guard me so,
 That pride and selfishness I never meet.

XI. 48

936.—BNb.367, H4.31, Hw.860. Ahdal [H4.] [400].

آئی تو کہ حال تنگ حالان دانی ۱۰۶۶ احوال ہم بے پرو بالان دانی
 گر شوائت از سبب لان شنوی وردم زخم زبان لالان دانی

Thou countest pangs of hearts, aye! all and each,
 In need we find Thy grace within our reach;
 Thou hearest sighs and calls of silent hearts,
 We find Thy bliss ere we could find our speech.

XI. 49

8961.—Hs.650, Bk.629, Ch.714, ALL661, Hw.795, A.797, W.422, L.677.
Var: Abu Sa'īd [Hs.].

ای در دره بند گیت یکان که و مه ۸۹۶ و ز هر دو جهان خدمت درگاه تو به
نکت توستانی و سعادت تو دمی یارب تو بفضل خویشی بستان و به

Alike in serving Thee are small and great,
Both saints and angels at Thy door await;
Thy grace would take our woes and give us weal,
With Grace exchange, O Lord! my ugly fate.

XL 10

8962.—Ss.405, Ss.108, Wms.273, Pk.456, Bk.406, Hs.543, BDs.297, Hs.29,
BNs.387, BMs.424, Hs.25, BMs.327, Hms.343, Hs.345, HCs.322, Hs.367, Hs.382,
BMs.318, Pk.563, Ch.650, Is.413, Bk.385, ALL597, Hs.503, Hs.344, Hw.719, A.720,
J.437, N.347, W.385, L.613.

یارب ز قبول و از ردم باز رهان ۸۹۷ مشغول خودت کن ز خودم باز رهان
تا هشیادم ز نیک و بد میدانم ستم کن و از نیک و بدم باز رهان

Free me O Lord! from "Fit, unfit" conceit,
That stripped of Self my soul could reach Thy feet;
The good or evil prick my wakeful eyes,
Keep me enrap. In Thee I seek retreat.

XL 11

827.—Hs.563, BNs.19, Ws.42, Hs.9, Ss.19, BNs.9, U.63, Ss.6, Pk.243, Pk.187,
BNs.11, HCs.7, LNs.236, BMs.17, Wms.237, Pk.429, Bk.378, Hs.515, BDs.363,
Hs.12s.254, BNs.375, BMs.447, RPs.309, Hs.77, BMs.315, Hs.328, Hs.344, Hs.339,
HCs.199, Hs.360, Hs.370, Hs.10, Hs.65, Hs.328, Pk.187, Bk.566, Ch.650, BMs.150,
Is.397, Bk.273, BNs.81, Hs.47, ALL571, Hs.697, Hs.343, Hw.693, A.694, J.456,
N.346, W.384, L.587, BMs.180, Hs.19.

بر خاطرِ غم پذیر من رحمت کن ۸۲۷ یارب بدلِ اسیر من رحمت کن
بر پایِ خراباتِ رو من بخشا می بردستِ پیاله گیر من رحمت کن

Have pity on my mind which maketh woes,
Forgive my heart, O Lord! enchained it goes;
And bless my feet which march in Tavern ways;
Yea help my hand with Cup which overflows.

XL 12

816.—Hy.588, Sa.313, Pa.189, Wbod.245, Pz.403, Ba.372, Hs.509, BDs.296, BNs.386, Hs.85, BMs.326, Hs.342, Hs.319, Hs.335, Hs.320=321, Hs.366, Hs.381, BMs.317, Cs.649, Is.411, Is.284, ALL.396, Hs.362, Hs.318, Hs.738, A.719, N.321, W.364, L.612.

Page (1) *Alm Sa'id* [Hv.]; (2) *Shah Shajr* [Hv.]; (3) *Sa'id Din Bakhari* [Rampin 180].

احوال جهان بدلم آسان میکنم و افعال بدم ز خلق پنهان میکنم
امروز خوشم بداد و فردا با من آنچه از کرم تو میسر د آن میکنم

Lord keep from worldly cares my heart at ease,
Conceal my sins from every eye which sees;
Give peace today awhile, and then tomorrow
As may befit Thy Grace dispense me please!

XI. 33

486.—Hy.346, Ws.19, Sa.184, Wbod.198, Ba.66, Hs.209, BDs.176, BNs.177, Hs.207, BMs.185, Hs.40, BMs.143, Hs.163, Hs.309, Hs.154, Hs.335, Hs.125, Hs.360, Hs.165, Hs.137, BMs.133, Hs.39, Hs.225, Pz.403, Bk.365, Cs.318, Rp.214, Is.174, ALL.267, Hs.196, Hs.337, A.425, J.192, W.268, L.364.

فردا که نصیب نیکبختان بخشند و من نسبی بمن زار برشان بخشند
کز یک آیم مرا از ایشان شمرند و بد باشم مرا بدیشان بخشند

Tomorrow when the worthy get their meed,
Reserve my share, O Lord! for I'm in need;
If I be worthy count me one with them,
If not, allow me on their crumbs to feed.

XI. 34

676.—Hy.448, BDs.105, Hs.364, Sa.363, BNs.349, BNs.140, Sa.487, Ba.190, Sa.69, BNs.26, LN.163, BMs.247, Wbod.308, Pz.328, Ba.277, Hs.427, BDs.240, Hs.6, BMs.149, Hs.28, BMs.39, Hs.249, LE.81, Hs.262, Ba.460, Cs.491, Rp.7, Hs.25, ALL.465, Hs.399, Hs.248, Hs.352, A.345, J.347, N.249, W.268, L.468, BNs.48.

Page (1) *Im Sina* [Hv.]; (2) *Fayyazi* and (3) *Majdud Din Hanger* [Rampin 157].

بیکم هنرم بین و گنه ده ده بخش ۶۷۶ هر جرم که رفت حسیله بخش
از باد هوا آتشی کین را مفروز ماوا بر رخاک رسول الله بخش

Count merits, Lord! ignore my sins, and treat
My crimes with Thine own Grace as may be meet;
And do not flame Thy anger for my faults,
Dispense me, Lord! as dust of Prophet's feet!

XI. 35

437.—BNs.364, Hs.37, Hs.3014. *Arif* [Hv.].

هر چند اگر گناهکارم شب و روز ۶۷۶ امید به رحمت تو دارم شب و روز
از خلق جهان جوئے ندارم امید از بخشش تو امیدوارم شب و روز

Tho' nights and days I'm ever wont to sin,
Thro' nights and days I find Thy grace within;
What nights or days? I care for world a pin!
By nights and days Thy grace I hope to win.

XI. 36

408.—BNs.355, 37.26, Hs.2, Hs.192, Hs.1, Hs.375. Page: Afzal [Hs.] [203].

حسے کہ ثمر ز شاخ اشجار دهد = صفتش ز صدف لولو سے شہوار دهد
بر درگش افتاده بے مشتاق ست تا حاجب لطف تو کرا بار دهد

On Him who brings from twigs the juicy fruit,
And pearl from shell, and melodies in flute,
These eager faces wait and watch their turn,
When Grace would deign to hear their humble suit.

XI. 37

181.—Hy.56, BDe.23, Hs.140, Sd.140, BNs.138, BNs.25, Ss.103, Rs.38, BNs.204, HCs.135, BMs.401, Ps.96, Hs.54, Hs.311, RPs.134, Hs.57, Hs.43, Hs.79, Hs.104, Hs.111, Hs.140, Ps.291, Bb.74, Cs.101, BDe.19, L.105, BNs.37, Hs.140, ALs.75, Hs.149, Hs.43, Hs.57, A.97, J.53, N.43, W.46, L.62, BDe.117, Hs.259.

خیام ز بہر این کہ ماتم چیست ۱۰۱ دد خوردن غم فایده بیش و کم چیست
آرا کہ کہ نکرد غفران نبود غفران ز برای کہ آمد غم چیست

For sins, O Khayyam! why should you bewail?
This grief can bring no grain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

XI. 38

899.—Hy.737, Ss.58, Ss.161, Hs.375, Sd.372, Ss.1, U.6, Ss.496, Hs.63, BMs.1, BMs.12, Wbds.1, Ps.337, Hs.489, Hs.627, BDe.1, BNs.1, Hs.1, Hs.34, BDe.1, Hs.53, BMs.1, Hs.1, Hs.445, Hs.419, Hs.1, Hs.1, Hs.1, LE.1, Ps.159, Bb.69, Cs.782, RPs.1, Is.1, Is.1, BNs.95, ALs.712, Hs.1, Hs.444, Hs.1029, A.97, J.566, N.499, W.488, L.769, MA.290, Hs.12.

Paralled by (1) 'Atar, (2) Rumi, (3) Najib Khan Qarwi.

ای سوخته سوخته سوخته ۸۹۹ وی آتشی دوزخ از تو فروخته
تا کی کوئی کہ بر عمر رحمت کن حق را تو کہ بر رحمت آموخته

You glowed and blazed and now to ashes turn,
'Tis you that made a Hell and you that burn.
How long you say "Be kind to 'Omar Lord"
Can you then teach?—Has Master yet to learn?

XI. 39

XII. MISCELLANEOUS.

متفرق

29 (a).—BNs.423, HCs.406, Hs.33, BERS.10, Hs.79.
 Page: Afsar (Hs.). 'Abdullah Afsar (M.F.)

عجب است عظیم برکشیدن خود را ۴۹ وز جگه خلق برگزیدن خود را
 از مردم مکی دیده بیاید آموخت ۵۰ دیدن همه کسی را و نردیدن خود را

'TIS utter wrong that one should stand sublime,
 And claim himself to be Dictator Prime;
 Now learn, O Sire! from pupil of your eye,
 See ever all, not Self at any Time.

XII. 1

58 (a).—Ss.323, Pb.39, Hs.39, BMs.144, Ps.33, CR.803.
 Page: Sa'adi (Hs.). Not found in Kalliat H.S.L., MS, 581 d. 934 H.

آن ماه که گفتی ملک رحمان است ۵۸ این بار اگر نگه کنی شیطان است
 دوسه که چو آتش زمستان خوش بود ۵۹ امروز چو پوستین بایران است

That Moon you said was Angel of His grace!
 But now you see the Satan in its place;
 The beaming face! a welcome winter fire—
 As parched hide in summer now displays.

XII. 2

77 (a).—Ss.271, Hs.356, Ss.353, BNS.342, BNL.147, Ss.478, BNS.103, HCs.384,
 LN.205, Ps.47, Hs.47, Hs.77, BMs.147, BPS.379, Hs.51, Hs.77, Hs.77, Ps.38, Hs.398,
 CR.797, BERS.71. Page: Also Sa'adi (M.F.) [A.K.].

اندوه دشت خاوران ستی نیست ۷۷ کش بامن و روزگار من جنگی نیست
 در هیچ زمین و هیچ فرسنگی نیست ۷۸ که دست تحت تنه دشتی نیست

In world's wilderness here I find no stone,
 But bears a grudge with me and me alone;
 And through expansive planes I see no soul
 That doth not in Thy Love for ever moan.

XII. 3

78 (b).—BNb.345, SL117, Hb.49, Hb.15. *Var.* *Add* [A.K.].

ای جمیع خلقی را ز بالای و ز پستی ^a آورده فضل خویش از نیست به هست
بر درگاه عدل تو چند درویش و چه شاه ^b در خانه غنی تو چه هشدار چه مست

O Thou that brought creation high and low
Through grace Divine from naught to being's show;
The rich or poor await Thy Justice Gate,
To Mercy Seat the sot or sober go.

XII. 4

79 (a).—BNb.398, Pb.21, Hb.21, Hb.62. *Var.* *Add* [H.]. [44].

ای در طلب آنکه بلا خواهی یافت ^a وقت ذکرش فوقِ سا خواهی یافت
بانت خدا و عرش اعظم دل است ^b با خود چونایش بکا خواهی یافت

O thou that seek to find Eternal Light,
Just think of Him and gain celestial height;
The Lord's with thee, His highest seat thy heart,
If not with thee where could thou find Him right?

XII. 5

118 (a).—Sh.55, Wb.496, BERa.177, CR.822. *Amor* [M.N.]. *Par.* of 179

پیش از تو هزار قرن دیگر بودست ^a منزل که درویش و توانگر بودست
گر نودۀ خاک خشک و کز تو بودست ^b هر جای که پای می نمی سر بودست

A thousand cycles passed before your day,
Some rich and poor had here a home to stay;
Now be it clod or be a kneaded clay,
Wherever you step, a head thereunder lay.

XII. 6

184 (a).—MA.121, Pb.99, Hb.97, RPB.38, Hb.140, Hb.21, Hb.93, CR.1207.
Var. *Ud* [H.]. (2) *Abn Sa'ad* [86].

در پای نعت شد دل مسکینم پست ^a یارب چه شود اگر مرا گیری دست
گر در محلم آنچه ترا باید نیست ^b اندر کرمم آنچه مرا باید هست

Thus trampled by Thy grief my heart is sore
What matters, Lord, Thou lead me to Thy door;
For if my actions are not meet to Thee,
Thy grace would meet my wants and even more.

XII. 7

177 (a).—Sb.274, Hb.26, BNs.34.

دم با که زخم که هیچ کس محرم نیست ۱۷۷ غم با که خودم که دوستی همدم نیست
گویند طباب نمی کنی آسایش ^a چیز می چه طلب کنم که در عالم نیست

I can't reveal my heart, for who would care?
I bear my pangs alone, for who could share?
They Say: "Seek rest." But how to seek a thing
That's not in worlds, not here nor even there.

XII. 8

187 (a).—Ws.23, Ss.23, BER.378, Ss.266, LN.278, Pb.122, Hb.119, Hs.334, RP.257, BERs.99, Pz.99, CR.846.

زین سقف برون دوق و دهلیز می نیست ۱۸۷ جز با من و تو عقلی و تمیز می نیست
هر چیز که و هم کرده کان چیز می هست ^a غرض بگذران خیال کان چیز می نیست

This Dome hath neither portico nor wing!
Wit whirls with Me and Thee in reason-ring;
You fancy ev'ry thing to so exist,
Leave off the fancy, that is not a Thing!

XII. 9

224 (a).—Hb.120, BMh.119, BERs.100, Pz.399, CR.850.
Fog: Khaqani [Rasmi 31].

شش پنج فکادایم و جان در دویک ست ۲۲۴ هر کس که بر اندر دانش راجه شکست
هر مایده که آن زخوان شکست ^a با بے شکست با سر اسر نکست

This life's dilemma womb and tomb confine,
We die to live but live to die in fine;
And ev'ry dish we have from sky to dine,
Is either tasteless or is utter brine.

XII. 10

241 (a).—Hb.144.

گر در همه شهر یک سر بیشترست ۲۴۱ در پای می کسی دود که درویش ترست
با این همه راستی که میزان دارد ^a میل از طرفی کند که آن بیشترست

If London has a single nail in street,
It pricks the poorest wretch with barest feet;
With all its rectitude which balance has,
Towards the more it stoops and comes to greet.

XII. 11

242 (a).—BNM.68, Hb.97, BMB.68, BER.99, CR.857.

کرد از من اینواچه نماندست نهفت مهم از کرده خویشتن نخواهم آشت
 فی الجمله چندان که من از کرده و گفت ^a بیچاره زمینے که درو خراهم خفت

My secrets if you say are out O Sire,
 My deeds are not for me a cause for ire;
 Suffice to say that, from my deeds and words,
 Pity the soil where I at last retire.

XII, 12

244 (a).—HGB.164, Hb.132, Hb.131.
 Page Added, [H.] [A.K.].

گفتم که جهان و ملک سرمایه تست مهم خورشید فلک چو ذره در سایه تست
 گفتا غلطی ز ما نشان نتوان داد ^a از ما تو هر آنچه دیده مایه تست

I said this world and that is Thy domain,
 The Sun's a mote Thy shadow doth retain.
 Said He: 'Tis wrong! no sign can point to Us,
 Thou seest what Thy concepts can contain.

XII, 13

247 (a).—Hb.99, HGB.196, BMB.71, BER.110, CR.862.

گویند خرابات بدست و نه رواست مهم نیک است خرابات و دنیا از ماست
 از دیده کج نمای بد باید خواست ^a کو راستی خرد شود عالم راست

Some Say: "Tavern is bad precluded quite"
 Tavern is good. 'Tis we create a plight.
 Things seem distorted to an awry sight,
 The world becomes aright if mind is right.

XII, 14

278 (a).—Hb.104, BMB.76, BER.114, CR.879.
 Echo of 173 and 147.

هر کوزه که آبخورد مزدور نیست مهم از دیده شاهے و دلو دستور نیست
 هر کاسے می که بر کف میخورد نیست ^a از عارض مسنے و لب مستور نیست

The water jug, a workman's only store—
 Has taste of royal eyes and clergy core;
 The cup of wine a toper holds bespeaks
 Of lady's lips his cheek had touched before.

XII, 15

313 (a).—BERJ.298, Pk.157, Bk.97, Hk.250, Hk.204, Hk.173, Hk.286, Pk.147, Hk.227.

آن می که شفاے هر خوردمند بود م تا کے ہفال تیرہ درہند بود
انصاف نہ عیفت چنان خوش خوے ^a کان ہمدم سر کوفتہ چند بود

That Wine a certain cure for all the wise,
How long in darkest cell it pent-up lies?
'Tis cruel quite that such a worthy soul
Should intermix with dunces full of lies.

XII, 14

325 (a).—TK.9, Kk.1, Sh.137. Parodied by Afdal [157]. See 409.

از رنج کشتیدن آدمی م گر کرد م قطره چوکتد جس صدف در کرد
گر مال نمائد سر بناماد بجای ^a پہانہ چو شدنی ذکر پر کرد

When chastened man his freedom can attain,
Immured in shell a water-drop can gain
The worth of pearl. Be calm if all is lost.
For measure once emptied is filled again.

XII, 17

325 (b).—BNk.393, Hk.22, Hk.19, Hk.310, Pk.119, BNk.47.

Page: (1) Abu Sa'īd [Hk.], (2) Afdal, [153], (3) Majid Baghdadi [M.F.],
(4) Razi Daps [M.I.].

از شہم عشق خاک آدم کل شد م صدفہ و شور در جهان حاصل شد
سر آستہ عشق بردگہ روح زدند ^b یک قطره خون چکید و نامش دل شد

Love's dew had soaked the Human clay to start,
The world had tumult, grief in ev'ry part;
They laid Love-lancet on the vein of soul,
And drew a drop of blood, and called it heart.

XII, 18

370 (a).—BNk.463, Hk.210, Hk.199, Hk.104.

Page: (1) Abu Sa'īd [Hk.], (2) Afdal, [A.K.].

برغیز کہ عاشقان بہ شب باز کنند م گرد در وہام دوست پرواز کنند
هر جا کہ دوے بود شب در بندند ^a آلا در عاشقان کہ شب باز کنند

Arise! for lovers woo their Friend at night,
They seek His door and climb ethereal height;
At night the doors of houses all are closed,
Save lover's door, at night 'tis opened quite.

XII, 19

383 (a).—Pb.180, Ba.122, Hb.274.

جانم بفدایے مردمم هدم باد ۳۹۳ وز دوسے زمین سفلہ واکس کم باد
از بے دومی کیسے مراباد نشد * جز غم کہ هزار آفرین بر غم باد

I lay my life to gain a loyal mate,
May world be rid of looms who foster hate;
I have no pence and hence have neither friends,
Excepting Grief—may Grace on Grief await!

XII. 20

484 (a).—Sa.272, RPb.53.

Fap: (1) Shah Sanjari [A.K.]; (2) Shah Ahmad Jam [Hb.].

خواهی کن کرت کھر می باید جد خواهی را چار هنر می باید
سروش بدست یار و جان بر یک دست * دم نازدن و قدم زمر می باید

To seek a pearl be diver of the Deep,
But mind these four precepts ere ye would leap!
With life at stake, and cord in Master's hand,
Close up your breath, and head with feet ye keep.

XII. 21

538 (a).—BNb.401, Hb.386, Pa.523, Hb.55. Fap: Abdol Karim [Hb.] [251].

382 (c).—BNb.404, Hb.427.

نا کرده دمی آنچه ترا فرمودند ۳۴۸ خواهی تو چنان شوی که مردان بودند
تو راه رفقه ازان نسودند * ورنه که زد این در که درش نکشودند

Ye did not act for once as taught before,
And yet ye crave to be as men of yore;
Ye strayed and did not find the way, or else,
Who knocked and yet they did not ope the door?

XII. 22

544 (a).—SERIAL. U.252, BNb.291, BNb.198, RPb.128, La.213, CR.994=1183.

وقت که گل پرده زرخ برگیرد ۳۴۹ بلبل ز طرب شور و شغب درگیرد
در سروسسی بیان مفری قری * هر صبحدم این ترانه از سرگیرد

'Tis time for dainty Rose to lift her veil,
To loud appeals of merry Nightingale;
And on the cypress bow in solemn notes,
For Lark with song the Rising Sun to hail.

XII. 23

547 (a).—So.418, Pb.240, Ba.186, Hb.336.

هر دل که بریر باغی هم بست شود ^{۵۴۷} به زان نبود که عاشق و مست شود
 کربانه بدست نیست بفرست مرا ^{۵۴۸} زان می که پناه اش کف دست شود

With gnawing grief when heart is sore and sad,
 'Tis best to Love, and thus go drunk and mad;
 No wine have I, but He has sent the mead,
 In my beseeching palms, I feel so glad!

XII. 24

578 (a).—BERI.265, Hb.57, Hb.179. Fag. Sami [Hb.].

باغ و گل و سبزه و می و دیوے بهار ^{۵۷۸} حاضر همه و تو غائب ای زیبا یار
 آنجا که تو غائبی از اینهم چه سود ^{۵۷۹} و آنجا که تو حاضری بدینهم چه کار

The spring, the lily lawns and luscious air,
 Are present all but Thou art seen nowhere;
 Say Thee, my soul! what pleasure these can bring?
 With Thee by me for trash I do not care.

XII. 25

588 (a).—So.347, BN.23, LN.209, BM.137, Pb.267, Ba.214, Hb.364, RP.342, A.491.

چون نیست درین دایره بے پرکار ^{۵۸۸} از مایه عمر هیچ کس بر خود دار
 هم در می لعل و زلف دلبر آویز ^{۵۸۹} وین یکشود دم خویش غنیمت مبدار

In parabolic path that we depart,
 We can't in range of life regain the start;
 'Tis meet we cling to wine and Beloved's curls,
 And stay with breath we have content in part.

XII. 26

588 (b).—BM.1341, Wb.157, Pb.271, Ba.218, Hb.368, A.490.

خامش منشین عمر درین ره زنگار ^{۵۸۸} بین العدمین است وجودت هشیار
 زان دوکه نبوده تو هیچ اول بار ^{۵۸۹} صد بار از آن نبره تری آخر کار

Why linger? Omar! Ply your path with care,
 You be with nought on either side, beware!
 A speck at first, but if you idle here,
 The final end would be the darkest scare.

XII. 27

603 (a).—Ss.379, Pb.265, Ba.252, Hb.382.

یاران همه رفتند برای مشهور ۶۰۳
 که سوخته خرمند و گه ساخته گور
 ما مانند درین بادیہ پر ز غرور^a
 چون لاشہ نر بارگزان منزل دور

My friends have gone before by royal road,
 Some had their mead, some burnt their harvest sowed;
 I stagger—meagre ass, in dusty waste,
 Far from my stage, on back a cracking load.

XII. 28

644 (a).—Ss.71, BER.120, MA.261, BMb.332, Ps.509, CR.1041.
Fagi. Amsat. [Hb.].

مائیم درین کنبدِ دیرینه اساس ۶۰۴
 جوئندہ رختہ چو مود اندر طاس
 آگاہ نہ از منزل و از بیم و هراس^a
 سرگشته و چشم بسته چون گاؤ خراس

Like ants in bowl, within this Ancient Dome,
 To seek an exit round and round we roam;
 Like oxen yoked to mill, in dread despair,
 We whirl for ever, never see our home.

XII. 29

683 (a).—Ss.272, Pb.316, Ba.263, Hb.403, BN.292, BERb.111.

بادل گفتم کہ ای دل کافر کنش ۶۰۵
 از مرگِ پندیش و صلاح آوردیش
 دل پامن مستمندِ حیران می گفت^a
 روز سے مردم کہ زادم از مادر خویش

I censured thus my heart! "Thou heathen knave!
 Now think of Death, and never misbehave."
 I felt so stupefied with heart's retort:
 "When I was born I died and found my grave."

XII. 30

704 (a).—BN.460, BERf.282, BN.404, HJ.101, Ps.142, CR.1055.

آتش زنہ و سوخته و سنگ ہم ۶۰۶
 کے درگہر چو سوختہ دارد ہم
 نزدیکی و دوریت بلا نیست عظیم^a
 دوری ز تو کجوری و نزدیکی ہم

With tinder, flint and steel I strike to mark,
 But humid tinder never caught a spark;
 Tho' nigh Thou art, Thy distance is so dire!
 I'm dark when far, when nigh get blinded stark.

XII. 31

748 (b).—*Si. Rompā* 247, *Sh. S.* BEJU.163, *BMA.*392, CR.1072.

خودشید بگلِ نَهت می توانم ^{۸۳۸} اسرارِ زمانه گفت می توانم
دَرِ دَرِ دریا می خرد باقیه ایم ^b از بیم شکستِ سفت می توانم

I cannot hide the Sun for dust I raise!
And cannot speak the secrets of the days.
The pearl, which I have brought from wisdom deep,
If strung may lose the splendour of its rays!

XII. 12

822 (a).—*Qasbā Namah.* *BMA.*431, *P.*331, CR.1289.

ای دل حذر از مستی و غمخوری کن ^{۸۴۲} وز همدستیِ دُطلِ گرانِ دوری کن
از بادِ شفا بخیزد و از مستیِ ریج ^a تو حذرِ شفا مکن ز دنجوری کن

O heart from drinking bouts you should refrain,
From heavy drunkards further far remain;
Wine acts as cure, but drinking does you harm,
So do not shun a cure but shun the pain.

XII. 13

847 (a).—*BN.*459, *RP.*664, *RP.*338, *H.*465. *Faḡl* *Abdāl* [Hv.].

در ملکِ خدا تصرف آغاز مکن ^{۸۴۷} چشمِ بدِ خودِ بدیبِ کسی باز مکن
سَرِ دلِ هر بنده خدا میداند ^a در خودِ نگر و فضولی آغاز مکن

Start not in Lord's Domain to criticise,
But close to faults of folk thy evil eyes;
Lord knows the hidden parts of every heart,
So judge thy self, refrain from idle lies.

XII. 14

881 (a).—*SL.*21, *BMA.*405, *P.*373, CR.1103.

رقم که درینِ منزلِ بیدادِ بدن ^{۸۸۱} در دستِ نخواهدم بجز بادِ بدن
آرا باید بمرگِ من شادِ بدن ^a کز دستِ اجلِ تواند آزادِ بدن

I passed, for halting in this robbers' fair,
I go nothing in hand excepting air;
So when I die the worthy wight should gloat,
Whose life the Master Death would deign to spare!

XII. 15

878 (a).—BNJ.45, BMb.462, Hc.346, Pc.152, CR.1113.

بیرون زنجیرِ ای پسر چیست بگو ۸۷۸ واقف شدہ بر کارِ جهان چیست بگو
شادان روزے درو کے زبست بگو ^a کو روزِ ذکرِ بندہ نگرِ بستی بگو

What thing is there that's not a wonder here?
And who that knows how events may appear?
And who has spent in world a day in cheer?
And who on next has never shed a tear?

XII. 36

889 (a).—BNb.362, Sc.424, Sd.74v113, BMd.3, Pb.474, Ra.424, Hd.9, Hc.3,
Page (1) Aldi [R.S.] (Hv.), (2) Ghazali [Bahai Kaddid], (3) 'Anar [M.N.].

ای باقی محض باقیاتے کہ ۸۹۱ در جائے کہ کدام جائے کہ ^a
ای ذاتِ تو از جا و جہت مستغنی ^a آخر تو بکائی و بکائی کہ ^a

O Absolute! what nought Thou hast not wrought?
No place hast Thou, what world hast Thou not brought?
Thy Being's not defined by Time and Space,
Where art Thou sought, and where Thou not besought?

XII. 37

892 (a).—BMb.492, Pc.168, CR.1120.

ای ہر نفسے صد گنہ از ما دیدہ ۹۰۲ وز لطف و کرم بردہ ما نبردہ
ای من بر از ہر کہ بعالم برست ^a وی لطفِ تو از من بر آمرزیدہ

O Thou that see my sins per breath a gross,
Thou keepest hidden so that no one knows;
Tho' worse I go than what in world is worst,
Thy Grace on worse than me Thy grace bestows.

XII. 38

903 (b).—Kh. Hc.404. Page Rumi [Hv.].

باز بچہ قدرتِ خدائیم ۹۰۳ اور است تو انگری کدائیم ^a
بایکدگر این زیادتی جستن چہ ^b آخر نہ ذِ یک در سرانیم ^a

Puppets to Mighty Might we came at call,
He is the Donor we are beggars all;
What means this strife and struggle we maintain?
From single door we soon must quit the Hall.

XII. 39

912 (a).—BNb.473, Fc.352, CR.1125. Page Usul (Ha.).

چون مُهره بروے تختِ زردیم هـ ۹۱۲ گاهے هـ زوج و گاهے فردیم هـ
دلخستہ برج لاجوردیم هـ ^h آخر برویم و در نوردیم هـ

Like pawns in chess, or scouts on sable land,
Sometimes alone sometimes in pairs we stand;
Thus drilled by day and night to left and right,
We march and vanish as would Time command.

XII. 40

924 (b).—BNb.473, Hb.455. Page (1) Nasir Khawar [p. 509]. (2) Akhd [409].

ما ذات نہادہ در صفائیم هـ ۹۲۴ عینِ خرد و صغیرا ذاتیم هـ
تا در صفیم در نائیم هـ ^h چون رفت صفت عینِ حیائیم هـ

The Essence Prime are we which traits encase,
The Wisdom conjures self in juggling ways;
Encased in traits we fall in fatal ways,
With traits apart Eternal Life displays.

XII. 41

941 (a).—St. Rump. 75, BNj.58.

از شاخِ وجودا کر برے داشتیم هـ ۹۴۱ ہم رشتہ خویش را سرے داشتیم
تا چند ز تنگنایِ زندانِ وجود ^h ای کاش سوے عدم درے داشتیم

Could I from twig of life a fruit attain,
I might unravel this my tangled skein;
How long I grope thro' maze of Life's confines,
O fain the door of Nirwana I gain.

XII. 42

942 (a).—Fc.324, Bb.474, Hb.609, Hq.407.

از کوئے خرابات برآمد ماهے هـ ۹۴۲ بر کتکرتا عرض برد خرگاهے
ناگاہ ز خرگاهے برآمد آہے ^h کلنِ عالم بیوا یروزد کاهے

A moon from Tavern lane came out I saw,
The halo spread to skies, I gazed in awe;
From Ass's stall I heard a grating: "Ah!
This faithless world in worth is not a straw."

XII. 43

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Var.=Variation of: †=Rejected.

A

- As.*
 1. Amad saharé nidi ai Malkhána'i má. IX. 1.
 2. Asáb u gūl Afarid Šarī' má rá. V. 11.
 3. As ásh-i má dūd kuja būd án jā. VIII. 137.
 4. As báda'i la'al la'al shud goshar-i má. IX. 4.
 5. Afgand ba ghurbat falak-e pir marā. X. 147.
 6. Im shah bar má mast ki šurud turā. I. 42.
 7. Ai án ki gasida'í jhānī to marā. I. 18.
 8. Ayyām ba kāmē na-rasāmad má rá. II. 56.
 9. Ai Khudja' yakē kām ravā kun má rá. X. 43.
 10. Ai karda' ai buṭf u mihr-i to-šan'a Khudā. I. 53.
 10-a. Ai Šāhīb in mas'ila' bishnou az má. †1.
 10 (a).—Sh.310, BNa.7. Reply to 34-A by Syed Niamatullah.
- Ab.*
 11. Bār ā bār ā har-ānch' hasti bār ā. IX. 2.
 12. But guft ba but parast kai 'lhid-i má. IX. 150.
 13. Bar-khiz u biyā bōyā ai bahr-ē dil-i má. VIII. 19.
 14. Bar dast yakē stgh-i jawāb ast marā. X. 41.
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 15. Tā bi-tawānī ranja' magardān kasrā. VII. 87.
 15-a. Tā bitawānī ja'ana' manan mastan rá. Var. 31.
- At.*
 15-b. Janā chu ba waṭī-i to niyāz ast marā. †2.
 15 (b).—Sh.26, BMa.9, BNa.4, CR.781.
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 17. Chūn fout shawam ba báda' shōdē marā. IX. 22.
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 20-a. Dī bar ar-i kū-i khāk- bādm-i qaṭā. BMa.16, BER.26. †3.
 20 (a).—BMa.16, BER.26, CR.1114=1194.
- As.*
 21. Zin dahar ki būd muddatē manzil-i má. IV. 36.
- As.*
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 23. Šāqī qadābē ki kārūz ast Khudā. VIII. 54.
 24. Šāqī qadābē ki nūr bakhsad hama' rá. VIII. 55.
 25. Šāqī mai la'al qūt-i rūḥ ast marā. VIII. 56.
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34-a.	Ham ba'je-i karîmatî u ham kîn-i sakhi.	†4.
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36.	Bâ ba; mî guft mâhiyê pur tab u tâb.	IV. 30.
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36 (a).	—Sh.31, BNa.11.	
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 58a. An māl ki gufti malak-e rahman ast. XII. 2.
 59. Anī ki dam-e masūq yārat shoda' ast. IX. 156.
 60. Abr āmad u bāz bar sarē mīha' girist. III. 34.
 61. Aḥdāth-i zamāna' rā chu pāyini nist. X. 1.
 62. Az āsh-i in tālifa' juz dōst nist. X. 5.
 63. Az bād-i sabā dilam chu bōyē to girift. I. 41.
 64. Az baṣm-i khīrad 'aql dālīl-e sarāh' guft. IX. 61.
 65a. Az ghuyā-i har bē-khirdam dil bi-girift. †10.
 66 (a).—Sh.98, BER.141, CR.790.
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 67. Az mā ramaqē ba sa'ī-e shēl munda st. IX. 62.
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 70 (a).—Sh.271, RPs.66, BNs.33. Parody of 37.
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 70b. Afsōs ki apraf-i rukhat khār girift. Maḥmūd [Hv.] †12.
 70 (b).—BN.30, RPs.103.
 71. Aknūn ki bīshāh-i 'Adn rā mīnrad dasht. III. 25.
 72. Aknūn ki jīhān rā ba-khūshī dast rasht. III. 6.
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 77a. Andar hama' dasht-i khawirān sangē nist. XII. 3.
 78. Ai āmadā' az 'ilām-i rūḥānī taft. IX. 97.
 78a. Ai Bēshān-i dil dar chah-i zindān-i ghamat—Meaningless †13.
 78 (a).—Hs.340, 3439, BNs.326, BNs.143, Ss.468, BNs.173, LN.83, BM.444, Wood.306, P.40, Hs.40, Hs.326, BMs.143, Hs.76, Hs.76, Pz.114, Cs.190, CR.805, BER.373, Hs.277.
 78b. Ai jumla' i khalq rā zi bāll u zi past. XII. 4.
 79. Ai charkh-i falak kharībi az kīna' i tust. II. 37.
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 79 (b).—BNs.54, BER.292, Hs.288, A.44, CR.806.
 80. Ai dīl chu zamīna' mē konad ghammākat. VII. 52.
 81. Ai dīl chu naḡb-i tō hamah khūn shudan ast. IV. 51.
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 88. In khâk-i rah az Khwaja' Bukhârî bûd ast. V. 9.
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 91-a. In nâm qadaf ki bar labê in tîle ast. †15.
 91 (a).—Ba.20, BMa.46, BDa.79, BNa.16, CR.810.
 92. In hasti-e tô hasti-e hast-ê digar ast. VII. 145.
 93. In yak du si rûe nobat-ê 'umr gushast. II. 57.
 93-a. Chûn âb ba joibâr u chûn bîd ba dast. Par. 93.
 94. Ai wâi bar ân dil ki dar ô sîst nîst. VIII. 8.
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 94-a. Bâ ânki chu chashm-i mast-i ô 'arbadâ' jûst. †16.
 94 (a).—BNa.134, Bf.52, Ph.58, Hb.57, CR.814.
 Foot: Salmas Saqî Tehran Text not found in MS. dated 802 H.
 95. Bâ bâda' nîshîn ki mauli' Mahmûd in ast. IX. 98.
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 96-a. Bâ dil guftam matl'î duniyâ 'araftist. BNa.379, Hd.359, Afzal [54] †37.
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 97-a. Bîshad ki ba andêsha' u paimân-i darust. Par. of 162 †18.
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 113. Bas khûn-i kadm ki chakli-i bî-bâk bi-ekht. II. 20.
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 114-a. Bî-khwâb u khuram hamêsha' andar tab u taft. †20.
 114 (a).—Hb.205, BMa.128, BPa.190, CR.819.
 115. Bêgana' agar wafâ kuzad khwâsh-i marast. VII. 17.

- 115-a. Bistyi tu haihāt ašf dārad rāst. †21.
115 (a) — Sb.268, BNb.32.
- Tp.*
116. Pur khōn zi firāqat jigar-ē nist ki nist. I. 27.
117. Firē zi kharābāt barān āmad mast. VIII. 7.
118. Pēsh az tu bast mard u bast man bōd ast. V. 8.
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123. Tā hushyāram dar jārām nuqan ast. IX. 14.
124. Tarsē ajal ō būm-i fanā hasti-i tust. IV. 83.
124-a. Tars az chē tegh u tir mē bāyad dāst. †23.
124 (a) — HK.111, SMb.84, BER.89, CR.82. *Parody of 113.*
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125 (a) — Ph.74, Hb.72.
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126. Tarkīb-i jahāya' ki ba kāmē tu damēst. VII. 19.
126-a. Turkē dī-i man ba nargīn-ē mast girift. †25.
126 (a) — Sb.264, BNb.30.
126-b. Taqdīr-i azāl shāhā-ē hukm-i āst. †26.
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127. Tirē ki ajal zamād āpashā hēch ast. VII. 2.
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128 (a) — Ph.82, Hb.80, Hb.87.
129. Jāyē ki dar ō sharb-i gulrangē nist. III. 58.
130. Jus haqq hukmē ki hukm rā shāyad nist. VII. 169.
- Tch.*
131. Chandi gham-i māl u hāsrat daniyā chist. VII. 53.
132. Chūn kish-i soudā-i tu jasadē sadāst. I. 28.
133. Chūn āmadanam ba man nabud rōi nuāst. VIII. 72.
134. Chūn abr ba nūrē rukh-ē talā' bōst. III. 33.
135. Chūn bād ba pēshat āmadam chābuk u chust. VIII. 123.
136. Chūn bulbul-i mast rā dar bustān yāft. III. 8.
137. Chūn tir-i qadā kushāda' az shant-i tu nist. VI. 15.
138. Chūn charh ba kām-i yak khiradmand nagāst. II. 23.
139. Chūn dēv u pari u yār u aghyār guzāst. VII. 32.
140. Chūn kār az bar murādi mā khwēhad raft. IV. 39.
141. Chūn gūhar-i jām dar jadaf-ē dīl paivast. VII. 147.
142. Chūn lāla' ba nūrē qadāh gir badast. III. 7.
143. Chūn murdan-i to- murdan-i yakbargi ast. IV. 59.
143-a. Chūn naqshi 'amālkhā-i tu bar kushī yāst ast. †28.
143 (a) — Sb.263, BER.77, CR.82.
144. Chūn nist umīd-i 'umr az shām ba chāst. VII. 103.
145. Chūn nist haqiqat-ē yaqīn andar dast. VII. 156.
146. Chūn nist zi harchi hast jus bād ba dast. IV. 52.

- Tb.**
 146-a. Halwā-i jhān ghulām-i kashkīna-i māt.
 146 (a).—Sh.278, BNa.39. *Vaq. Adal* [78]. †129.
- Tbb.**
 147. Khārē ki ba sūri pāyi har hāwānest. V. 23.
 148. Khatte ki khaqat har lab-i dīkh-wāh nawisht. IX. 164.
 149. Khurshīd-i sipāhar-i bē-nawāh 'ishq ast. IX. 44.
 150. Khayyām tarāt be khīma'-ē mānād rīst. IV. 60.
 151. Khayyām zi bahr-i in gunah' mātām chīst. XI. 58.
 152. Khayyām ki khīma' hāi hikmat mē-dākhst. X. 167.
- Td.**
 153. Dārīnda' chu tarkīb-i tabāc' ārist. V. 15.
 153-a. Dar bāgh shudām saḡarga' bā dard-i nihūft. †30.
- 153 (a).—Sh.170, BNa.29. *Poetry of third line of 448.*
 154. Dar pāi qarībā' qulqulē mai chī khūsh ast. VIII. 111.
 154-a. Dar pāyi ghamaṭ shud dīl mīskīnam past. XII. 7.
 155. Dar parda'-i ishr kās rā rah nīst. VII. 148.
 156. Dar jān-i tarab hāda'i guhrang khūsh ast. VIII. 109.
 157. Dar jamā'i dasht-i khāwārān gar khārist. IX. 91.
 158. Dar chashmī muḥaqqaqīn chī sīb u chī nīst. VII. 36.
 159. Dar khwāb budām marā khīrad-mandē guft. VII. 1.
 159-a. Dar khwāb marou ki pīr dīnā-ē guft. †31.
- 159 (a).—Ph.113, Hb.111, Hq.80, Pz.308.
Poetry of 159.
 160. Dard ē alam az shumār-i daftar bi-gunast. IX. 179.
 161. Dar dīh pīar ān mai ki jhān rā dīb ast. VIII. 21.
 162. Dar dahar harē sūhāl-i 'ishqīq na-rust. VII. 157.
 162-a. Dar dahar chu man 'ishq u ma'shūq parast. †32.
- 162 (a).—Ph.114, Hb.112, Hq.84.
 163. Dar dahar marā sharīb u shāhid hawā ast. VIII. 14.
 164. Dar rūyi zamīn agar marā yak khīst ast. IX. 18.
 164-a. Dar pāhtā-i ān kas ki pāhīb kunar ast. †33.
- 164 (a).—Hb.12, BPa.189, CR.60.
Vaq. Shāh [CR. Romp. 39].
 165. Dar sīma' ē madrasa' ē dair u karīst. VII. 134.
 166. Dar 'ālam-i bē-wafā ki manzilgah-i māt. I. 15.
 167. Dar 'ālam-i khāk khāk pāshidām u raft. XI. 15.
 168. Dar 'ishq-i tu az mallumatam nangē nīst. IX. 33.
 168-a. Dar 'aql 'aqlshāh-i muḥkam kam nīst. †34.
- 168 (a).—Sh.74, BNa.16.
 169. Dar faḡl-i bahār agar butē hūr ārist. X. 81.
 170. Dar majlis-i dars sū-i masti past ast. X. 110.
 171. Dar malkada' dhīkr-i hāda' chāl ism-i man ast. IX. 3.
 172. Dar wādīyi 'alā-i khud dawīdām hawā ast. VII. 18.
 173. Dar har dashtē ki līla'-sīrē būd ast. V. 21.
 174. Dar hēch sarē nīst ki asrēt nīst. IX. 39.
 175. Dar-yāb ki az rūb judā khwāhī raft. IX. 99.
 176. Dīl sūr-i ḥayāt rā kamāhī dānist. VII. 133.
 177. Dīl guft marā 'īm-i ladunī hawā ast. VII. 151.
 177-a. Dam bā ki sanam ki hēch kas maljam nīst. XII. 8.
 178. Dunyā dīdī u har chī dīdī hēch ast. IV. 42.
 179. Dunyā na muqām-i tust nai jā rīshast. IV. 31.

180. Dourân-i jhân bē mai u Sâqi hēch ast. VII. 15.
 181. Dourē ki dar ō āmadân ō raftan-i māst. II. 1.
 182. Dah 'aql zi nuh rawāq az hasht bihasht. I. 52.
- Tz.*
 182-a. Rāh-e ābad ē azal zi pā tā sar-i tust, Hd.432, ENb.445. †35.
 183. Raftan ba kharābat ba imān-i durust. VIII. 2.
 184. Raftan chu haqiqat ast pas-būdan chist. IV. 47.
 185. Rāst ki shawad idha'namān shagqat. I. 38.
- Tz.*
 186. Zān bāda' ki 'umr rā hayāt-e digar ast. VIII. 22.
 187. Zāhid ba-hawā-i khuld sar-gardān ast. X. 83.
 187-a. Zin saqf barin rawāq u dīhliz ast. XII. 9.
- Tz.*
 188. Sâqi ba-baram gar bot-i yâqūt-lab ast. VIII. 58.
 189. Sâqi ba hayât chūn kasr rahbar nist. VIII. 59.
 190. Sâqi ba bihasht in hama' mushkūq chist. VIII. 60.
 191. Sâqi chu namān' dar shikast-e man u tust. VIII. 61.
 192. Sâqi chi kunam ki dil kabāham zi ghamat. VIII. 35.
 193. Sâqi hadhar az ghamē tu am āh ki nist. VIII. 36.
 194. Sâqi dil-i mā ki dīna'ē mīhr-i tu khāst. VIII. 37.
 195. Sâqi dil-i man zi dast agar khwāhad raft. VIII. 38.
 196. Sâqi dil-i man zi murada' farāda' tar ast. VIII. 39.
 197. Sâqi dil-i man sākhta' az mushkūqat. VIII. 40.
 198. Sâqi dil-i man ki shādi az gham na shanakht. VIII. 62.
 199. Sâqi zi darat safar na- khwāhēm girift. VIII. 41.
 200. Sâqi zi ma' ki la'at ānā sâqiat. VIII. 42.
 201. Sâqi shab-i 'āsh ast u mīh afākhta' ast. VIII. 63.
 202. Sâqi gham-i mā baland awlāz shud'ast. VIII. 43.
 203. Sâqi falak az baḡr-i 'atīqē tu kaffat. VIII. 44.
 204. Sâqi qadāḡē ki ānki in khāk dirāst. VIII. 64.
 205. Sâqi qadāḡē ki sham'i dil dar nagirift. VIII. 65.
 206. Sâqi qadāḡē ki kār-i 'ālam nafasht. VIII. 66.
 207. Sâqi qadāḡē ki hast 'ālam palnāst. VIII. 67.
 207-a. Sâqi ki chu ḡalwā nabāt ast kujlāt. †36.
- 207 (a). — BM.96, Pb.123, Hb.120, Hq.88, CR448.
 208. Sâqi ki rukhat zi jān-i Jamshīd bīh'ast. VIII. 45.
 209. Sâqi ki labash mufarraghē yâqūt ast. VIII. 46.
 210. Sâqi ki hallākam zi gham-e hijrānat. VIII. 47.
 211. Sâqi gul u sabz' bas tarānūk shud' ast. VIII. 48.
 212. Sâqi mah-i rukhshān-i tu jān-e hama' ast. VIII. 49.
 213. Sâqi mai mā zi 'arīq-e pur khu-i tust. VIII. 50.
 214. Sâqi mai ma'arifat marā makramat ast. VIII. 51.
 215. Sâqi mai kuhna' yār-i dīrīn-i man ast. VIII. 68.
 216. Sâqi naparē ki dil khush az didan-i tust. VIII. 52.
 217. Sâqi naparē ki dil zi andīsha' chist. VIII. 53.
 218. Sir az hama' mākān nīhān bāyad dāst. Var. 884.
 219. Sar ta sar-i kīfāq jhān az gil-i māst. VII. 173.
 220. Sardāftar-i 'ālamē ma'āni 'āshq ast. IX. 38.
 221. Sirr-e chū jhān dar qadāḡē mastān ast. IX. 58.
 222. Sarmaya'-i 'aql-i 'aqlān yak nafas ast. VII. 162.
 222-a. Sirrēt nīhān az hama' asrār ki hast. †37.
 222 (a). — Sh.288, Sc.444. Var. 'Asr [MN].

223. Sim ar chi na miya'-ê khiradmandân ast. VII. 101.
- Tsh.*
224. Shâdî maş'alab ki haşî'e 'umar damêst. VII. 30.
- 224-a. Shash panj fâida'âm jin dard u takast. XII. 10.
225. Shâfida'-i 'ahq ô sar u sâmdan ghalâj ast. IX. 48.
- Tf.*
226. Şahîd ruh-i khud ba abr-i newârde bîhust. III. 24.
227. Şad khîna' ai khîrân-i dilam wirân ast. IX. 180.
- 227-a. Şayyid ham ô Şaid ham ô dîna' ham âst. Rep. 471. †38.
- 227 (a).—Sh.205, BNa.36.
- Tj.*
228. Tâst falak az pêsh-i dilârâ-i tihîst. II. 58.
229. Tûrtet ki şad hasâr Mîshâ did ast. IV. 30.
- Te.*
230. 'Aql ba kharâsh-i lâ ilah' ilîla' hîst. VII. 136.
231. 'Ahq âmad u shud chu khânâm andar rag u pêt. IX. 34.
232. 'Ahq ar chi ballâst ân ballâ hukm-i khodâst. IX. 37.
233. 'Umrê ba gul ô bâda' bi-raftm ba-guht. VIII. 134.
234. 'Umrêst ki maddahîyi mâi wîrd-i man ast. IX. 63.
- Tf.*
235. Fâiq khwânand mardumânâm pairast. X. 106.
236. Faqlê gul u şarf-i jûybâr ô lah-i kîsh. III. 27.
- Te.*
- 236-a. Kardm har ân chi hîla' 'aql ân dârêst. †39.
- 236 (a).—140.111, BMS.120, BER.97, P.421, CR.454.
237. Kam gôy ki faql-i Hâqq ba âkêl nîst. X. 74.
238. Kurha'î khiradâm dar khur-i lîhbât- i tu nîst. I. 5.
- 238-a. Kû ân ki mayê girân nihad har kafi dast. †40.
- 238 (a).—Sh.106, BM.70.
- Tg.*
239. Gar az payi shahwat ô hawâ khwîhî raft. VII. 76.
240. Gar bâda' namê khuram nîshân-ê khâmîst. X. 38.
241. Gar bar falakî ba khîk bîr ârandast. X. 4.
- 241-a. Gar dar hama' shahar yak sarê nîshar ast. XII. 11.
242. Gardîn nigârê ai 'umr-i farîda'-i mâst. VII. 171.
- 242-a. Gar rik-i man ai Khwîja' na-mund'ast nîshast. XII. 12.
- 242-b. Gar nîhâd u 'ahd ast u gar fâiq u mast. †41.
- 242 (b).—Ph.132, Hb.129.
- Parody of 244.*
243. Gar kîr-i tu nêk ast ba tadhîr-i tu nîst. VI. 14.
244. Gar gul na-buad naql-i mâ khîr bas ast. X. 54.
- 244-a. Guftam ki jîhân u malik sar maya'-i tust. XII. 13.
245. Guftam ki sar-ê rûf-i tu bas sar khurdast. I. 19.
246. Guftam ki magar durust bâshad 'ahdat. I. 20.
247. Gul guft bîh az haql-i man chîst nîst. IV. 9.
- 247-a. Gôyand Kharîbât bad ast ô na rawîst. XII. 14.
248. Gôyand ki mal ba mîh-i sha'abân na rawîst. X. 115.
249. Gôyand marâ bîhîst bî hûr khush ast. X. 92.
250. La'âlê tu mayê madhûb u sîghar kîn ast. IX. 161.

Tm.

251. Mārā gōyand dōmākhī bāhad mast. X. 31.
 252. Mā 'aql-i qadīmim u jhān dāya'i māt. VII. 173.
 253. Mā kīf-i 'iḥqām musalmān digar ast. X. 37.
 254. Ma'alām na-mā-shawad chūn sir sardast. VII. 146.
 255. Man banda'i 'āqim rōd-e tu kujast. XI. 38.
 256. Man mai khuram ē mukhlāfīn az chap u rāst. X. 94.
 257. Man hēch nadānam ki marā ānki sirāst. X. 79.
 258. Mahtab ba nūr dīmanē shab bi-shigift. VIII. 12.
 259. Mai bar kad-i man rih ki dīlam pur tībast. VIII. 23.
 260. Mai khāna' u ka'aba' khana'-ē bandgi ast. IX. 57.
 261. Mai khurdan-i man na az barāyē jarab ast. IX. 64.
 262. Mai khurdan u shād būdan ān-i man ast. VIII. 16.
 263. Mai khur ki ba sūri gil bast khwāhī khuft. IX. 100.
 264. Mai khur ki hamēsha' rihast rūp-i tu ōst. IX. 101.
 265. Mai deh ki dil-e rih-i marā marham ōst. VIII. 24.
 266. Mai gar chī ba shar'a rihst nām ast khush ast. X. 44.
 267. Mai Nōsh ki 'umr-i jiwānī in ast. III. 65.

Tn.

268. Nizam ba kharābāt ki āhlāsh āhl ast. J. 127. †42.
 269. Nafat ba sagē khāna' hamē mīnad rāst. VII. 81.
 270. Nal lāq-i masjidam na dar khurd-i karāst. X. 48.

Tā.

- 270-a. Har bekābat ki hast hushyār tar ast. Sh. 75, Berf. 153. †43.
 271. Har jān-i sharif kō shandā-i rahēt. VI. 18.
 272. Har chand ki az gunāh bad bakhtam u zisht. X. 78.
 273. Har dil ki aīr-i mīhanē ōst khush ast. VII. 16.
 274. Har dil ki darō mayā'-i tajrīd kam ast. VII. 54.
 275. Har dil ki darō mīhar u muḥabbat bashar ast. IX. 41.
 276. Har dharra' ki bar rū-i namīnē bōd ast. V. 22.
 277. Har sabā' ki bar kīnā-i jōyē rasta' ast. V. 20.
 278. Har kō raqamē nī 'aql dar dil bīnigadht. VII. 8.
 278-a. Har kūn' ki khākshā'ē masdūst. XII. 15.
 279. Har gū but-i man rūi ba kas na mamūd' ast. 22.
 280. Har gūh ki ghamē mulkīmē dil shawadast. VII. 98.
 281. Har naqsh ki bar takhta'i hasti paidāst. VII. 137.
 282. Har nēk u bad-e ki dar nūsh-e bashar ast. II. 47.
 283. Hushdār ki rōngār shēr-angiz ast. II. 54.
 284. Hāhāt ki in jīmī mujassam hēch ast. IV. 46.

Tj.

- 284-a. Yādē tu shab ē sū qarīn-e dīl-i māt. †44.
 284 (a).—Sh. 127, BNa. 74, CR. 880.
 285. Yā Rab tu karīmī u karīmī karam ast. XI. 39.
 286. Yādān chu gilē wajūd-i mā rū ārāst. X. 72.
 287. Yāk jur'a-i mai nī mulki Kāwīn bīh ast. IX. 72.
 288. Yāk hafta' sharīb khurda' bāshī pāwast. VIII. 119.

J

289. Tā butawānī gham-e jhān hēch ma-canj. III. 55.
 290. Tā chand kashī dīl dar in dar-i āpanj. VII. 128.

CH.

291. Az faql 'inān ma-pēch u dar sāghar pēch. VII. 108.
 292. Bīgar nī jhān chī tarf bar bastam hēch. IV. 45.
 292-a. Sāqi qadāst ki kar-i 'ilām hama' hēch. A.241, H.291. †45.

H.

293. Ai 'arīf-i tō nihāda' bar nasrīn tarāh. I. 14.
 294. Kō mufrah u mai tā bidham dād-i pūsh. VIII. 25.

KH.

- 294-a. Āmad ba chaman bā lab-i khandān gul-i surkh. †46.
 294 (a).—H.137, BSh.151, P.39, CR.264.
 295. Chūn mē guzarad 'amr chī Baghdād chī Bulkh. VII. 55.

D.

Da.

296. Āmad yakē u digarē bi-rubāyand. VI. 13.
 297. Ānān ki ba hum-i kār nēkū būnand. X. 34.
 298. Ānān ki ba madhhab-e tanāukh fard and. IX. 155.
 299. Ānān ki sharāb-i ma'arifāt nēsh kunand. VII. 114.
 300. Ān bāda' ki rū-i 'aish rousham dīrad. IX. 15.
 301. Ān bih ki khīradmand kinārē girad. VIII. 133.
 302. Ān rā ma nīgar ki dhū furūm āyad mard. VII. 135.
 303. Ān rōz ki tūsarē falak zin kardand. IX. 35.
 304. Ān rōz ki in gumbad-i minā bastand. IX. 34.
 305. Ān 'aql ki dar rah-i sa'adat pōyad. III. 43.
 306. Ān qoum ki dar muqām-i tamkīn raftand. X. 33.
 307. Ān qoum ki sajjada' parstand khar and. X. 32.
 308. Ān kīsa' ki bas nikōsh pardākhtā' and. V. 32.
 309. Ān kīsa'-garē ki kīsa'e sarhā kard. V. 17.
 310. Ān kas ki ba chashm-i khāshān rah dīrad. VII. 165.
 311. Ān kas ki samīn u charkh u aflāk nihād. V. 2.
 311-a. Ān kas ki nī rū-i 'ilm u dīn ahal buad. †47.
 311 (a).—Wb.214, H.246, H.179, H.172, H.213, ALL.287, Reply = 325.

- 311-b. Ān kīst marā damē ba māi-khāna' barad. Sh.82, BERf.156. †48.
 312. Ān-gah' ki nihāl- 'umar bar-kanda' shawad. X. 159.
 313. Ān mard nayam kas 'adamam bīm āyad. X. 146.
 313-a. Ān mai ki shafa-i har khīrad mard buad. XII. 16.
 314. Ānhā ki asl-i kār bar sarq nihand. X. 31.
 315. Ānhā ki asr-i 'aql u tamyiz shudand. X. 30.
 315-a. Ānhā ki nī khāk sar bar aflāk shudand. †49.
 316 (a).—Sh.42, BERf.140, SEP.299, CR.900.
 316. Ānhā ki ba fikrat dur-i ma'ani suftand. X. 29.
 317. Ānhā ki ba kār-i 'aql dar mē-kōshand. X. 28.
 318. Ānhā ki ba kām-i dīl jhān dīkhtā' and. X. 27.
 319. Ānhā ki ba kuhna'-i namadi muqūf and. X. 26.
 320. Ānhā ki jhān asr-i qadam farūdand. X. 25.
 321. Ānhā ki khulāsa'e jhān imān and. X. 24.
 322. Ānhā ki dar āmadand u dar jōsh shudand. X. 23.
 322-a. Ānhā ki darīn marhla' marmūl kardand. †50.
 322 (a).—BSh.496, H.211, H.509. Fag. Afsh. (1907).
 323. Ānhā ki nī ma'abūd khābar yāftā' and. X. 22.
 324. Ānhā ki falak dīda' u dahar ārīyand. X. 21.

325. Anhâ ki kashinda'ê sharîb-ê nâb and. X. 20.
 326. Anhâ ki kuhân shudand u shuhâ ki nu and. X. 19.
 327. Anhâ ki muhîb-i faql u kâlib shudand. X. 18.
 328. Âward ba ihsirâbam awal ba wajûd. II. 11.
 329. Ajrâm ki sâkirân-i in aiwân and. VII. 139.
 330. Artâb-i nazar bast bi-yandêshidand. XI. 35.
 331. Az sh-i 'adam takhm-i marî khâta' and. V. 13.
 332. Az sâkir-i 'umr agar kas' yid kunad. VII. 56.
 333. Az bâda'î shab agar khumâram na-buad. VIII. 118.
 333-a. Az bâda' hisap-i nuh khwâhad famûd. 751.
 333 (a).—BERI.40, U.21, R.92, BN.307, RP.127, CRAM.
 334. Az daftar-i 'umr pâk mû-bâyad shud. VIII. 73.
 334-a. Az dast-i kas' agar shikâyat bâshad. 752.
 334 (a).—Is.25, CAL.20, and Hah Aqlm.
 335. Az rafta'-qalam bâch digar-gûn na-shawad. VI. 12.
 335-a. Az ranj kashidan âdami hur gardad. XII. 17.
 335-b. Az shabnami 'ishq khâki Âdam gil shud. XII. 16.
 336. Az luqma'-i waql har ki parward jasad. VII. 122.
 337. Az mai tarab o rûshâq o mardî khâd. IX. 65.
 338. Az wâqa'ê turk khabar khwâham kard. I. 30.
 339. Aurâr-i asal bâda'-parastân dârand. IX. 59.
 339-a. Aurâr-i wajûd-i khâm wâufta' bi-mund, Par. 443. 753.
 339 (a).—BM4458, A.219.
 Fay. (1) Hah. (2) Farûkî [Nadwi: Ruzgâr 79].
 340. Afêd ki sarmâya' i kas' bîrûn shud. IV. 20.
 341. Afêd ki kâr-i pukhta' khâmân dârand. X. 125.
 342. Afêd ki nâma-ê jawâni tai shud. IV. 3.
 343. Akhrîn ki i khush-dîl ba-juz nâm na-mund. X. 40.
 344. Imrôr man am dar qafas' tang-i wajûd. X. 135.
 344-a. Imshab chu labat bâda' na-mû-khâmad, Sh.115, BERI.581. 754.
 345. Andar rah-i 'ishq jumla' sâfin dard and. IX. 42.
 346. Andêsha'-i jurmam chu ba khâfê gunarad. XI. 15.
 347. Ai in ki gunah ba nîz-i tû sahal buad. X. 113.
 348. Ai bas ki na bâshem u jhân khwâhad bûd. IV. 48.
 349. Ai bô-khabarin ghûsa'-i duniyâ ma-khurêd. IX. 66.
 350. Ai khurram u shâd az dî-i âgh-i tu 'id. III. 4.
 351. Ai khwâja' agar kâr ba kîmat na-buad. VII. 125.
 352. Ai dil ma-jah wîqâl-i ma'slûkê chand. VII. 187.
 353. Ai dhât-i tu dar du kum maqûd-i wajûd. I. 54.
 354. Ai dhât-i tu sardaftar-i aurâr-i wajûd. I. 2.
 355. Êzid ba bîhiht wa'da' bô mâ mai kard. X. 93.
 356. In jama'ê skûbêr ki manâjib dârand. X. 17.
 357. In charkh-i jafâpêsha'-i 'ilî-buniyad. II. 22.
 357-a. In charkh-i falak chu lûyâ sêda' na-shud, Sh.93, BERI.164. 755.
 358. In khalq hamah kharân-i bô-afêd and. X. 16.
 359. In qâfêlê 'umr 'ajab mû-gunarad. VIII. 99.
 360. In kûza'-garîn ki dast dar gil dârand. V. 27.
 361. Ai hamnafasin marî ba mai qût kunêd. X. 156.
 Dâ.
 362. Bâ in du i nâdin ki jhân-dârân and. X. 3.
 363. Bâd ast hadîth-i khalq yakar hama' bâd. X. 2.

354. Bâ dil guftam bihişt chûn ô chand and. X. 84.
 355. Bâ rû-i nihîy ô lab-i jûy ô gul-i zard. VIII. 130.
 356. Bâ mardum-i nek bad namê bâyard bûd. VII. 93.
 357. Bâ mai ba-kinâr-i jûi mî-bâyad bûd. VIII. 128.
 358. Bad-khwâh-i kasîn ba bêch maqsad na-raaad. VII. 97.
 359. Bar âtib-i gham bakâmî dil rûst chand. VIII. 18.
 370. Bar chashm-i tu ar chi 'ajillân yak-râyand. Var. of 477.
 370-a. Bar khîr ki 'ishiqân ba shab nîz kunand. XII. 19.
 370-b. Bar man si firâq chand bôdâd raad. †56.
 370 (b).—RPh.57, P.200.
 371. Bar man qalamî qaqlî chu bî-man rînanad. VI. 9.
 371-a. Bar har ki hasad bari amîr-ê tu shawad. †57.
 371 (a).—BNb.402, BNb.30, Hd.66. Addl [M.F.].
 372. Bô-yê khush-i gul ba rukhm-i khîrê araad. IX. 176.
 372-a. Bê mâya'-i bôdâ' kas tunagar na-shawad. †58.
 372 (a).—Sh.130, BMa.171.
 373. Bê huf-i tu dâya'a shuda' tadbîr-i khîrad. XI. 34.
 374. Bîndram u tab dar ustakhînam dîrad. VIII. 125.
 D.
 375. Pôshida' muraqqa't jama'a khâmet chand. X. 15.
 376. Pirîna' saras ishq-i tu dar dâm kashid. VIII. 124.
 377. Pîrî sar u rîyî nâ pwrâhi dîrad. IV. 6.
 378. Pâiwasta' kharîbât si rindân khush bîd. VIII. 10.
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 379. Tâ bûd dilam si 'ishq mafrûm na-shud. IX. 184.
 380. Tâ jan-i man az khûbudam gardad fard. X. 39.
 381. Tâj-ê dawal ô shahî ba nîmat kardand. I. 57.
 382. Tâ chand asîr-i rang u bô khwâhi shud. VII. 83.
 382-a. Tâ chand si ghuppa'tâ dilat khûn gardad. †59.
 382 (a).—BMd.462, A.235.
 382-b. Tâ khâk-i jamî'atê ki yakîn kardand. †60.
 382 (b).—Sh. 34.42.
Faulty copies.
 382-c. Tâ chand bar âftab gîl andâdand. BNb.494, Hd.417.
 Var. 338-a. †61.
 383. Tâ khâkî marâ si qalîb imekhta' and. V. 14.
 383-a. Tâ dîru-i dard-i tô marâ darmân shud. †62.
 383 (a).—BNb.409, Hd.111. Var. Addl [185].
 384. Tâ dâya'-ê husn-i rukhat paidâ shud. I. 13.
 385. Tâ rûi zamîn u âsmân khwâhad bûd. VI. 8.
 386. Tâ ruhî' u mah bar âsmân gasht pîdâ. IX. 67.
 387. Tâ madrasa' ô minâra' wirân na-shawad. VIII. 4.
 388. Tâ mard ba sîghî 'ishq bô-sar na-shawad. IX. 43.
 389. Tâ yâr sharîb-i jân-farînam na-dîhad. X. 69.
 390. Toubâ' na-kun az mai agarat mai bâshad. IX. 68.
 391. Toubâ' na-kunad har ki thâbitash bâshad. IX. 16.
 D.
 392. Jamê ki may-ê la'âl payîsai gardad. VIII. 120.
 393. Jânam ba fidâ-i ân ki ô ahal bead. III. 61.
 393-a. Jânam ba fidâi mardum-ê hamdam bîd. XII. 20.
 Q.

- DeA.*
- 393-b. Chashmat ba kirishmah' dil-i Hārūt bibard. 163.
- 393 (a).—Ba.158, BDA.158, BN.158, CR.923.
394. Chashmam ba firāq dam ba darp mē-giryad. IX. 181.
395. Chashdān bi-rau in rah ki dūl bar-khīzad. IX. 53.
396. Chashdān karam ō huf zi āghār chī būd. I. 25.
397. Chūn būd-i man az būd-i tu āmad ba wajūd. I. 10.
398. Chūn dast ba dāman-ē havas mē-na-rašad. VII. 126.
399. Chūn rīz-i tu ānchī 'adī qīmat farmūd. VII. 37.
400. Chūn rōi u 'amr bēh u kam na-tuvān kard. VII. 38.
401. Chūn shāhid-i rūh-khāna' parwāz shawad. VII. 31.
- 401-a. Chūn subhā ba-khurrāmī damt bi-kushāyad. 164.
- 401 (a).—BN.53, Pk.177, Ba.119, Hk.271.
402. Chūn 'abqī azal būdī marā inshā kard. IX. 36.
403. Chūn ghuncha'ī gul qarība' pardār shawad. III. 19.
404. Chūn kār na bar murād-i mā khwāhad būd. *Var.* 140.
405. Chūn murda' shawam khāk-i marā gus āzād. X. 161.
406. Chūn nēt darīn zamana' rūdē zi khīrad. VIII. 100.
- Dh.*
407. Hayyē ki ba-qudrat sar u rū mē-āzād. X. 95.
408. Hayyē ki shamar zi shākh-i sohjār dīhad. XI. 57.
- DhA.*
- 408-a. Khākt 'alamē malhada' pui bāyad kard. 165.
- 408 (a).—BER.182, Hk.254, BER.225, Pk.150, CR.889.
409. Khurrām dil-i ān kasē ki ma'arūf na-shud. VII. 117.
410. Khattē ki zi rūi yār bar-khāsta' shud. IX. 163.
411. Khwāhī ki turā rufas-i aurār rasad. VII. 94.
412. Khushīd kamand-i subhā bar bām afgand. III. 20.
413. Khush bāh ki dahar-i bēgirān khwāhad būd. V. 10.
414. Khush bāh ki 'ilām gusarān khwāhad būd. V. 7.
415. Khush bāh ki māl-i 'āl sou khwāhd shud. III. 10.
416. Khūn az dil-i afkār barān mē-āyad. IX. 178.
417. Khayyām agar-chi khargashē charkh-i kabūd. II. 62.
418. Khayyām turā chu dīkhil-ē qabar kunand. 166.
- 418.—1169.
419. Khiz āsh-i dil dar āb-i chang afgan rūd. VIII. 113.
- Dd.*
420. Dādam ba umūd rōzgār bar bād. IV. 37.
421. Dar bāgh shodī dil zi to dar khūn uftād. IX. 168.
422. Dar charkh ba anwā'a sakhunhā guftand. II. 4.
423. Dardā ki dilām ba hēch dardmān na-rasād. IX. 183.
- 423-a. Dar dil hama' shīrk rū-i bar khāk chī rūd. 167.
- 423 (a).—Pk.187, Ba.150, Hk.282.
- Var.* Shāh Ahmad Jām [116].
424. Dar dahar chu āwānī gul-ē āza' dīhand. VIII. 17.
425. Dar dahar kasē ba gul-'adhārē na-rasād. IX. 177.
426. Dar dahar har ān-ki rūm nānē dīrad. VII. 57.
427. Dar dīdā'- u dīdā' dīdā' mē bāyad būd. VII. 165.
428. Dar rūh chunān rou ki salāmat na kunand. VII. 119.
429. Dar rūh-i khīrad ba-jus khīrad rā ma-pasand. VII. 9.
430. Dar rūh-i karam kōh ba kīhē bakhsand. XI. 27.

431. Dar sar hasasé butân-i chûn hûram bûd. X. 82.
 432. Dar 'ilâm-i jân ba-hôsh mē-bâyad bûd. VII. 15.
 432-a. Dar kâr-i jhân kasé ki andêsha' kunad K.I. [Hv.]. †68.
 432 (a).—Sa.49, Sh.107.
 433. Dar kû-i kharîbât jigar-sêst chand. VIII. 13.
 434. Dar kuhna' rabâté ki moqimân-i na and. IV. 35.
 435. Dar maytâbê 'amr zi bad-nâmé chand. IV. 43.
 436. Dar mulk-i tu az pâ'at-i man hêch fîrûd. XI. 36.
 437. Dar mousam-i gul ba kas' diram mē-bâyad. III. 36.
 438. Dar mâkade' fuz ba mai waqfâ na-turûn kard. IX. 9.
 439. Dar waqt-i ajal chu kîram kîmêda' kunand. X. 160.
 439-a. Durwêsh kasé buad ki nâmash na-buad. †69.
 439 (a).—RPa.34, Hs.224, BNs.51.
 Fag: Afsh [198].
 440. Dasté chu masé ki jân u sîghar girad. X. 47.
 441. Dushman ki marâ hamêsha' bad mē-binad. X. 132.
 441-a. Diltang ma-shou agar shawî tang chi sêd. †70.
 441 (a).—Pb.196, Ba.199, Hs.291.
 442. Dîl-tang ma-shou ki tâ jhân khwêhad bûd. VII. 39.
 443. Dîl chirîghêst ki nûr az rukh-i dîlbar girad. IX. 182.
 444. Dîl na'arz' zamân mulk-i jhân mē-talâhad. IV. 24.
 444-a. Dîdam ba saré 'imkratê mardê fard. †71.
 444 (a).—BDs.66, BNd.83, Pa.325, CR.342. Fag: Ahmad Jan [Hv.].
 Dv.
 444-b. Raftam ba kalasyê-i tarsâ u yahûd. †72.
 444 (b).—BMh.5279, Hs.129, Pa.372.
 Fag: (1) Ahmad Jan [Hv.]. (2) Abu Sa'îd [158].
 445. Raftém u zi mâ zamîna' kshufta' bi-mund. X. 151.
 446. Rindân-i mujarrad ki mulk-i zamin and. X. 42.
 447. Rou dida' bi-band tâ dilat dida' shawad. VII. 167.
 448. Rôstet khush ô hasé na garâm ast u na sard. III. 38.
 449. Rôst falakam jâma' dîhad mîr kunad. II. 50.
 450. Rôst ki jazâ-i har gîfat khwêhad bûd. VII. 14.
 451. Rôst ki qad az bâr-i gushâ kham gardad. X. 75.
 452. Rôst ki hazêr khwêsh bîgîna' kunand. V. 34.
 Dc.
 453. Zân pêsh ki bar sar-e tu shabkhûn ârad. VII. 127.
 454. Zân pêsh ki gôrê zi man âgarêda' shawad. IX. 21.
 455. Zân pêsh ki nâm-i to zi 'ilâm birawad. IX. 102.
 456. Zân sar ba gulê ki pîr-i dûhqîn dîrad. IX. 170.
 457. Zâwardan-i man na-bêd gardîn râ sêd. II. 10.
 458. Zâhid ba kuram turk chu mâ na-darûnad. XI. 30.
 459. Zâhid ba namîz u rûm' qabêlê dîrad. X. 14.
 460. Zulfain-i tu bâ mâshk-i khutan bîst kard. IX. 158.
 Dv.
 460-a. Sîqi bar man chu jâm-i roushan bi-nîhâd. Sh.119, BERf.380.
 †73.
 460-b. Sîqi chu sitam gham na ba andêza' kunad. A.256, Hs.310. †74.
 460-c. Sîqi qadâhê ki jân fasâ-e tu buad. A.257, Hs.311. †75.

- 460-d. Sâqi chi jalâh az dil-i majnûn kyad. A.253, C.296. †76.
 460-e. Sâqi gul-i bakht haggah' pashmorda' buad. A.259, C.298. †77.
 460-f. Sâqi si zamana' chand bédid rasad. A.260, C.297. †78.
 460-g. Sâqi du jhân kaji damé gham arad. A.261, H.309. †79.
 460-h. Sâqi farah az sîghar-i mai mé-bâshad. A.262, H.308. †80.
 460-i. Sâqi chu ba kaf jâm-i sharîbê girad. A.263, H.307. †81.
 460-j. Sâqi si ghamé tu har-ki mad-hôsh buad. A.264, H.306. †82.
 460-k. Sâqi ba to gar shawém hamdam chi shawad. A.265, H.305. †83.
 460-l. Sâqi si adab mastiyet ar dūr buad. A.266, A.304. †84.
 460-m. Sâqi qadâhê ki har-ki bē-dīd buad. A.267, H.303. †85.
 460-n. Sâqi sar agar judâ ba stghê tu buad. A.268, H.302. †86.
 460-o. Sâqi qadâhê ki sêi dâgham na-ravad. A.269, C.295, H.298. †87.
 460-p. Sâqi dil-i man jam'a si yârî bē-burîd. A.270, C.294, H.297. †88.
 460-q. Sâqi mai agar si sîgharê jam bîshad. A.271, C.293, H.296. †89.
 460-r. Sâqi ba bîshet agar-chê rîham na-dîhand. A.272, C.292, H.295. †90.
 460-s. Sâqi qadâhê ki gar butân nâz kunand. A.273, C.291, H.294. †91.
 460-t. Sâqi qadâhê war-na' hâzin khwâham murd. A.274, C.289, H.293. †92.
 460-u. Sâqi ki chu âfâk-rukh mantam kard. A.275, C.290, H.299. †93.
 461. Sâqi 'alam-e ziyâh-i shab jubba rubûd. VIII. 63.
 462. Sirrê hama' dîrâ-i falak mé dînad. VII. 110.
 463. Soudâ-yi turê bahâna'ê har bîshad. I. 21.
 464. Soudâ nâda' râ bîda' par ô bâl buad. III. 9.
 465. Sûdê to dar in qoum chi kardî ki kharand. VII. 23.
 466. Shâdihâ kun ki anduhân khwâhad bôd.
 467. Shâhâ falakat ba khusravî ta'ân kard. IX. 103.
 468.—BD.70, CR.98.
 469.—Makul [Dowlat Shah].
 468. Shab nîst ki sh-i man ba jowâ narsad. I. 34.
 469. Shab nîst ki 'aql dar tahayyur na-shawad. IX. 173.
 D.
 470. Shâh-nazarîn âina'-ê yak-dîgar and. VII. 164.
 470-a. Shad bâr ba ghîrâ-i falak bēkhta' and. †90.
 470 (a).—H.178, BM.453, BER.221, A.248, CR.98.
 471. Shad sil agar dar kûsham mahâl buad. VII. 24.
 472. Shayyid-i ajal chu dîna' dar dâm nihâd. VI. 5.
 D.
 473. Tab'am bâ namâz u rûs' chûn mîyâl shud. X. 114.
 474. Tab'am hama' bâ rû-i chu gul mé-khandad. III. 37.
 D'a.
 475. 'Aql chu ba kâr-i in jhân mé-nîgarad. VII. 129.
 476. 'Aql gham u andûha'-i lîshê na-khurad. VII. 130.

477. 'Ālam agar az bahar-i to mē āriyand. VII. 133.
 478. 'Ālam ki Ebā-i dīkushāi dārad. IV. 14.
 479. 'Ishqē ki majkai buad īshāh na-buad. IX. 47.
 480. 'Umrat tū kai ba khud-parasti godharad. IX. 104.
 481. 'Umrē to furūn buad agar az pān-jad. VII. 99.
 481-a. 'Aqā' 'uqā' munkiri hā kai gardad. †96.
 481 (a).—Ba.269, BNa.37.
 482. 'Id āmad u kīhā nīkū khwāhad kard. III. 11.
 482-a. 'Id āmad u 'āsh u shādmāni āward. BNa.57, BNk.32. †97.
 483. 'Alāhē ki J.178, unīque: 1396. Awhad [Hs.1].
- Dgh.*
 484. Ghām khurdan-i bē-hūda' kuja dārad sūd. VIII. 101.
 484-a. Ghawwāqi kun garat guhar mē bayad. XII. 21.
- Df.*
 485. Fardā 'ālam-e frāq tū khwāham kard. IX. 30.
 486. Fardā ki naqīb-i nēk bakhtān bakhtand. XI. 54.
- Dg.*
 487. Qadrē gul u mal bāda'-parastān dārand. IX. 10.
 488. Qoumē zi gīzāf dar ghurūr uftādand. X. 13.
 489. Qoumē ki ba khwāb-i marq sar blāz nāhand. X. 12.
 490. Qoumē ki darīn safar turk hamrīh and. X. 11.
 490-a. Qoumē ki zi shād u narq mal mē-na-kharand. †98.
 490 (a).—Ba.74, Hb.227.
- Dā.*
 491. Kārinda'-i kurdanā u kushnā na-mund. IV. 19.
 492. Kas rā pas-i parda'-e qafā rīh na-shud. X. 10.
 493. Kas mushkīl-i asrār-i azāl rā na-kushād. X. 9.
 494. Kufr az chu manē gīzāf kōn na-shawad. X. 67.
 495. Kam kun tama'e jīhān u mē-e khurand. II. 44.
 496. Kō ān ki gham-e gardīsh-i gardūn na-kharad. IV. 23.
 496-a. Kū bāda' ki az dīl atharē gham bī-barad. †99.
 496 (a).—Fb.221, Ba.145, Fb.316, Hk.221.
- Dg.*
 496-b. Gar az ruḥ-i mīh nūf-i chē choḡān na-barad. Hd.129.
 BERI.349. †100.
497. Gar bāda' ba kōh dar-dīhī raq kunad. IX. 69.
 498. Gar bāda' khurad gadā ba mīrī bī-raud. IX. 86.
 499. Gar-chē gham u ranj-i man darast dārad. II. 16.
 500. Gar khīma'-i bē-nīyāziat yād shawad. I. 39.
 501. Gardē dīl-i man dar in qafas tang āyad. X. 154.
 502. Gardūn zi zamīn bēch gāst bar nārad. II. 19.
 503. Gardūn zi mājīb nāstāran mē-rīnad. III. 32.
 504. Gar yār-i manē tark-i jāmlē Kunēd. X. 157.
 505. Gar yak nafasē zi sīndagīnī guzarad. VII. 42.
 505-a. Gul bar naurūz hamchūn mē-khandad. †101.
- 505 (a).—LN.328, Hc.187.
 Kamal Ism'īl [MS. 1010 H].
506. Gōyand ba-ḥashr guft-u-gō khwāhad bād. X. 76.

507. Gōyand bihišt u hūr 'ain khwāhād bād. X. 85.
 508. Gōyand bihišt u hōuq-i krouthar bāhād. X. 86.
 509. Goyand ki māhē Ramaḡān gashī pōdīd. X. 116.
 510. Goyand ki mard rā hunar mē-bayad. X. 111.
 511. Goyand har-ān-kasān ki ba-parthē and. X. 96.
 512. Gah sharbat-i 'aish pāf bāhād gah dard. IV. 40.
 513. Gīram ki falak hamdam u hamrāz āyad. III. 44.
 513-a. Gīram ki hama' malk-i tu Chīn khāhād bōd. †102.
 513 (a).—BM420. Ps.45. CR.94.
 Var. Addl [247].

D.

- 513-b. Lāla' hama' rang-i arghawānī ba tu dād. †103.
 513 (b).—Ps.25. Ba.369. Hb.320.
 514. Lab bar lab-i kūm' hēch dānī maqūd. V. 30.

Dm.

- 514-a. Mārā ba sharīb u shāhād āmōshā' and Hs.136, BM4.456, A.247. 'Imād [16 Cl. †104.
 515. Mārā chi azīn ki har kas' bad gōyad. X. 158.
 516. Mārā zi kharābat-i kharīb bawardand. IX. 6.
 516-a. Mārā goyand dōsakh afrīshā' and. †105.
 516 (a).—U.248, BM4.291, A.287, Hs.127.
 517. Māhē Ramaḡān bi-raft u Shawwāl āmad. X. 120.
 518. Māhē Ramaḡān chundānī imād āmad. X. 119.
 519. Mard ān na buad ki pāhīr ārīy buad. VII. 115.
 520. Miskīn tas-i man ki dar gharībī farūd. X. 148.
 521. Ma-guzār ki ghūpa' dar kinārat gīrad. IX. 105.
 522. Man bāda' ba-jām yak-manī khwāham kard. X. 97.
 523. Man dāman-i nūh u toba' tū khwāham kard. X. 150.
 523-a. Manzil ba miyān-i khāk u khūn khwāhī kard. †106.

523 (a).—BM4.64. BER.220. A.249. CR.987.

Hans at rehiat.

524. Man'am ki kabāb mē-khurd mē-guzarad. VII. 58.
 525. Man mai khurām ē har-kī chu man shai buad. X. 112.
 526. Moujūd-i haqīqī ba-jur inān na-buad. VII. 181.
 527. Momin ba jahannam ē saqar hai sūd. X. 73.
 528. Mai bāyad bōd u mard mē-bāyad bōd. IX. 45.
 529. Mai bāyad khurd u kām-i dil bāyad rund. IX. 106.
 530. Mai-khwāra' agar ghani buad 'Or shawad. VIII. 107.
 531. Mai khwāham khurd tā ki jānam bāhād. IX. 70.
 532. Mai khar ki tanat ba khāk dar dharrā' shawad. IX. 107.
 533. Mai khar ki zi dīl kathrat u qillat bi-barad. IX. 108.
 534. Mai khar ki saman bast amā khwāhād bōd. IX. 109.
 535. Mai dīh ki harīfān qadāhē nōh kunand. VIII. 104.
 536. Mai gar-chī harām ast walt tā ki khurad. X. 98.
 537. Mai nōh ki tā gham az nihādat bi-ravad. IX. 110.

Dn.

538. Nā-burda' ba pubā dar jālab shārmē chand. X. 8.
 538-a. Nā-karda damē ānchi varā farmūdand. XII. 22.
 539. Nai jīma'i 'umr-i kūna' sōu khwāhād shud. IX. 111.
 540. Nai rounaq-i gulshāi chaman khwāhād mund. IV. 10.
 541. Nai 'aql ba ghāyat jālīlē tu rasad. I. 4.

542. Nai kâr ba tadbîr nikû khwâhad shod. VIII. 74.
 543. Nêk u bad-i in jâhân fîni gûnârad. VII. 43.
- Dw.*
 544. Waqt ast ki az sabza' jâhân ârîyand. III. 35.
 544-a. Waqt ast ki gul parda' zi rukh bar-girad. XII. 23.
 545. Waqtê ki qulû'î qubh-i armaq bâhad. III. 15.
- Dâ.*
 546. Hân tâ na-nihî bar tan-i khud ghuyâ u dard. VII. 59.
 547. Har jur'a ki sâqesh ba khâk afshânad. VIII. 108.
 547-a. Har dil ki ba âfr-i pây-i gham past shawad. XII. 24.
 548. Har qubhâ ki rû-i tâla' shabnam girad. VII. 25.
 549. Hargiz na jâhân-i kuhna' nos khwêhad shod. VIII. 75.
 550. Hargah ki banafsha' jama' bar rang zanad. III. 29.
 551. Hargah ki dilam bâ ghamat amôr shawad. I. 33.
 552. Har ladbehast u râhasht ki Khallâq mûhad. VII. 79.
 553. Haftâd u dô firqa' dar rahat mû-pâyand. I. 59.
 554. Ham dast-i manê tihna' ba jâmê na-rasid. IV. 22.
- Dy.*
 555. Yârân chu ba itîfâq mû'ad kunand. X. 165.
 556. Yârân ba muwafiqat chu mû'yâr kunêd. X. 166.
 557. Yârân-i mawâfaq hama' az dast shudand. IV. 18.
 558. Yak jâm hanr mard-i bû-dîn armad. IX. 71.
 559. Yak jur'a-i mai mulk-i jâhân mû armad. IX. 73.
 560. Yak rûz falak kâr- marâ sir na kard. II. 26.
 561. Yak qatra'-i âb hûd bâ daryâ shod. VII. 138.
 562. Yak nân ba du rûz gar shawad bâqil-i mard. VII. 40.
- R
- Ra.*
 563. An la'al dar âbgina'ê sîda' bi-yâr. VIII. 26.
 563-a. An bâda' ki tab'a râ kunad shâd biyâr. Sh. 87, BERf. 150. †107.
 564. An mai ki hayât-i jâwidânât bi-khur. IX. 112.
 565. Az bûdan-i ân dôst chi dâri tîmâr. VI. 4.
 566. Az charkh ba kâm sar bar-âfrâhta' gir. VII. 60.
 567. Az gardîsh-i in zamâna'-ê dîn-parwar. II. 21.
 568. Az gardîsh-i rûzgâr baharê bargîr. III. 46.
 568-a. Az harchi khurad mard sharâb oullâ tar. †108.
 569. (a) — 3a. 33, BN. 4, Ph. 29, Ba. 206, Hb. 336, Hg. 213.
Pseudo of 360. Nassi Goshad (Ha.).
 569. Aflâk ki jûs gham nafazyand digar. II. 24.
 570. Ayyâm-i jawân u shabâb oullâ-tar. III. 5.
 571. Ai charkh-i falak na 'aql dâri na humar. II. 31.
 572. Ai khwâja'-i faqiya' gar turâ nist khabar. X. 45.
 573. Ai dar talabê na 'ilamê par sar o shôr. I. 12.
 574. Ai dil hama' ashâb-i jâhân khwêda' gir. VII. 61.
 575. Ai dil hama' ashâb-i jâhân sikhra' gir. VII. 62.
 576. Ai dôst ghamê jâhân-i bêhuda' ma-khar. VII. 44.
 577. In shâl-i qubûr khâk gashand u ghubâr. X. 7.
- Râ.*
 578. Bâ sîla'-i tand-khû-i bû-'aql u wîqâr. III. 59.
 578-a. Bâgh ô gul u sabza' ô mayê bû-i bahâr. XII. 25.

579. Bâ yâr chu ârnâda' bâhi hama' 'umr. IX. 113.
 580. Bâ yâr-i khusham jâm-i sharîb oulî-tar. IX. 114.
 581. Bar khîs u dawîl in dilê tang biyâr. VIII. 126.
 582. Bigusast ba çarîf çaman ân bâd-i sahar. I. 16.
- Ri.*
 583. Tâ çand azîn hîla' u nârâqiyi 'umr. N. 133.
 583-a. Tâ kai zi ghamê ziyân u nîdat êkîr. 'Attar [Hv.] †109.
 583 (a).—Pb.264, Ba.213, Hb.363.
 583-b. Tâ kai shîrawam hîkîyat-ê hur u qasr. †110.
 583 (b).—Pb.263, Ba.212, Hb.362, Hq.257.
- Rj.*
 584. Jânâ mai çîf u çîf u bê-gash mî-khur. IX. 115.
- Rch.*
 585. Chûn bâl-i âdami hamîn jai du dar. IV. 35.
 586. Chûn nîst turk jûz ân ki dîdand qarîr. VII. 63.
 586-a. Chûn nîst darîn dîyara'ê bê-parkâr. XII. 26.
- Rik.*
 586-b. Khâmush ma-nîshîn 'Umar dar in rah zînhâr. XII. 27.
 587. Khîstê sar-i khum zi milkatê Jam bîhtar. IX. 74.
 587-a. Khayyâm ki kûm' dar sabû kard êkîr. †111.
 587 (a).—Sa.334, Sa.337, LN.212, Pb.272, Ba.219, Hb.360, RPa.334.
Parody of 482.
- Rd.*
 588. Dar dîyara'ê sipahar-i nâ-paidâ 'aur. IX. 116.
 588-a. Dar mousam-i gul bâda'î gulrang bîkur. *Par.* 589. †112.
 588 (a).—Pa.147, MA.218, BMB.286, Hf.206, BML217, Pa.313, Hq.328, Hb.208, J.302, N.209, CR.1032.
 589. Dîl-tang çarwî yak jawakê bang bi-khur. X. 122.
 590. Duriyâ hama' sar-ba-sar turk khwâsta' gir. VII. 64.
 591. Di kîm'-garê bîdîdam andaz bâst. V. 28.
- Re.*
 591-a. Zînhâr dar in kôsh ki dar sîr-i sipahar. BNb.421, Hd.411.
 †113.
- Ri.*
 592. Sîqî qadâhê bada'î gulrang biyâr. VIII. 70.
 592-a. Sîqî ba manat khîsh bîd'ast magar. A.437, Ch.441. †114.
 592-b. Sîqî ki ghamash zi bâdêdîhî khushar. A.489, Ch.436. †115.
 592-c. Sîqî mai waql dih ki mîhnat kash-i-hijr. A.483, Ch.442. †116.
 593. Surtî makan ê farîda'ê haqq bigudîr. VII. 121.
 594. Saîlîb girift gird waleîna'-i 'umr. IV. 4.
- Rf.*
 595. 'Umet tu chi dî pad ê chi sê pad chi hastîr. IV. 7.
- Rh.*
 596. Kîst hama' 'îlâm ba musîdat shuda' gir. VII. 65.
- Rg.*
 597. Gar bâda' khurî tu bî khîrad-mandîkê khur. III. 60.
 598. Gar but rukh-i tust but-parastî khush-tar. I. 17.
 598-a. Gar âdami-bî bâda'î gulrang bi-khur. Sa'adî [S.] 8 a, ul. †117.
 598 (a).—Sh.109, A.483.

- Rm.*
 599. Mardīna' dar-i si khvāsh pāiwand bi-bur. VII. 75.
 599-a. Ma'ashiq ba har gīfat ki āyad ba guhūr. †118.
 600 (a).—Sh.301, BNa.64. *Fay:* Shah Qasim Anwar. [Ha. Ho.].
 600. Mai bā rukh-i dīlbarīn-i shalāk bi-khūr. III. 62.
 601. Mai surkh guī o qadāha gulīb ast magar. IX. 87.
- Rn.*
 602. Waqtē sahar ast khīe ai pūfa' pīzar. III. 14.
- Rh.*
 603. Har toubē' ki kardēm shikastēm digar. *Par.* 927.
- Ry.*
 603-a. Yārīn hama' raftand barībē madhbūr. XII. 28.
 603-b. Yī Rab ba karam bar man-i dīl-rīsh nīgar. †119.
 603 (b).—BNh.368, BNa.60, H4.33. *Fay:* Afād, [261].
- Z.
- Za.*
 604. Ab-i rukh-i 'akdāqīn-i khud-pāk ma-rīz. VII. 189.
 604-a. Anhā ki na-dīnand haqiqat ai majlīs. †120.
 604 (a).—Sh. BNa.54. *Esk.* 613.
 605. Az jumla' raftagāni in rūh-i darīz. III. 47.
 606. Az 'umr-i tu dīn ki mē-tarīshad shaburōn. III. 57.
 607. Afōn azīn mag-bachā'ē pur tag-u-tīz. VII. 82.
 608. Ai bar hama' sarwarōn-i 'ilām firōz. III. 48.
 608-a. Ai charkh-i sītēs'-kār bā mī ma-sītēs. Sh.24, BER.133. †121.
 609. Ai khush pīzar 'alawagat rang-āmēz. IX. 163.
 610. Ai dīl chu haqiqat-e jīhān hast majlīs. VI. 11.
 611. Ai mard-i khīradmand pagah-tar bar-khīz. X. 109.
 612. In charkh ki bā kasī na-mē-gōyad rīz. II. 45.
 612-a. Ai yār-i 'arīf man u ai 'umr-i darīz. †122.
 612 (a).—MA.241, BNa.320, CR.1033.
Par. 424.
- Zb.*
 613. Bā o ba kharībūt agar gōyam rīz. VIII. 1.
 614. Bīst būdam parīde' az 'ilām-i rīz. X. 142.
 615. Bā mardam-i pāk-āp u 'iqīl āmēz. VII. 190.
 616. Bar āb-i rawīn u sahm' ai sham'ī tarīz. VIII. 27.
 617. Bar rū-i gul az abr nīqīb ast hanōz. III. 31.
 618. Būdī ki na-būdāt ai khūr o khwāb nīyāz. VII. 141.
- Zc.*
 619. Hukmē ki asō mahāl bāshad parhēz. XI. 7.
- Zd.*
 620. Dīnī ba chi mē-zanand in jablak-bāz. VII. 168.
 621. Dar bādīya'ē 'ishq-i o hamē raftam oīz. XI. 8.
 622. Dar kīm-i 'adam khufte' budam gufti khīz. XI. 5.
 623. Dar har sahar bā tu hamē goyām rīz. XI. 29.
- Ze.*
 624. Raftand u ai raftagān yakē ulmad bāz. VII. 103.
 625. Rou bar sar-i afīk jīhān khāk andāz. III. 49.

626. Sighar par kun ki barf-gün imad rōz. VIII. 27.
 626-a. Sāqī dilam az tu dar gudāz ast hanūz. †123.
 626 (a) = Ch.453, A.519, also cf 617.
 Var: in Kamāl īmā'ī [MS. d. 791 H.].
627. Farrāsh-i chaman bād-i shurūb ast imrōz. III. 30.
 628. Kardēm digar shīwa'-i rindī āghāz. IX. 89.
- 628-a. Gar bāda' khurī zi 'aql gardan parhāz. †124.
 628 (a) = BMS.308, P.438, CR.1040, P.421.
629. Gar gouhar-i jā'atāt na-suftam hargiz. XI. 28.
630. Lab bar lab-i kūmā' burdam az ghāyat-i āz. V. 29.
631. Mā 'ishāq u shu'fatā' u mastēm imrōz. IX. 172.
 632. Mā la'abatghānam u falak la'abat bar. II. 6.
 633. Māyēm fāidā' rōz-u-shab dar tag u tā. II. 8.
 634. Mā'ashūq ki 'umrāsh chu ghamam bād darāz. I. 39.
 635. Mē-parvāzī ki chūt in nafā-i majāz. VII. 163.
636. Waqf sahar ast khiz ai mayā'-i nāz. IX. 116.
637. Har chand agar gunāhghāram shab u rōz. XI. 56.
638. Yā rab tu jamāl-i ān mahē mīhar-angiz. XI. 6.
 S.
639. Āghāz-i dawān gashtan-i in zarrin tā. II. 2.
 640. Az hādithā'-i zamān-i āyinda' ma-tarā. VII. 35.
 641. Ai charikh-i khāsh khāz dīn-parwar khāz. II. 33.
 641-a. Ai dīl sar-u-kār bā karīm ast ma-tarā. †125.
- 641 (a) = What.200, Hb.254. Var: Afdl [273].
 642. Ai wāqif-i asrār-i dāmār-e hama' kās. XI. 42.
 642-a. Tā chand ravī dar pa-i taqlīd u qiyā. †126.
- 642 (a) = BMS.307, P.430, B.237, Hb.407. Var: Afdl [Hv.] [28].
 643. Dar khirqa' chi pēchi ki na-i rāh shandā. VII. 116.
 644. Daryā-i muhīt rā zi pāfān chi hirā. VII. 10.
 644-a. Māyēm dar-in gumbadī dērina' adā. XII. 29.
 644-b. Sāqī tu ba ghaur-e man-i darwāsh ba ras. A.527, Ch.471. †127.
 644-c. Sāqī zi sarē in jigārē rish ma-pars. A.529, Ch.474. †128.
 644-d. Sāqī nazārē ki dardī az jān-i tu bar. A.528, Ch.473. †129.
 645. Murghē dīdam nishāta' bar bāra'-i tā. IV. 28.
- SH.
- 645-a. An āmadan-e bē-khabar az mansūb-i khwāsh. †130.
 645 (a) = BMS.308, P.434.
 646. An mai ki hayāt-i jawidānist bē-nāsh. Var. cf 564.
 647. An mai ki Khirfār khujasta' dārad pānash. IX. 75.
 648. Az nāmādahā zard ma-kun chahra'-i khwāsh. VII. 34.

649. Ayyâm-i shabâb raft u khâlî o hashamash. IV. 5.
 650. Ai charkh marî ma-kush ba had-mastî-e khwîsh. II. 50.
 650-a. Ai dil chu parâh-nîk na'î shâdîn bâsh. †131.
- 650 (a) — Sh.294, BNb.383, BNc.72, Hd.407. *Fay. Afsâ (H.)* [1882].
 651. Ai dil ma-jâh az digarîn mahrum-i khwîsh. VII. 26.
 652. Ai dâst dil az jafâ-i dushman dar-kush. III. 50.
 653. In yak du si dam ki zindâ'î khush-dî bâsh. VII. 191.
 653-a. Bâ dil guftam ki ai dil kîfr-kîsh. XII. 30.
 654. Bi-gudâz dil wawaza'-e aql u ma'âsh. VII. 67.
 655. Bi-gîrft marî 'ishq-i nigâr-e khush khush. IX. 173.
 656. Pandî dihamat agar ba man dîrî pîsh. VII. 66.
 657. Tâ chand kutam 'arja'-i nâdîni-e khwîsh. X. 52.
 658. Tâ dâg-i hayât nâyad az mang ba jâh. X. 162.
 659. Jâmât ki 'aql Marîn mî-zanadash. V. 1.
 660. Khush bâsh ba har jâh-i mushawwîsh-andîsh. II. 46.
 661. Khayyâm agar bâda' parastî khush bâsh. VIII. 158.
 662. Dar pas ma-nîgar damî u dar pîsh ma-bâsh. VII. 11.
 663. Dar kir-gâhê kîna'-garî raftam dôsh. V. 33.
 664. Duniya gunahin ast u na-dîrî rûzash. VII. 33.
 665. Digar na-kunam umîd bar madhab-i khwîsh. X. 53.
 666. Zân ruh ki rah-i nâh mî-khwîrandash. VIII. 110.
 667. Zulfî tu ki shab-ravîst dâyam kîrâsh. IX. 160.
 667-a. Zîhar tu ai dil zi Khudî lûgh bâsh. †132.
- 667 (a) — BNj.12, Hb.9.
 667-b. Sîqî tu mahî ai rû-i farkhunda'-i khwîsh. A.549, Ch.493. †133.
 668. Ser must ba maikhîna' gudhar kardam dôsh. IX. 17.
 669. Sîr âmadam ai Khudây az hastî-e khwîsh. X. 164.
 670. Shad pîr-i kharâf jawân na-glâd 'albâsh. VII. 188.
 671. Gham chand khurî ai kîr-i nâ-âmada' pîsh. VI. 10.
 672. Kû dil ki bidîrad nafasî azîrâsh. I. 11.
 673. Gar 'ishqî andar tap-i hijrîn mî-bâsh. IX. 50.
 673-a. Mai bar kaf gir u har du 'âlam bi-farôsh. Sh.81, BERf.155.
 Samâ (H.). †134.
 674. Mai gar chî harîm ast mudîmah mî-sôsh. IX. 76.
 675. Hafid u du millat and dar dîn kam u bâsh. XI. 26.
 675-a. Yâ Râh tu bidîh marî saranjâmt khwîsh. Sh.83, BERf.157.
 †135.
 676. Yak yak hunaram bin u garah dah dah baksh. XI. 55.
- A
- 676-a. Sîqî qadâh ki mî gudâzîm chu sham'a. A.552, Ch.496. †136.
- B
677. An kîrm-i basîsham ki ba a'qâi qa'f. II. 18.
 678. Mai dar qadâh inqîf ki jînât laqîf. IX. 77.
- C
679. Az itash-i âkhîrat na-mî-dârî bâk. VII. 5.
 680. Ai charkh-i falak na rân shadîd na namak. II. 32.
 681. Ai dîhî-i tu bar jumla' mumâlik mâlik. I. 37.
 682. Bas pairâhnt 'umr ki har shab adâk. IV. 38.
 683. Tâ kai ai jafâhâ-i to ai charkhî falak. II. 28.
 684. Ruhî ki murâza' hast zâlîlâh-i khâk. IX. 118.

- 684-a. Rōst ki barrand in tasat pur az khāk. BNb.416, Hd.459. †137.
 685. Gar pulah nayābam zi falak jung inak. II. 40.
 685-a. Gar faql kuni zi kardagi kai dāram bāk. †138.

685 (a).—BNb.359, SL112, BM.218, Hd.29, CR.1050.

Var. (1) Shāh Jan; (2) Aḡal [Hs.] [R.S.].

686. Hīn pūshāy darūd u dāman-ē shah shud chāk. III. 16.

G.

687. Khayyām zamīna' az kasē dārad nang. VI. 22.
 687-a. Har shah ki zanam dar kham-i gūsh-i tu chang. †139.

687 (a).—Ps.306, Bz.284, Hs.404.

L.

- 687-b. Ajāk-i wajūd jumla' naqshand u khīyāl. †140.

687 (b).—Ss.281, BM.217, BNb.312, CR.1052.

A reply to 687.

688. Az jīm-i haql-i khāk tā ouj-i nahal. IV. 41.
 689. Asr-i haqlat na-shawad hāl ba swāl. VII. 13.
 690. Andar rahi dīn du ka'aba' āmad hāql. VII. 19.
 691. Ai dīl mashanou naqlhatē shālī hāql. III. 51.
 692. Ai 'umr-i 'arīz dāda' har bād-i jahāl. VII. 68.
 693. In gūrat-i koun jumla' naqsh ast u khīyāl. IV. 54.
 694. Bār-ē gham-i 'ishq sūz-kār āyad dīl. IX. 40.
 695. Bā sarwa-qadē tūr'a-tar az khīrman-i gul. IX. 119.
 696. Bi-gudhār dīk wazwāz-ē fikr-i maḥāl. IX. 120.
 697. Tā kai sūhūd haqlth rānī z amal. IX. 121.
 698. Chand az gham u ghūpa' ē jīhān qālliqāl. IX. 122.
 699. Chūn bād ba ruf-i ē rasīdan muskīl. IX. 174.
 700. Dar sar magudhār hēch soudkī muhāl. IX. 123.
 700-a. Sāql tu ba hūm u purat khīrman-i gul. A.577, C.513, Hs.343.
 †142.
 700-b. Sāql qadaql dīh ba manē sūkhā' hāl. A.578, C.516, Hs.341.
 †142.
 700-c. Sāql ki rasad ba waqlat az yūriyī 'aql. A.576, C.514, †143.
 701. 'Ishq ba kamāl u dīl-rubā-ē ba kamāl. IX. 52.
 702. Kas khūd u jahān rā na-dīdast ai dīl. X. 87.
 703. Mai har kaf-i man nāh ē har-āwar ghūghūl. VIII. 112.
 704. Mai khur ki na 'īm dast girad na 'amal. IX. 124.

M.

Ma.

- 704-a. Atash-zana' ē sūkhā' ē sang baham. XII. 31.
 705. An kh ki pūsh-i hēch mahram na-zanam. I. 35.
 705-a. An but ki zī 'ishq-i ē chūnīn hāirānam. †144.
 706 (a).—Ps.353, Bz.304, Hs.404.
 706. An bīh ki zī jīm u bāda' dīl shād kurām. IX. 27.
 707. An charkhē falak ki mā dar ē hāirānam. II. 5.
 708. An laḥza' ki az ajal gūrtān gardam. IX. 28.
 708-a. Arshā ki banām-i nēk mē-khūdānam. †145.

708 (a).—Hs.308, Hs.15.

Var. 'Aḡal [Hs. Abū Sa'īd Abī Khāir [Hs.].

709. Az bāda' shawad takabbur az sarfā kam. IX. 78.
 710. Az Khāliq-i Kirdagār u az Rabb-i Rahīm. XI. 20.
 711. Az rūyi tu shād shud dīl gharrānam. I. 45.

- 711-a. Az 'ahq-i tu man dard-i dil andokhta' am. †146.
 711 (a) — 88.28, BN.79, BERN.106.
 712. Az man bar Khayyām rasnēd salām. †147.
 712 — Hw.688, J.434, N.317, W.349, CR.1057.
 713. Az man bar Mustafā rasnēd salām. †148.
 713 — Hw.667, J.425, N.316, W.348, CR.1056.
 713-a. Az nuh pīdar ō chahār mādār sīdam. BNB.447, Hd.443, Afzal (307). †149.
 714. Afšō ki bāfīda' faršīda' shudēm. II. 13.
 715. Imōd ki nīst dar sarīb tīkam. IX. 79.
 716. Ai lākī na-i hayāt-i jāri jānam. I. 48.
 717. Ai charkh zi gardīsh-ē tu khurand nayam. II. 29.
 718. Ai dōst biyā tū ghām-i fardā na-khurēm. III. 54.
 719. Irīd chū na khwāst īn chi man khwāsta' am. VI. 2.
 720. Ai musīc shahar az tu pur-kār-tarēm. X. 107.
Mā.
 721. Bā dīlbar-i khud dast dar āghōsh kunēm. IX. 169.
 722. Bā rahmat-i tō man az gunah nandēsham. XI. 40.
 723. Bā nūf-i tu gar dast-darīd kardam. IX. 159.
 724. Bā nafs hamēsha' dar na-burdam chi kunam. XI. 14.
 725. Bar khud dar-i kām-i ārazī bar-bastam. X. 134.
 726. Bar-khīnam u 'am-i bāda'-i nāb kunam. IX. 29.
 727. Bar-khīz u bīkōb pāy tū dast zanēm. VIII. 115.
 728. Bar-khīz u biyā ki chang bar chang zanēm. VIII. 114.
 728-a. Bar-khīz u biyā tū mai guhrang kashēm. Var. of 769.
 729. Bar mafrash-i khāk khustagīn mē-bīnam. V. 3.
 730. Bih rān nabuad ki yār 'ulāt dōstēm. X. 152.
 731. Bē-bāda' na-bāda'am damē tū hastam. IX. 20.
Mp.
 732. Fāk az 'adam āmadēm u nāpāk shudēm. VII. 177.
 733. Fāwasta' zi gardīshē falak ghamginam. II. 15.
Mt.
 734. Tā chand asr-i 'aql-i har-rōza' shawēm. V. 36.
 735. Tā chand mallakat kuni ai sīhid-i khām. X. 99.
 736. Tā pan na-barī ki az jīhān mē-tarām. XI. 18.
 737. Tā pan na-barī ki mā zi ādam budēm. I. 44.
 738. Tā pan na-barī ki man ba-khud mōjūdām. X. 71.
 739. Tā kai zi jafāi har kasē nang kashēm. III. 12.
 740. Tā kai waraqē 'amr ba gham dar shikanam. VIII. 103.
 741. Tarām ki chū ba'ad asīn ba 'ālam na-rāam. VIII. 103.
Mj.
 742. Jīnā mai dīn ki bā dīl ghamnīkam. VIII. 106.
 743. Jīnā man u tō namīna'-ē parkārēm. I. 46.
 744. Jīnam zi dīrēgh-i dī ba dard ast mōqīm. XI. 16.
 745. Jut hast-i Khudā nīst yaqīn mē-dīnam. I. 1.
 746. Chundān ki zi khud nīst-tarām hast-tarām. X. 58.
 747. Chūn ātash agar zi āmanā dar gadharēm. VIII. 28.
 748. Chūn nīst mōqīm-i mā darīn dār mōqīm. X. 46.

- Māh.*
 748-a. Khud rā shab-u rōz dar sharāb andāzam. †150.
 Sc.378, BMD.347, Ph.376, Ba.321.
 748-b. Khushd ba gil nihast me-na-tuwinam. XII. 32.
- Mā.*
 749. Dar pāi ajal chu man sar afganda' shawam. X. 158.
 750. Dar justan-i jam-i Jam jikhān paimadēm. VII. 180.
 750-a. Dar khāna'i nihā chu khush binishtam. †151.
 750 (a).—Ph.384, Ba.328, Hs.475.
Par. 774.
 751. Dar dāman-i yār-i bēwafā chang zanēm. IX. 90.
 752. Das dīyara'ē wajūd dēr āmada' ēm. II. 12.
 753. Dar rāh-i tu tā asp-i khirad tākhta' ēm. XI. 1.
 753-a. Dar 'ishq-i tu dil raft u zi jān mē tarām. †152.
 753 (a).—Ph.387, Ba.331, Hs.478.
 754. Dar 'ishq-i tu šad gūna' malāmat bi-kasham. XI. 4.
 755. Dar masjid agar-chū bā-niyās āmada' ēm. X. 121.
 756. Dar ma'kada'ē 'ishq nīyās dārtm. IX. 149.
 757. Dushman ba-ghalaq gaft ki man filufam. X. 133.
 758. Dil farq na-mē-kunad harrē dāna' zi dām. X. 55.
 759. Dniyā chu rabaq u mā dar ō mihmānēm. IV. 32.
 760. Dunyā chu fanāst man ba-juz fan na-kunam. X. 70.
 761. Digar gham-i in gardish-i gardān na khurēm. II. 60.
- Mā.*
 761-a. Rangē ki az ō ba-kār nāyad māyēm. Sb.90, BER.162. †153.
 761-b. Rōst ba naqlāra' dar kharābāt shodam. †154.
 761 (b).—Ph.389, Ba.333, Hs.480.
Parody of 770.
 762. Rōst ki ba kū-i kūna-gar mē gudharam. V. 35.
- Mā.*
 763. Zān pēsh ki az zamāna' tābē bi-khurem. IX. 19.
 763-a. Zān pēsh ki rōngir bar-girad gām. †155.
 763 (a).—BMD.375, Hs.304, CR.3075.
 763-b. Zahar ast gham-ē jikhān u mai ūryākam. Var. 713.
 764. Zingina' ki man kār-i jikhān mē-bīnam. X. 141.
- Mā.*
 764-a. Sāqi qadābē bideh ki az gham rīnam. Hs.337, C.549, A.579.
 †156.
 764-b. Sāqi qadābē ki kusha' ē jākānem. Hs.339, C.550, A.580. †157.
 764-c. Sāqi qadābē ki mast-i didār-i tu am. Hs.340, C.551, A.581. †158.
 764-d. Sāqi nāpāst ki hamdam-ē gham mā ēm. Hs.341, C.552, A.582. †159.
 764-e. Sāqi qadābē ki 'ishqē rū-i tu am. Hs.343, C.554, A.584. †160.
 764-f. Sāqi nāzar az tu gar su-ē blāgh kunam. Hs.344, C.555, A.585. †161.
 764-g. Sāqi qadābē ki halqa'-dar-gēh-i tu am. Hs.342, C.553, A.583. †162.
 764-h. Sāqi qadābē ki dil ba daryā figanam. Hs.345, C.556, A.586. †163.
 764-i. Sāqi zi sharāb-i shousq mā bē-khabartm. Hs.346, C.557, A.587. †164.

- 764-j. Sâqi sakhs az tosha'i pînân na-kunam. Hæ.347, C.558, A.558. †163.
 764-k. Sâqi qadahe ki man ba bustin na-rawam. Hæ.348, C.559, A.589. †168.
 764-l. Sâqi nazari ba man kun az luji 'amim. Hæ.349, C.560, A.590. †167.
 764-m. Sâqi xi gham-e to tî kai az dast shawam. Hæ.350, C.561, A.591. †168.
 764-n. Sâqi qadahe ki az gham-e dil miram. Hæ.351, C.562, A.592. †169.
 764-o. Sâqi to marâ sâkhta'i man chi kunam. Hæ.352, C.563, A.593. †170.
 764-p. Sâqi qadahe ki jûz turâ banda' nayam. Hæ.353, C.564, A.594. †171.
 764-q. Sâqi nazari kas hama' dil-shôdetaram. Hæ.354, C.565, A.595. †172.
 764-r. Sâqi nazari ki mast u shaidâ hastam. Hæ.355, C.566, A.596. †173.
 765. Sar-jalqa'-i rindân-i kharibât manam. X. 66.
Mh.
 766. Shabbâ gadharad ki dida' barham na-zanem. III. 22.
 767. Shad da'awa'-i dôsti dar in dair harim. X. 130.
Mj.
 768. Şubh ast dam-e bar mai gulrang zanem. III. 18.
M'a.
 768-a. 'Âlam ki dar ô yak dam-i bô-gham na-zanem. Var. 766.
 769. 'Id ast biyâ tî mai gulrang kashem. III. 13.
Mj.
 770. Farzin şifât ki mast-i ghamât shodam. IX. 166.
Ml.
 771. Kunjê u du qury az jibân biguzidam. X. 49.
Ml.
 772. Gar sakht shawam chu sang bar-dârandam. X. 137.
 773. Gar dar giri chaghina' parvâs kunam. XI. 21.
 774. Gar man si ma-yê mughâna' mastam hastam. X. 136.
 775. Gar man gusha' râi zamân gardistam. XI. 24.
 776. Guftam ki digar bâda'-i gulrûn na-khuram. X. 100.
 777. Gul guft chunin ki man kunîn mâ' âyam. III. 39.
 778. Gul guft ki dast zar-fâhân kardam. VII. 102.
 779. Gul guft ki man Yûsaf-i Miqat chamanam. III. 40.
 780. Go-yand marâ ki mai-parastam hastam. X. 135.
Mm.
 781. Mâ afser u Khân u tij kai bi-farâsham. X. 61.
 782. Mâ bâda'i talih talih-i dêrina' khurêm. X. 60.
 783. Mâ khirqa'-i rahd dar sarê khum kardim. X. 62.
 783-a. Mâ dar jalab-e jam-i humâyîn-i jamim. RNB.503, Hd.440. Afdal [314]. †174.
 784. Mâ kas mai bikhudî parsh-nâk shudim. X. 63.

785. Mâyem dar-âfâda' chûn murgî ba dâm. VI. 6.
 786. Mâyem ki aq-i shâdi & kîn-i ghamem. VII. 174.
 787. Mâyem ki varmastî sharîbem modâm. X. 65.
 788. Mafrâm hastî ki bâ tu gôyam yak dam. X. 126.
 789. Ma'ashîqa' 'ayîn bîd namê-dînjam. L. 40.
 790. Maqsûd zi jumla' Marîash mâyetm. VII. 172.
 791. Man bîda' khurâm wa lîk mastî na-kunam. X. 101.
 791-a. Man banda'-i ân saff-i umam-pêsh-i tu am. †175.
 791 (a).—Hj.47. P.499.
 792. Man bê mai nâb sistam na-turwînam. IX. 26.
 793. Man dar Ramadân rûm' agar mē- khurdam. X. 118.
 793-a. Man dôh dar Arârû-i rûyat har-dam. †176.
 793 (a).—Sh.112. BER.382. BN.80.
 794. Man gâh-i nîzi u hastî dînam. IX. 25.
 795. Man gar warqê 'umr ba gham dar shikanam. Var. 740.
 796. Man goshar-i khud ba qimmatî kam na-dîham. L. 31.
 796-a. Man mai zi berki tang-dasti na-khuram. Reply to 791. †177.
 796 (a).—S. Remq. 298. LN.341. Fag. K.I. [Remq. 174].
 797. Mâilam ba sharâb-i nâb bâshad dîyam. IX. 24.

Ma.
 798. Nai az sar-i kar-i bē khâlâl mē tarvam. XI. 19.

Ma.
 799. Hân tū ba kharîbât khurshîd bi-zarâm. VIII. 5.
 800. Har-chand ki mai khîlâ-i dîn hast war ham. X. 100.
 801. Har rû pagîh dar kharîbât shawam. XI. 41.
 802. Hargîz ba tarab sharbatî libē na-khuram. IV. 2.
 803. Hargah ki darîn sabah' tarabnâk shawem. III. 36.
 804. Hangîr-i gul ast ektîyârî bi-kunam. III. 23.

Ma.
 805. Yâ Rab ba tu dar gushkham bi-pâdhîram. XI. 23.
 806. Yâ Rab tu gîlam arîshat' man chî kunam. XI. 32.
 807. Yâ Rab chu bi-khâstem sama'and gôyam. XI. 33.
 808. Yâ Rab man agar gumîh bē-hadd kardam. XI. 5.
 809. Yak jou gham-i ayyâm na-dârēm khushēm. X. 50.
 809-a. Yakchand asîr-i bâda' & jâm shudēm. †178.
 809 (a).—Wa.26. Sa.26. P.413. Sa.368. P.4305. BMS.389. CR.1066.
 810. Yak chand ba 'ilm u 'aql dar-kîr shudēm. X. 56.
 811. Yak chand zi kôdaki ba ustâd shudēm. VII. 133.
 812. Yak dast ba Mushâfem u yak dast ba jâm. X. 131.
 813. Yak rû zi band-i 'aql âlad nayam. X. 57.

N.

Na.
 814. An jâm pâyîla' bin ba jân ibstam. IX. 80.
 815. An râ ki waqîf ast bar ahwâl-i jihân. VI. 3.
 815-a. Anhâ ki kunand da'awa-ê 'ilm-i ladun. Sh.99. BER.379.
 Afdal 1331. †179.
 816. Ahwâl-i jihân bar dilam âlad mē-kun. XI. 33.
 817. Az gardîb-i in dîyara'-ê bē-pâyân. II. 51.
 818. Arâr-i azal râ na tu dîl u na man. VII. 144.

819. Aknūn ki zanad hanr dastān dastān. III. 21.
 819-a. Inmāz dar- in zamānā'-ē 'ahad-shūkan. †180.
 819-a.1.—Sh.23, BERf.132, Fag. (1) Afzal [334], (2) Hafiz,
 (3) Faryūbī [Rempis 182].
 820. Ai ānki-tu-i khulā'-ē koun u 'maklūn. IX. 123.
 821. Ai tīm' jawān bishnou az in pīr-i kuhan. VII. 20.
 822. Ai charkh hamēsha' dar na-burdī bā man. II. 38.
 822-a. Ai dīl ḥadhar az masti u makhmūri kun. XII. 33.
 822-b. Ai dhāt-i muzannah-ē tu pāk az nuqān. †181.
 822 (a).—BNS.448, P.140, CR.1090.
 822-c. Ai dīl chi kīrk kunad mushawwih būdan. Abu Sa'īd [Hv.]
 Sh.31, BND.195. †182.
 823. Ai gashat' shab ē rōz ba duniyā nigārān. VII. 3.
 Na.
 825. Bā 'ishq hawas yār na-khwāhad būdan. IX. 49.
 826. Bā har bad u nek rīz natawān guftan Hw.739. Same as 101-a.
 827. Bār khātir-i gham pīdār-i man rahmat kun. XI. 52.
 828. Bar khiz u ma-khiz gham-ē jhānē gadharān. IV. 15.
 829. Bar mājib-i 'aql xindagāni kardan. VII. 12.
 830. Bē-dhous zi man ai mubda'i yārān-i kuhan. II. 43.
 N1.
 831. Tā bi-tawān khidmat-i rindān mē-kun. VII. 193.
 832. Tā chard dar-in muqām-i bēdād-garān. IX. 147.
 833. Tā kai gham-i ān khuram kar in dār-i kuhan. VIII. 76.
 833-a. Tā kai gham u andēsha'-i gardān khurān. †183.
 833 (a).—BNS.430, P.252, CR.1092.
 834. Tō āmada'i ba bādshāhī kardan. VII. 4.
 N3.
 835. Jān magha-i ḥaqīqat ast u tan pōst bi-bīn. VII. 176.
 836. Jānhā hama' āb gashat u dīhā hama'khūn. I. 7.
 N4.
 836-a. Charkhē falak az bahar-i tu bigirist maken. †184.
 836 (a).—BNS.458, P.126, 14470. Fag. Afzal [340].
 837. Chūn ḥaqīl-i ādamī dar in shōristān. IV. 57.
 N5.
 839. Khwāhī ki nihad pēsh-i tu gardūn gardān. III. 2.
 Nd.
 840. Dāram zi jafā-ē falak-ē āina' gūn. II. 27.
 841. Dāni ki chīrīst toba' nā-kardan-i man. X. 108.
 842. Dar jām-i piyālā' jān rawān ast rawān. IX. 81.
 842-a. Dar ḥalqā'-i faqr āy u shāhī mē-kun. †185.
 842 (a).—Sh.333, P.409, B.388, 14.323.
 843. Dar dām-i balā dāna' tu pīshī yā man. XI. 10.
 844. Dar dāman-i in charkh-i zo-angizi kuhan. II. 49.
 845. Dar guln ba qoul-i hōch kas kār ma-kun. VII. 88.
 846. Dar 'ilām-i khāk az girān tā ba girān. IX. 153.
 847. Dar 'ishq agar qadam zanī moḥkam zan. IX. 51.

- 847-a. Dar mulk-i khudā tajarruf iğhāz ma-kun. XII. 34.
848. Durwsh zi tan jāma'i sūrat bar kun. VII. 120.
848-a. Dīl-akāhagān dar pai kār and ma-kun. BNB.457, Fc.345.
Afdal [356] †:86.
849. Dōsh az sar-i yāq u az jafā-ē dīl-i man. IX. 92.
850. Dī bar lab-i jō-i bē nigāre mourīn. VIII. 132.
Nr.
851. Rindē didam nāhista' bar rū-i zamīn. IX. 126.
851-a. Raftam ki darīn manzil bēdīd budan. XII. 35.
852. Rōst ki zi sō gušharān' az yād ma-kun. VII. 46.
853. Rōst ki maqaddasīn-i khākī maskan. I. 32.
Nc.
853-a. Zāwāl hama' dōst namūdi bā man. †:87.
853 (a).—BN.82, BM.312, A.746, CR.1102.
854. Zīn gumbad-i gardīda' bad-af'ākī bin. VII. 47.
Nr.
854-a. Sāqī tu ba mast-i gawāhē dīl-i man. †:88.
854 (a).—Hs.361, Ch.318, Hd.161, A.731.
854-b. Sāqī gham-i dīn kuja khurad jān-i bārīn. †:89.
854 (b).—Hs.365, Ch.314, Hd.158, A.735.
854-c. Sāqī dīl-i man sōkht nāpaz bar man kun. †:90.
854 (c).—Hs.364, Ch.320, Hd.156, A.736.
854-d. Sāqī qadāq-ē dīl ē dīl az gham bi-rahīn. †:91.
854 (d).—Hs.362, Ch.329, Hd.155, A.732.
854-e. Sāqī nāpaz ba 'ashiq māhīn kun. †:92.
854 (e).—Hs.363, Ch.330, Hd.160, A.733.
854-f. Sāqī qadāqē ki nist iğhām man. †:93.
854 (f).—Hs.364, Ch.331, A.734.
854-g. Sāqī hama' sakhs-i ta'ana' shud mast-e man. †:94.
854 (g).—Hs.367, Ch.332, A.737.
Nkh.
854-h. Shud dīda' ba 'olāq rah-namīnē dīl-e man. †:95.
854 (h).—BN.82, BM.318, A.740, CR.1104.
Fazl (1) Kamsi hama' (MS. 1000 H.) [A.K.]. (2) Abū Sa'id (Hs.).
855. Sharmat nāyad azīn tabīhī kardan. VII. 80.
Np.
856. Şayyid na'ī hadīth-i nakhsir ma-kun. VII. 112.
Nq.
857. Qasrē mutafakkir and dar madhhab u dīn. X. 6.
Nl.
858. Kas nist dar īn guft-u-shunūd hamdam-i man. X. 144.
Nd.
859. Gāwēt dar amān u nāmāsh parwīn. X. 127.
860. Gar bar falakam dast budē chūn yadān. II. 41.
861. Gōyand marā ki mai bi-khar kamtar azīn. X. 103.
Nm.
862. Miskīn dīl-i dardmand-i dīwana'-i man. IX. 82.
863. Ma-shaw sakhs-e zamīna'-as āmadā'gān. IX. 127.
864. Mai khurdan u gīd-i gulrahān gardīdan. X. 88.

- Nā.*
 865. Nā-tuwān dīl-i shād rā ba-gham faršidan. IX. 128.
 866. Nang ast ba mām-i nāk mashhūr shudan. II. 61.
- Nā.*
 867. Har rōz ba gardīsh-e tu zi charkh-i kuhan. Meaning not clear.
 867-1.—Hy.398, BM4.32, HL76, BMc.53, Hc.395, Sh.362, RPc.22, A.690, LCR.383=1110.
Vaq: Afdal [Hv.]. †196.
- Ny.*
 868. Yā Rah zi qabūl u az radam bār rahm. XI. 51.
 W
- Wz.*
 869. Ān qayr ki bar charkh hamē sad pahlū. IV. 27.
 870. Az āmadān ē raftan-i māk sūdē kū. II. 9.
 871. Az tan chu rawad rawān-i pāk-ē man u tō. V. 6.
 871-a. Aḥad dar-i dīl mē-rani ākhir dīl kū. †197.
 871 (a).—BNb.413, Sh.380, Pc.128. *Vaq: Afdal [366].*
 871-a.1.—*Vaq: (a) Aḥad kirmānī [Hv.]. (3) Sa'd ud Dīn Hamawī. [Rempis 199].* †197.
 871-b. Afdal tu ba har khīyāl maghrūr ma-shou. †198. BNb.454, Pc.129, Rumi [Hv.] Afdal [366].
872. Ai āb-i ḥayāt maḥmūr andar lab-i tō. IX. 162.
 873. Ai ārīd pīdīd gasham az qudrat-i tō. XI. 12.
 873-a. Ai tū zi E 'umrak zi sharaf bar sar-i tō. BNb.374, Hd.18. †199.
874. Ai dīl zi ghamē jihān ki guftat khūn shou. IV. 56.
 875. Ai rafta' ba chougān-i qaṣṣā hamchū gh. VI. 19.
 876. Ai zindagi ē tan ē tawānam hama' tō. I. 9.
 876-a. Ai munda' ba tadhwir-i farāhinda' girou. Var. 886.
 877. In charkh-i falak bahar-i ḥalīk-ē man u tō. II. 53.
- Wb.*
 878. Bar dār piyāla' ē sabū ai dīl-jā. VIII. 127.
 878-a. Bērūn zi tāḥayyur ai piyar chīst bigō. XII. 36.
- Wc.*
 879. Chūn bāda' khurī zi 'aql bē-gana' ma-shou. IX. 129.
 880. Chūn raft zi jam jushar-ē roushan-i tō. V. 3.
- Wd.*
 881. Dar dīdā'i tang-i mōr nūr ast az tō. I. 8.
- We.*
 882. Rōst ki buad waqt-i ḥalīk-ē man u tō. IV. 49.
- Wz.*
 883. Zāhid na kunad gunah ki qahharī tō. XI. 31.
- Wz.*
 883-a. Saql naparē buḡ-i dilāriy-i tu kū. †200.
 883 (a).—Hc.368, Ch.680, Hd.196, A.762.
 884. Sīr az hama' nā-kasān nihān dāri tō. VII. 21.

- Wg.*
 885. Gar bā khiradī tu hīs eā banda' ma-shawa. VII. 71.
 885-a. Gar khilwat u 'wālat ast sar-māya'-i tā. BNb.385, Hd.413.
 Afzal [386]. †201.
- Wm.*
 886. Mayēm kharidār-i mayē kuhna' u son. X. 89.
- Wn.*
 887. Nā kardā' gunāh dar jhān kēt bi gō. XI. 37.
- Wj.*
 888. Yāqūt-labā la'ālī Badakhshānī kō. VIII. 103.
- H
- Ha.*
 889. An bāda'-i khushgawār bar dastam nih'. VIII. 29.
 889-a. An guruh' ki bud sahaq nī gardūn burdah'. †202.
 889 (a).—Hb.301, Hd.470.
 889-b. An nist jhān chunāki pindāshā'i. BNb.409, Hd.99. †203.
 890. Az ānash u bād u āb u khākēm hamah'. VII. 142.
 890-a. Az bāda'-i la'āl u jām-i chūn firōzah'. †204.
 890 (a).—BMb.472, Pc.344, CR.1117.
 890-b. Az has ki shikasta' bār bastam toshah'. †205.
 890 (c).—Hb.301, Pc.311, CR.1118.
 Fag: (1) Jān Darī Zaq; (2) Salma Saqi. (Hs.).
 891. Az dar-i 'ulūma muhd bi-gurīn beh'. IX. 88.
 892. Az harchi na khurramsh bōchī bāh'. IX. 139.
 893. Andāsh-i 'umr bōsh bar shast ma-nāh'. IX. 131.
 894. Ai bē-khabar az kār-i jhān hēch na'ī. VII. 140.
 895. Ai pāyī sharaḥ' bar sar-i ašlik madah'. I. 56.
 896. Ai dar rah-i bandagīet yakdūn kih u mīh'. XI. 50.
 896-a. Ai dar talab-i girah'-kushāi murdah'. †206.
 896 (a).—BNb.491, Rp.319, Hd.312. 'Amr [M.N.] Afzal Taz [384].
 897. Ai dil ba chī gham khurinda-ē andōshah'. IV. 58.
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 x 12. Biburidan-i tō zi mā chirā shud panamā. BNa.86.
- Aj.**
- x 13. Jārūb-i barfshami na rōyad khas rā. HI. 12.
 x 14. Jāyē ki ba masht mas andar sarhā. RPe.113.
 x 14-a. Jāyē ki nishāni bē nishānast injā. LN.390. K.I.
 x 15. Jama'e mashghūl-i mīharhā o kirhā. RPe.130.
- Ac.**
- x 16. Charkhē falak az yār judā sikkē marā. HGa.334=360.
- Aā.**
- x 17. Khush kun nafasē jān u dilē shaidā rā. BMa.14. Par. 16.
- Ad.**
- x 18. Dardāz agar muqaddiq duniyā rā. BNj.57.
 x 19. Dardā ki dil az dard-i tu farūd marā. HI.14.
 x 20. Dardōst ajal ki nist darmān ōrā. HI.11.
 x 21. Dar ka'aba' agar dil ou-i ghair ast marā. HI.17.
 x 21-a. Dar maikada' dōsh hānifē guft marā. HI.17. Abu Sa'id [Hv.].
 x 22. Dar hijr-i tu munda' nā taweinam barjā. HGa.410.
 x 23. Duniyā shahrā u Qaisar o Khāqān rā. HGa.326.
 1. Abu Sa'id [Hv.]. 2. Aṣḥad Kirmānī [Hv.]. Sc.433.
 x 24. Duniyā ki farīb mō dīhad mardān rā. HI.10.
 x 24-a. Di shāna' zad ān māhi charman gōsh ra. HGa.389.
 x 25. Rangē zi gul-i gulīb dīdand marā. RPe.128.
 x 25-a. Rōz āmad u bar dōkhtam az gham lab rā. LN.307.
 x 26. Rōzē ki ghamat mōmīn-i jān bōd marā. HI.15.

x 48. *Atash ki ba jab'i jāngudāz āmada' ast.* LN.358. K.I.
[1000 H].
x 49. *Āmad gul u bar takhe-i samarrud binīshast.* Sb.171.

- Ta.
- x 50. An ātash-i sūrinda' ki 'shaqsh laqab ast. Ha.203.
 x 51. Anjā ki tuyī ba pā u sar na turwān raft. Sc.451. [M.N.]
 'Attār [Hv.]
- x 52. An dam ki jā man zi sabā nist. HGa.378.
 x 54. An rā ki hālāl ādagi 'adat u khōst. RPh.105, Rumi [Hv.]
 x 55. An shāh-i haqiqat ki jūhūrā jān ast. BERA.168.
 x 56. An kas ki zi asār-i khudā āghā ast. RPh.62.
 x 57. An kōdāk-i na'al band dās andar dast. BNe.57. Mahasti
 [Hv.]
- x 58. An kō madad az sa'adat-ō doulāt yaft. So.120.
 x 59. Āward sabā ruqqa'i mikhān raqamat. Ha.207, Jāmi [Hv.]
 x 60. Ibīs chu bar khūqat-i Ādam nigārist. Ha.159. Amir Humāin
 [Hv.]
- x 61. Almad khōyē ki 'ilamē banda'i ōst. Khirābān 'Irfin.
 x 61-a. Az bāhri kāfē tu chūn bar āmad tūghat. LN.415. K.I.
 [1010 H.]
- x 62. Az pursh-i mukhlisān agar nangat nist. BERA.171.
 x 63. Az jow-i qad-ē buland u sulfē shastat. Wbod.202.
 x 64. Az charkh-i falak du pad 'ajlīb bar khōst. BERA.34.
 x 65. Az rōzi asāl 'shoq-i butān qum-i man ast. BMf.86. Par. of 171.
 x 66. Az gulshan-i kō-i tō badar khwāham raft. HGa.305.
 x 67. Az maknūfakti ap-i 'aql ō jān ast. Pc.118. 'Attār. [Hv.]
 x 68. Ajbā'a chu dar 'ilāt-i oulā pāwand. BNj.18.
 x 68-a. Aprīl-i chaman lālā-i dīkash bigraft. LN.369.
 x 69. Afōs ki ayyām-i jawāni biguzast. Hm.143. Trāqi [Hv.]
 x 69-a. Aqta'i tarab dar nāpātē sīghar-i mlōt. LN.320.
 x 70. Aknūn ki jūhūr pūr ba dour-ē qamar ast. BERA.182.
 x 71. Aknūn ki zi 'umr furpatat bā khwīsh ast. BERA. 178.
 x 72. Aknūn ki falak rā ba murādat salr ast. BERA. 173.
 x 73. Imrō chu man shāfā' ō majnūn nist. Sc.448. 'Attār [M.N.]
 x 74. Imrō ki sh-i hum dar jōyi shumāst. Hj.360.
 x 75. Imrō ki sūyē tarabat dast-rašt. Sc.427.
 x 76. Andar hama' dāht-i khūwīrīn khōst rā. BNa.66. Par.
 x 77. Ayyām-i jawāni ki tarab rā nām ast. Ha.180.
 x 78. Ai chashm-i tu hushyār na makhmūr u na mast. Sc.19.
 Vag. Sa'd ud Dīn Hamawī [Hv.]
- x 79. Ai dil jigarat gar chū zi dourān rōsh ast. BERA.165.
 x 80. Ai dil chu furqat rag-i jān bīkashūdat. HGa.344.
 x 81. Ai dōst darūn-i sinā'am khāna'i tūst. BMf.145.
 x 82. Ai murgh 'ajab atiragan china'i tust. Sc.454. 'Attār [M.N.]
 x 83. Ai mīhar gusāl bā tu damē pāwand ast. HGa.317. Shāhī
 [Hv.]
- x 84. In ashk ki minis-ē manē ghannāk ast. LN.412. K.I.
 [1010 H.]
- x 85. In martaba' yā Rab chūrah mushāqāt. BERA.164. Dīyā
 [M.I.]
- x 86. Ai hajdah' hāzār 'ilam az shōuq-i tu mast. Ha.164.
 x 87. Ai yār murwāfaqm bar 'ahd-i durut. BNL.26.
- Tb.
- x 89. Bās āy ki chashmam ba jamālat nigārīn ast. RPh.28. Hāfi
 [HSL.1295].

- Tā.**
 x 90. Bā 'aql chū az 'aqlā' na turwānī rast. BERA.180.
 x 91. Bar koub-i dilat naqsh-i dā 'ilām raqamast. Sh.289. 'Atār [Hv.].
 x 92. Bar mā dar-i waq' basta' mē dārad dōst. HGA.341. Rumī [Hv.]. Abū Sa'īd [66].
 x 93. Bulbul adīmā zi shākh chūn dīl shudā' ast. LN.330. K.I. [Hv.].
 x 94. Bīngar tu barīn āb-i rawān ō lab-i kišt. BMA.97.
 x 95. Duniyā-i badām ki Yēnād az khāk sirāst. BERA.179. Par. of 257.
 x 96. Bēchāra' dilam ba jān-i durwāshān ast. BNA.12.
 x 97. Bēchāra' kasē ki pūsh u shāmash lūqast. PC.209.
 x 98. Fairiyyā'i maul bakhshish ō ihlām ast. BERA.175.
 x 99. Fairiyyā' shahē dārūn-i maikhāna' girīst. HGA.394. Par. of 60.
Tā.
 x 100. Tā bar sar-i kō-i 'āshiqi manzil-i māt. RPB.95. Anwār [HSL.1295].
 x 101. Tā chashm-i dilam ba nūr-i haqq bīna gasht. Sc.445. 'Atār [M.N.].
 x 102. Tā man na shawam ba khāk dar pastī past. Sh.19.
 x 103. Tāgh-i tu ki hamchu marg mardam khwār ast. LN.422. K.I. [1010 H.].
Tā.
 x 104. Jāsh' bachā'-ē ki jān u dīl khastā'-i dōst. BNC.58.
Tch.
 x 105. Charkhē falskī khirqa'-i suh-tou-i man ast. PC.280. Afzal [71].
 x 106. Chashmē dīram hama' pur az girān-i dōst. PC.281. 1. Afzal [72]. 2. Abū Sa'īd. 3. Awhad Kirmānī. 4. Rashīd wat wat [Bahāristan Jāmī].
 x 107. Chūn dībar-i man ba nīd-i faqīd nīshast. BNC.40.
 x 108. Chūn hamnafasē kasē biyāsī nīst. BERA.170.
 x 109. Chīstē ki az ō 'aql zahē chūn shakar ast. BMA.73.
Tā.
 x 110. Haqqā ki hama' khidmat-i makhhlūq 'āst. Hr.115.
Tā.
 x 111. Khaqqē sabrat ki āyatī bas khūb ast. HGA.382.
 x 112. Khwābē rāhat naqsh-i āhal-ē hawā ast. RPB.137.
Tā.
 x 113. Dar bādiyyā'-ē 'āshiq-i tu har jā khidast. Sc.16.
 x 114. Dar baḥr-i muḥib-i 'āshiq darrēt nihast. BERA.154.
 x 115. Dar tira' shah az chīrāgh shōstē ki gumast. HGA.365.
 x 116. Dar dīyārā'ē wajūd ashkāl bast. BERA.167.
 x 117. Dar dahar ba man hamdam-i ghamkhāst nīst. HGA.308.
 x 118. Dar dahar marā ba jur tu dīdār nīst. BMA.87.
 x 119. Dar kōe tu pad hazar pāsh hawā ast. PC.343.
 x 120. Dar waq' zi hijr yād nāram ai dōst. HJ.344.
 x 121. Dar hijr-i tu jur gharnat marā hamdam nīst. RPB.79.
 x 122. Dīl bās hadīth-i shāhī afāna' girīst. LN.355.
 x 123. Dīl dar pōl ān la'āl-i shakarbār bīrast. Sh.21.
 x 124. Dandān u labat kushāda' ō basta' chīrast. PC.351. Afzal [H.].
 x 125. Duniyā ki jawē wafā na dārad dar pōst. Sc.459 [M.N.].

Td.

- x 126. Di tooba'i man zi lotin bar zad dast. BERA.135. K.I. 'Attār [Hv.]
[1010 H.]
x 127. Di kōdaki qaşşib dukān mē ārist. RPh.101. Mahastī [Hv.]

Tr.

- x 128. Rāhēt darāz u dūr mē bāyad raft. BNB.393.
x 129. Rindē ki kunad bar dar-i malikāna' manijāt. Ph.100. Par.
of 613.
x 130. Rōz rōz ki bināi 'amr bar rū-i yakh ast. BMA.26.
x 131. Rōman ba gham-e jihān-i farāda' gūzast. Wbod.301.
Jāmi (SMHL. No. 1), Abū Sa'īd [32].
x 132. Rōz ō shah-i man ba guftagōyē tu gūzast. Hp.142.
x 133. Rūyē tu bihdid u 'aql zirkiyī raft. LN.418. K.I. [Hv.]

Tc.

- x 134. Zān pēsh ki palkar-e jihān sar bifarišt. Kb.8.
x 135. Zān pēsh ki zindagi nihad rū ba hayāt. HGa.380.
x 136. Zahar ast huḍūr-i khalq gar yak nafasast. Hu.34.
x 137. Zin shah dāra'-e kuhan ba jūz nām ki yāft. Ha.162.
x 138. Zin manzilāt ai dil chu safar nā chār ast. BERA.174.

Tl.

- x 139. Sāqi qadāḡē mā-i ma'īnē tu kujiāt. Ha.112.
x 140. Sāqi mai la'al u jān u paimāna' kujiāt. Sh.113.

Tā.

- x 141. Shāhā zi mayē girān chi bar khwāhad khāst. Ha.11.
x 142. Sham'e ki harār kīna' gardash paldāst. BERA.166.

Tf.

- x 143. Šānā'ā ba jihān-i kuhna' hamchū parāft. Pc.402.

Ta.

- x 144. 'Ishq az jaraft kufra barāmad sarmast. Sh.193.
x 145. 'Ishqē tu zi luṭfā ki bā mā kard ast. LN.408. K.I. [Hv.]
x 146. 'Ishq ast ki zīb u zināt-e ādamī ast. BNj.113.
x 147. 'Id āmad u sūz-i pārd-i bihikast. LN.261.
x 148. 'Aishē duniyā ki dar payt ō nadām ast. RPh.141.

Tj.

- x 149. Fardā ki mujarradān-i mūṭrāb u karāst. BNj.46.

Tā.

- x 150. Kū bāda' ki kimiyy-i har durwīsh ast. Sa.83.

Tg.

- x 151. Gabar ast u hawā-bard' u ba mā dar mada' ast. BERA.139.
x 152. Gar bāz-i guzāh-i mā girān ast. Ha.174.
x 153. Gar tukhm barāmand na shud kishna'-i tust. Pc.453. Afḡal
[109].
x 154. Gar jān gōyam 'ashiq-i ān didār ast. Sc.456. 'Attār [M.N.]
x 155. Gar chē gunaham chu dharrā'-e khurshīd ast. BERA.169.
x 156. Gar lila' ba hijrān-i to khush-dil bād ast. LN.362.
x 157. Gar murda' shawam bar āmadah' sālē bist. BERA.127.
Vag. Abū Sa'īd [31].

T_E.

- x 158. Guftam ba hazīr dīl turā dāram dāst. RPh.96.
 Abu Sa'īd [Hx.], Anwār [H.S.L. 1093].
- x 159. Guftam ki na giram qadašt bāda' ba dast. BMa.95.
 x 160. Gul khwāst ki chūn rukhsh nūk bāhad u nīst. LN.357.
 x 161. Gul rū-i nigār dīd u bā bulbul guft. Hj.363.
 x 162. Gōsham hama' ai yār bawāqtī sakhamat. Hj.345.
 x 163. Gōyand si bādašt' dīl u jān dar khatar ast. BMa.72.
 x 164. Gōyand makhur bāda' ki gardad ba tu nīst. BNd.71.
 x 165. Gōyand hawā-i faḡ-i khdār khush ast. BNd.30. Sa'adī
 [S. J. & OU].
- x 166. Giram ba niqāb dar kashī rukhsirat. LN.353.
 x 167. Giram ki basā dīl mahāl khwāhī yāft. BNa.69.
 x 168. Giram ki sarīrah si bāle ō dīm ast. Ha.183.

T_m.

- x 169. Mā rā sar-i rūh-i khwāstān-dāri nīst. Hx.57. 'Imād SMHL.
 18a. (1446).
 x 170. Māli duniyā mithāl-i kfr-i sag ast. Ha.194.
 x 171. Māht rukh-i tū ki āiman az kīstan ast. BNa.128.
 x 172. Māyēm dar īn dair-i kuhan 'ishq-parast. BNd.338.
 x 173. Māyēm ki rukhsh roushān-e khur bīgirīst. RPh.96. Hādī
 [818 H.].
- x 174. Majnūn ra zabān-i ḡal dāyam dar dasht. HGa.347. Jāmī
 [Hv.].
- x 175. Mard ān bāhad ki har ramān pākta ast. Sc.430. 'Anār
 [M.N.].
- x 176. Mastēm si 'ishq u hōshmandī īn ast. Ha.99.
 x 177. Ma'aniye tu az sūrat-i tū sūrat bast. Sh.277.
 x 178. Miftāḡ-i fatūḡ-i fatāḡ-i fatūḡ 'Alīst. BNa.7.
 x 179. Man bā kamārē tu dar miyān kardam dast. RPh.31. Hādī
 [818 H.].
- x 180. Manzīl-gah-i jān jua shikarē rōi tu nīst. BMa.87.
 x 181. Mūsh ba sarē tūr bar āmad sar mast. RPh.59.
 x 182. Mīharfot (na dīnam) ān du rukh yā qamar ast. BNc.48.
 x 183. Māi khurdan-i qubḡadam ba gulār khushast. BMf.144.
 Var. x183. Sa'īdī [Hv.].
- x 184. Maidān-i farākh u mard-i maidān nīst. Sc.17.
 x 185. Mō giryam sār u yār gōyad sarq ast. HGa.338. Rumi [Hv.].

T_n.

- x 186. Nām-e tu dawāyē dīl-i ranjūri man ast. Pc.324.
 x 187. Naffākh na'-i ki bar sarē khān nihamat. BNa.127.
 x 188. Nōki michigīnam ba surkhī bar bayāšt rūi mard. Sh.314.
 x 189. Nai qafīya' na ḡukmat na waḡulam hawat ast. Ha.35.

T_o.

- x 190. Warrīdan-i 'ishq rā tamīz digar ast. Hx.4. Par. 57.
 x 191. Waḡfē tu ki sar gashā'i ō har falak ast. BNj.8.
 x 192. Waḡfē ra ba har ḡifat ki jōyand khush ast. HGa.345.
 Abū Sa'īd [A.K.] [Hv.], Shāikh Fidāyī [R.S.I.].
- x 193. Waḡfē saḡar ō bāḡ u du sē bāda' parast. Sc.431. 'Anār
 [M.N.].

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| x 194. | Har chand ba sukhtahât dâdâ 'aqlat. | BERa.181. |
| x 195. | Har chand ki dar zamâna' yak mas'um ast. | RPh.58. |
| | Answer [HSL. 1295]. | |
| x 196. | Har hâl malik ki dilat sûrat bast. | BERa.179. |
| x 197. | Har dil ki zi sir-i kâr aghâi yâft. | RPh.97. |
| | Answer. | |
| | [HSL. 1295]. | |
| x 198. | Har dam bar digarâ na mâ bâyard raft. | Hx.58. |
| x 199. | Har kâr ki hast dar jâhân pîshâ'i mast. | Pc.346. |
| x 200. | Har gû zi dimâgh-i bandâ" bôvâ na na raft. | Whed.222. |

- x 301. Yār āmad u guft khaṣṭa' mō dār dilat. HGA.340
Awṣad Kirmāni (Hv.). 'Abu Sa'īd [76].
- x 302. Yā Rab chi karam ki bōch kardīram nist. Ha.186.
- x 303. Yā Rab karamat umūd-i jāwid-i man ast. Ha.176. Amir
Khusrow [Hj.].
- x 304. Yak chand ba rāh-i just-u-jō bayad gash. RPr.148.
- x 305. Yak 'aṣṭiq pāk u yak dūš zinda' kuist. Sc.457. 'Amir [M.N.].

HL

- 8 noʻ. Māyēm u sharīb u shāhid ō din-i Maṣūḥ. ENdary. Amir
Makhdūm [M.U.]

CH

- x 305. An la'ali labat gashit^{an} dillawar bar vakh, LN-318

- | | | |
|----------|---|-----------------------|
| x 208. | Amad Ramaçân mark rahê toba' namûd. | HGa. 391. |
| x 209. | Amad Ramaçân na jêf dîrêm na dard. | Hs. 116. |
| x 210. | Anên ki ba har burg u barê dil bastand. | RPc. 150. |
| x 211. | Anên ki ba wêjêlê şêna dilam mê nâlid. | LN. 383. K.I. |
| | | [1010 H.] |
| x 212. | Anên ki si asêrê Ilah' agêh and. | BNj. 50. |
| x 213. | Anên ki mufakkharat ba ajdêd kunand. | RPc. 121. |
| x 214. | Anên ki meqîmê badrêd jêna and. | BNb. 476. |
| x 215. | Anjê ki 'inkiyatê' Îlâhî bîshad. | RPh. 69. |
| x 216. | An khâl ki bâ dîlê manash khûn uftâd. | BNj. 32. |
| x 217. | An dam ki wêjêlêstê lîhrîyêl mê dâd. | Hs. 10. |
| x 218. | An râ ki ba wêjêlê tî nîshânê na burwad. | LN. 375. K.I. |
| | | [1010 H.] |
| x 219. | An râ ki kîlîd-i mushkêlê mê bîyad. | Sc. 465. 'Amîr [M.N.] |
| | | [HSL. 1895.] |
| x 220. | An shad ki murêdê dîlê tî Anî bûd. | LN. 337. |
| x 221. | An shûkh-i qalandar ki dil ê jînam burd. | HGa. 405. |
| x 222. | An qoum ki zuhdê rê khîrad mê khwînand. | BERa. 209. |
| x 223. | An masî ki si khûn-i dukhtarê raz bîshad. | LN. 381. |
| x 223-a. | Anhê ki ba khêk-i tîrê sar bîzê dîhand. | Hs. 66. |
| x 224. | Anhê ki ba sêr-i gumbadê dawwîr and. | Hs. 205. |
| x 225. | Anhê ki ba şayrê-i 'îlâl tâkêhts' and. | Sc. 19. |
| x 226. | Anhê ki ba mazk gardan afrûkêhts' and. | Sh. 304. |
| x 227. | Anhê ki darûn-i parda'e asêr and. | BNj. 12. |
| x 228. | Anhê ki ba sordê-i tu sar gardînand. | RPh. 60. Amîr. |

- D6.
x 229. Āshā ki marā ba 'shwa' maghrūr kunand. LN.329.
x 230. Āshā ki nawā-i arghawān mē ārand. HGa.371.
x 231. Āyin-i šārangarī ki 'ilām dārad. LN.358.
x 232. Ahr āmad u 'arja'ē chaman mē shōyad. Sc.439.
x 233. Ajrām-i wajūd sar ba sar mahfūr and. Pc.100 Replies 329.
x 234. Az bāgh-i rukhat gul ē saman mē khīzad. BNe.47.
x 234-a. Az bahar-i chī lāle' bar sarē gard buad. LN.367.
x 235. Az pīr nishāp-i naf-i sarkash shōyad. BERA.206.
x 236. Az dīlbar-i tund-khō na bōyad ranjīd. HJ.358.
x 237. Az rūyi chū āmadēm dar kūyi wajūd. Hs.5.
x 238. Az shah jihat ān chī girō-i mā parwardand. BDb.192.
x 239. Az 'ilām-i ghaib āshāyē na rasad. Hs.163.
x 240. Az ghuppa' dīlām hamāsha' par khūn bāshd. BMf.93.
x 241. Az faḍl-i gurashā' chūn sakhsūhā gōyand. BERA.202.
x 242. Az madrasahā hamah' tabāhī khīzad. Sc.436.
x 243. Az maikadaam sū-i lahad chūn ārand. HGa.368.
x 244. Az yāsumanat sambul-i tar mē khīzad. HJ.362.
x 245. Aql ki nikū buad khatīyē na kunad. Hs.114.
x 246. Imrōn agar nihād u gar rahbānand. Sh.27=272. Afḡal
(162). Rumi (Hv.1).
x 247. Awwal ba wafā bōyi wāqilam dar dād. Pc.12. Hāfq
[HSL. 1093].
x 248. Ai ān ki tu bar tar az tamannā-i umīd. LN.403. K.I. [Hv.].
x 249. Ai dargah-i sō qibla'-i arbāb-i umīd. Hs.223.
x 250. Ai dīl gham-i 'shq dū furūnat shād. RPe.127. Anwār
[HSL. 1093].
x 251. Ekd chu nihād ruh dar garf-i wajūd. Hr.205.
x 252. In sayafa' kar rishta'-i tukhmē bashar and. Sh.73.
x 253. In qoun ba jur ghuppa' u dardat na dīhand. LN.382.
x 254. In gul ki dīl ahal-i danā rā khūn kard. HGa.359.
D6.
x 255. Bā ān ki sharīb parda'ē mā bīdarīd. Ba.100. Par. of 386.
x 255-a. Bā dukhtar-i raz hēch kasī na sīzad. Ū.162.
x 256. Bā dīl guftam khūn-i jigar mē bōyad. HJ.356.
x 257. Bā simbarē ki dīlbarī rā shōyad. BNe.41.
x 258. Bā har ki karam kunī az ān-ē tu shawad. HGa.370.
x 259. Bakhshīy barān ki bakht yārash na buad. HGa.358.
1. Abū Sa'īd (Hs.). 2. Shahabud Dīn Suharwardī (M.F.).
x 260. Bad-khulq zi bāda' f'al-i bad mē binad. BERA.217.
x 261. Bar khāk-i dar-ē tu tohfā' gar jin bāshad. BNj.37.
x 262. Bar khūl garat dast-rast khwāhād bōd. RPe.88.
x 263. Bar alghar-i 'aish chūn muaffā ba rasad. BERA.216.
x 264. Bar qila'a'i innamā dar-ē haqq ki kuhād. RPe.96.
x 265. Bar man chu sipahar-i bē wafā kin dārad. BERA.221.
x 266. Bas bad ki ba chashm-i man basī nēk namūd. BNj.56.
x 267. Bīstīr bīdām ē chu sō kam blāhad. LN.254.
x 268. Bōyē gul-i khush ba har khaṣṣ rā na buad. BNj.10.
x 269. Bē tafraqa' dar jihān namē bōyad bōd. RPe.154.
x 270. Bēlād-i jihān basar na khwāhād āmad. LN.349. K.I.
[1010 H.].
x 271. Bē dard dar in jihān na mē bōyad bud. RPe.154.
x 272. Bē dīl dīdand u bēd-i mā kam kardand. RPe.124.

- Dh.**
 x 273. Bēgana' shou az khwāsh u ba yārē paivand. HJ.354
 x 274. Binā ba suwid u kufar u dīn mē binad. RPe.114
 x 275. Bināda' ki chashmē 'aqibat-bīn dārad. Sh.106
- Di.**
 x 276. Tā az tu jadā sikhī marā charīh-i kabūd. RPh. 100.
 x 277. Tā bā lab-i tō labam hamāwiz na shud. LN.386. K.I. [Hv.]
 x 278. Tā chand ba dām-i in u ān khwāsh bād. RPe.147.
 x 280. Tā rāh-i qalandari na pōyi na shawad. S. Rempis 239.
 x 281. Tā pūbat-i dahar īstīfāqī bāshad. HGa.366.
 x 282. Tā kai dīlam az hijr mushawwigh bāshad. BMf.94
 x 283. Tā girdi galat sabz-i nou khāsta' shud. HGa.336.
 x 284. Tā mīhar-i sipāhar-i qudratat tībān shud. BNe.3
 x 285. Tā hast gharām marā gharē niz mābūd. Ha.7
 x 286. Tahrim-i sharāb musāfaqan jāhī buad. BNd.101. Echo. 323.
 x 287. Tarām ki chu in bakht-i jawān pir shawad. BERA.218.
 x 288. Tawhīd ba haqq fanā shudan mē khwāhad. RPe.135.
- Dj.**
 x 289. Jān chīst ki jāibē wajāst tu shawad. Ha.161.
 x 290. Jāst ki harāq khwāb-i harām mē bāshad. RPe.133.
 x 291. Jam'a āmadā' budēm chu parwān yak chand. BDh.184.
- Dch.**
 x 292. Chashmāsh ba karīmā' yak nazar siyām did. BMf.166.
 x 293. Chūn hāqī-i 'amr-i mādāt yak jāma'i buad. Sh.77.
 x 294. Chūn khāq al nēkīyē tu īqrār kunand. RPh.81.
 x 295. Chūn rafta' qalam hēch namē dārad sūd. Sh.176
 x 296. Chūn jī'ad khushīd-i tu tabān gardad. Sa.123.
 x 297. Chūn māl rukh ō māl rukham rukh bināmūd. BNe.45
 x 298. Chūn nīstī ō māhādī īqrār buwad. Sc.452.
 (1) Afzal [1993], (2) 'Amr [M.N.I.]
 x 299. Chūn nēk u badī jīhān na dārad paivand. Hf.61
- Dda.**
 x 300. Khwāsh ki Khudā har chī nēk bā tu kunad. Ht.27.
 x 301. Khūbān hama' jād-i pūhā khūsh bināshand. RPh.82 Abū
 Sa'īd [Hv.]
 x 302. Khush ān ki mayē ghālia' bō mē gīrand. HGa.324
 x 303. Khush bināh ki dar dahar ziyān bāshad sūd. BNd.150. Afzal
 [206].
 x 304. Khayyām barāt ākhīr al mal ō naghma' chī did. Ha.189
- De.**
 x 305. Dāram gurāhē ki pūst-i imān shikanad. T.M.Kh.160.
 x 306. Dānā bad u nēk-i kufar u dīn mē khwāhad. RPe.120
 x 307. Dānā ki ma-āl-i khwāsh na tawānad did. RPe.119.
 x 308. Dānistān-i nēk-i dīn shar'at bāshad. Sc.393. Wall
 [HSL. 1295]
 x 309. Dānī ki chīrā gul chu miyān bi kushāyad. BERA.199.
 x 310. Dar chashm-i man āmad ān jahūp sarwī buland. A.246.
 Sa'ādī [Hv.]
 x 311. Dar khānaqah ō zūwiyahā hāl buad. Sc.439.
 x 312. Dardā ki na shud badahar marā dīl shād. BMf.167.

Dd.

- x 313. Dard ô gham-i ô nağib-i mardân bâshad. HJ.357.
 x 314. Dar râh-i Khudâ nukta' u tilmât chi sôd. BNj.20. Awjad
 Kirmâkî [Hc].
 x 315. Dar sînâ-i maed hârat ô dard nihand. HGa.349.
 x 316. Dar 'ilâm-i pur 'ilm safar khwâham kard. Sc.448. 'Attâr
 [M.N.].
 x 317. Dar 'ishq-i tu har dilê ki mardâna' buad. Sc.464. 'Attâr
 [M.N.].
 x 318. Dar 'ishq-i kasê basîn-i man khâr mahûd. BMf.162.
 x 319. Dar faqî bahâr bêkhabar khwâham bûd. Sc.424.
 x 320. Dar mîtam-i tô dahar kasê shaiwan kard. HGa.315. Shâhi
 Sabzwârî [Doulat].
 x 321. Dar madrasa'-ê 'ishq agar qâl buad. Sc.438.
 x 322. Dar madrasa' qâl u khâraqah' hâl buad. Sc.440.
 x 323. Dar ma'âfiat ô saghyat-ê ân du palûd. Hs.179.
 x 324. Dar wağf-i tu ardehshai man gumrah' shod. LN.340.
 x 325. Dilbar nağarê ba mâ kunad chûn na kunad. ENa.83.
 x 326. Dil hasta' ba purrahî mîshkîn-i tu shod. RPh.99. Arwâr
 [HSL. 1295].
 x 327. Dil gar chi umîd-i wağf kamtar dîrad. LN.395. K.I. [Hv.].
 x 328. Dîl-ê man qadr-i âtash khîna' dîrad. Hr.227.
 x 329. Duniyâ chi kuni ki bêwafâ khwâhad bûd. Sc.460. 'Attâr
 [M.N.].
 x 330. Duniyâ 'asalat har kasê bîh khurad. BNd.241. Mohlud
 Dîn Yahya. ['Awf.].
 x 332. Dourân-i hayât-i mâ 'ajab mê guzarad. HGa.387.
 Written on margin of Sc. after Sc.420 Index 359. Par. of 359.
 x 333. Dourân ki dilê tu shâd u ghamnâk kunad. HGa.393.
 x 334. Dôhîna' ki burd-i burd har dîsham bûd. HS.111.
 x 335. Dîdam gil-i kûsa' kûsa'gar mê mâlûd. Hr.37.
 x 336. Dîdî ki digar pai rukh-i ân sarw-i baland. LN.323.
 x 337. Dîrêst kasân charman rawîyê na radê. RPh.75.

D. dh.

- x 338. Dhouqest labê turê ki jân dar bâyard. LN.406. K.I.
 [1010 H.].

Dr.

- x 339. Rukhâr u dahân ô lab-i ân sarw-i baland. BNc.43. CR.944.
 x 340. Raftam ba jabûb u guftam az ghâyat-i dard. HGa.343.
 x 341. Raftam ba kalîbiyâ ba jad mîhnat u dard. Hs.170.
 x 342. Raftam ba hawâ-i dil shar'at na buad. Sc.394. 'Attâr
 [M.N.].
 x 343. Rindân ki darîn kuhna' ribâte du darand. BERA.200.
 x 344. Rûh az rukh-i tô hamêsha' parwarda' shawad. HGa.337.
 x 345. Rûnam ba gham ô shab ba alam mê gudharad. HGa.327.
 x 346. Rûsê ki jamâl-i ân sanam dîda' shawad. Hr.237.
 x 347. Rûsê ki shawad mû-i sar-o-rûh pufid. Hm.244.

Dc.

- x 348. 'Zagîf-i charman chu lîla' bar mê khînad. Sh.3.
 x 349. Zîngêsh ki khîma'-i ruh' aflâk radand. BNc.4.
 'Attâr [M.N.].
 x 350. Zîngêsh ki ruh. az badan âzâd kunand. BERA.219.

- Dc.*
 x 351. Zāhid sabāqī 'ahd-i alast girad. RPe.132.
 x 352. Zāhid ki ḥarīm bāda' rā mē dānad. HGa.379.
 x 353. Zulfī tu azn bad ki dar sar dārad. LN.317.
 x 354. Zāhhād ki bē naṣīb az dard-u ghamand. RPe.131.
 x 355. Zin pas ṣarābam ba nāla'-e nai bāhad. HGa.375.
 x 356. Zin dahar-i kuhan chu pāk mē bāyad shud. HGa.409.
 x 357 to 376 taken to list of titled quat. as 460-b to 460-t.
- Di.*
 x 376-a. Sāqī saharī ki ṣarf-i khumār kunad. HGa.392.
 x 377. Sahamī ki marā dībar-i khabbār dīnad. BNc.36.
- Dik.*
 x 378. Shāhī falākat. 467 known.
 x 379. Shāhī maṭalab ki bim-i jānat bāhad. BERa.113.
 x 380. Shāyad ki labam mail-i bastūyē tu kunad. LN.376. K.I. [Hv.].
 x 381. Shud waqt ki khalq rāh-i guhan girad. HGa.322.
- Dj.*
 x 382. Šadrē ki zi har chi būd har tar ō būd. BNc.7. 'Antār [M.N.].
 x 383. Šad tarḥa'i ma'īshat arwal andākhtā' and. BERa.108.
 x 384. Šūfī shuda'ī dīlat na pāfīst chi sūd. Sc.380.
- Dk.*
 x 385. Zūlm az dil u dast-i khalq nairū bībarad. RPe.84.
- Da.*
 x 386. 'Aql chu darīn kharība' munzil āmad. BERa.114.
 x 387. 'Aql zi mayē nāb chirā parhēmad. BDc.394.
 x 388. 'Ishq ast ki ḥusn-i jāwidān mē khwēhad. RPe.116.
 x 389. 'Ishq-e tu marā jān-i rawān mē bakhāid. LN.392. K.I. [1010 H.].
 x 390. 'Aql āina' wār guft-u-gō mē khwēhad. RPe.117.
 x 391. 'Umrē tu darīn sū sabā khwēhad shud. LN.347. K.I. [1010 H.].
 x 392. 'Umrē tu dīlā ba fīr-i fīdā faršud. BERa.104.
 x 393. 'Umrē ba ḥarīm-i waql bāram dādand. RPe.113.
 x 394. 'Id āmad u āras-i dīl bē ḥadd shud. HGa.395.
 x 395. 'Id āmad No. 482-a. "Known".
 x 396. 'Alshī ki muhiyyat rihā na tawān kard. J.278.
 Awṣad Kirmānī [Hv.].
- Dgh.*
 x 397. Gham kist kar ō du dīdā' khūn bāyad kard. Sc.428.
 x 398. Gham nist ki khalq buṭ-parastam dānad. Ha.79.
- Df.*
 x 399. Fardī ki marā pēsh-i dhu'ī minan mē ṭalaband. Ha.150.
- Dg.*
 x 400. Qānūn-i ḥash-i 'amr-i mā siq-e jūd. BERa.130.
 x 401. Qandī tu agar chu pistā' khandān bāhad. BNc.36.
 x 402. Qoumē ki zi bē madḥab u dīn mē āband. BERa.138.
- Dh.*
 x 403. Kō ān ki zi dast-e khīradam bīstīnad. BMa.167.

Dg.

- x 404. Gar bîda' khuri modâm mē bîyad khurd. BMa.174.
 x 405. Gar parda' zi rūyi khud kushāyi chī shawad. Hm.336.
 x 406. Gir jān-i to dar parda'-i dīn khwāhad bud. Sc.466. 'Amīr
 [M.N.].
 x 407. Gar chashm-i haqiqat na kajmaj bîshad. Hs.196.
 x 408. Gar haqqa'-i rulf-i tō kasē bîshumārad. LN.391. K.I.
 [1010 H.].
 x 409. Gar khirqa'-i 'ishq rā ba man kār uftad. HGa.408.
 x 410. Gar dar dilat az kasē shikāyat bîshad. RPh.116.
 'Abd ul Khaliq Ghajdwani [H.v.].
 x 411. Gar dilbar-i mē shēva'-i mastān girad. RPh.126. Amīr
 HSL No. 1295.
 x 412. Gar dîda'-i nargis na sabal mē dîrad. LN.377. K.I.
 [1010 H.].
 x 413. Gar pîsh-i aṣṣar ō nagin khwāhī shud. RPh.115.
 x 414. Gar 'ishq-i dilē marā kharidār uftad. HGa.407.
 x 415. Gar kār zi dour-i bē-madīrat na buad. BERA.229.
 x 417. Guftam ki chu mast shud marā nāz lrad. LN.364. K.I.
 [1010 H.].
 x 418. Guftam ki dil az to dar damē shād rasīd. Pc.436.
 x 419. Guftam ki dilam ba gham na-kōshad kōshīd. Sh.301.
 x 420. Guftam mai khush gawār pēsh īwar sūd. BMa.118.
 x 421. Gufti du-dill-e to az kārē bîyad. LN.302.
 x 422. Gulzar-i tarab hamah dahān mē khandad. LN.325.
 x 423. Gul sāghar u murghān ki nawā mē girand. BERA.196.

Dm.

- x 424. Mā sīn mohtashimānīn ki sāghar girand. Hs.168.
 x 425. Maḥbūb jamāl-i khud ba Adam bakhshīd. Sc.274. Wall
 [HSL. 1295].
 x 426. Mard archi ba 'aql kār kārīn sīrad. Hs.144.
 x 427. Mardān-i rahat sīnda' ba jānē dīparand. Pc.497.
 Afḍal [245], Sayyid Ali Hamadani [H.v.].
 x 428. Mardān-i rahat ki sir-i ma'arī dīand. BNa.4. (1) Afḍal
 [R.S.] (2) Najmud Dīn Kubrā [R.S.].
 x 429. Mardān-i rahat wakīf-i asār to and. Pc.496. Afḍal [250].
 Var. 791.
 x 430. Mardān mai ma'arifat ba iqbal kashand. Sc.441. (1) Shāh
 Sanjān [H.v.]. (2) Awḥad kirmīnī [H.v.].
 x 431. Mastāni līlī ki damē khush zadā' and. Hs.166.
 x 432. Maṭlab gūyān-i jāh rā bîyad dīd. RPh.151.
 x 433. Ma'ashūqa' chu shāhid-e ba andām buad. LN.345. K.I.
 [1010 H.].
 x 434. Man bē to damē qarār na tawdīam kard. Hs.209. (1) Abu
 Sa'īd [H.v.]. (2) Abu'l Qāsim Bāshar [H.v.]. (3) Wall
 [HSL. 1295].
 x 435. Marṣaba'-i 'ishq dah hazār ast u sīyid. Hs.347.
 x 436. Mōrīn-i khatat ki dar maṣīf āmadā' and. Hs.12.
 x 437. Mai sharbāt-i taryāk-i dīl-i tang buad. BERA.207.

Dn.

- x 438. Nāqā agar asīb-i kamālsh mē bīd. RPh.118. Wall
 [HSL. 1295].

- Da.*
 x 439. Nargis chu darîn qâmat-i mousûn nigârad. LN.315. K.I.
 [Hv.]
- Da.*
 x 440. Wâ basta'-i in u in namê bâyad bôd. RPh.152.
 x 441. Wâ basta'-i nai kamand mê bâyad bôd. RPh.154.
 x 442. Wâ basta'-i nek u bad na mê bâyad bôd. RPh.155.
 x 443. Wajhê ki zi khalq bê nîzâst dîhad. BERA.210, Cr.993.
 x 444. Waqt ast ki bulbul ba gul âwâz kunad. LN.358. K.I.
 [1010 H.]
 x 445. Waqt ast ki martîn bazarab bar khîzad. Sh.103. Hafiz
 [Rempis Vag. 94].
- Dâ.*
 x 446. Har khastrâ' ki dar maghsba' maskan dîrad. Sa.159. Rôz
 bahân Şufi [H.v.]
 x 447. Har dil ki dar ô 'ishq-i nigârê na bead. ENJ.34.
 x 447-a. Har dil ki ba afr-i bâri gham past bead. Sc.418.
 x 448. Har dam zadani falak digar gûn gardad. Sh.278.
 x 449. Har dam ki figar akhtagîn lâ zanand. RPh.71.
 x 450. Har riz ki andar dil-i dînâ bîshad. Si Rempis 248.
 x 451. Har rûz ki az hayân-i mâ mê guzarad. HGa.350.
 x 452. Har sâl chu ghuncha' rû qabâ tang îyad. LN.324.
 x 453. Har sar zi hawas 'ishq ba pâyân na barad. Hx.8.
 x 454. Har qatra'-i khunâb ki az dida' chakîd. BMf.163.
 x 455. Har kîrd ki az kusha'-i khud bar girad. RPh. 102. Mahastî.
 [M.F.]
 x 456. Har kas ki ba dasht-i karbalâ sâr uftîd. Ha.178.
 x 457. Har mushkil u ghussa' kas jîhân pîsh îyad. BERA.227.
 x 459. Har naqsh-i qadam harî sarî meğâyad. Hv.30.
 x 460. Ham jûhat-i bâda' mîhetrêyê bîyad. BERA.212.
 x 461. Ham 'aql zi kush'î tû nîhân mê jîyad. ENJ.49.
 x 462. Hôsham na mewlîqîn u khwîshân burdand. HGa.350.
 Vag. (1) Abu Sa'îd [172]. (2) Amir Khurrau [HFI].
- Dj.*
 x 463. Yârân chu ba ham dasht dar agôsh kunand. Sh.108.
 x 464. Yâ Rab birihânî am zi hîrman chi shawad. Ha.200.
 Jâmi SMHL. (1545).
 x 465. Yâ Rab ki sa'âdat-ê tu rûz- afrîn bîd. HGa.358.
 x 466. Yâ Rab ki marâ hayât-i bê-yâr mahbûd. BMf.161.
 x 467. Yârê ki ba dard-u âlf mahram bîshad. BERA.211.
 x 468. Yârê ki hamîsha' dar wafâyê mâ bôd. RPh.104.
 Râd Dâyd [M'L].
- R.
- Ra.*
 x 469. Agâh bin khwâja' u agâh bi mîr. ENJ.39. Abu Sa'îd [210].
 x 470. Âmad gul u bîz kard pairâhan-i zar. LN.359.
 x 471. Ân êtash dar piyâla'ê sîda' bôyâr. BMA.193. Par. of 563.
 x 472. Âi dil ba sar-ê rûf-i parîshant chî kâr. RPh.114.
 x 473. Âi dil zar u sîn râ maendish bîkhar. LN.346. K.I.
 x 474. Âi ruh tuyî ba 'aql mowjûd îkhar. Sc.453. Andî [M.N.].
 x 475. Âi rûz shah az gharr-ê tu gardan mah' u mîr. HGa.303.

- Ra.*
x 476. Ai sa'li fanā nām-i man az yād bi bar. A.483.
x 777. Ai faḍl-i tu dastgiri man dastam gir. Hp.350. Pag. [Jāmi
MS. 952 H.] 2. Abū Sa'īd [201].
x 478. Ai marā-i hawā-parast khākat bar zar. Ha.160.
x 479. In khāna' ki bād jāhā-e ān manqūr. Ha.172.
- Rb.*
x 480. Bar khāk manih qadam ba zirī zinbār. Kb.1. Var. of 173.
x 481. Bastand girō bā nafasē mīshki taḥr. LN.331. [Hv.]
- Ri.*
x 482. Tā zar na kuni az dahan-e kha' badar. LN.319. K.I.
[1010 H.]
x 483. Tā shakh shugufa' sīm-i khud kard nithār. LN.379.
x 484. Tā hast gae-e sa'adat ai dōst ba-bār. BMa.190. Echo. of 73.
x 485. Tawangari u jawān u 'ishq u bō i bahār. BNc.21.
- Rch.*
x 486. Chūn az tu na mē turwān damē bād sabūr. HGa.332.
x 487. Chah/chahē bulbul ē put-i harār. Ha.193.
- Rkh.*
x 488. Khūbān hama' rā sa'id turwān kard ba zar. BNc.53.
1. Hāfīz [MS. 818 H.I. 2. K.I. (1010 H.)]
x 489. Khush bih digar zi pōq-i abrū bar gir. LN.342. K.I.
[1010 H.]
- Rd.*
x 490. Dāram zi hawā-i rōyat ai rashq-i qamar. BNc.58.
x 491. Dardā ki zi hājr bēqasirēm digar. RPh.89.
x 492. Dar dargāhat fitāda' am ai 'udhr-pidhār. Ha.187.
x 493. Dar saṭaḥ wajūd-i khwāh chūn dāyara' wār. BNj.59.
x 494. Dil shud ba ghamē 'ishq-i tō khurand magar. BNc.50.
- Re.*
x 495. Zannār parast gar zi man dārad 'ār. BERb.98.
- Rh.*
x 499. Shud rū-i zamīn sabz u khush ē tās'a tar. BMa.191.
x 500. Shakkar dāri dar lab-i shūrīn biyāz. BNc.44.
- Rg.*
x 501. Gar jālīb-i qurb-i haqq shawī Mūsā wār. BNj.19.
x 502. Gar lila' bihrud siyāh klāmē kam gir. LN.329. K.I. [Hv.]
x 503. Gar yifta' rulf-i yār giri bihtar. Sc.426.
x 504. Guftam rōyat guft ki shud rashki qamar. BNc.49.
x 505. Guftam sanamā tark-i manē mīshkī gir. Sh.134.
x 506. Gah' khaṣṭa'-i lan tarānēm Mūsā wār. Sc.461. 'Attar [M.N.]
- Ra.*
x 507. Har luqma' ki bar khān-i 'awānat ma khur. RPh.63. Abū
Sa'īd [205].
x 508. Hushiyār ma shou ki hastiyē masti khushtar. RPh.96.
- Z.
- Za.*
x 509. Imshāb manam ē wāḡl-i ān sham'i tarāz. BMa.202.
x 510. Ai khufu' ba khwāb-i pūshagāhi bar khāz. HC.389.
- R1*

- Za.**
 x 511. Ai dil hamaghiyî khwîsh dar jânân bâz. Sc.449. 'Astar [M.N.].
 x 512. Ai sîr-i tu dar sînâ'-i har gâh-i râz. Hs.198.
- Zâ.**
 x 513. Tâ sar na kunam dar sarat ai miya'-i nâz. A.521. Sa'adi [Hv.].
- Zi.**
 x 514. Jahdî ba kun az band banî du si rûz. Wb.181. (1) Abu Sa'îd [Hv.]. (2) Rûmî [Hv.].
 x 515. Chashmê tu agar chi nâ tawînast ô nîz. LN.411.
 x 516. Chûn mē na shawam bar jama'ê khud firōz. LN.359. K.I.
- Zd.**
 x 517. Dar rumbulash âwâhtam az rû-i niyâz. RPh.29. Hâfiḡ [HSL. 1295].
 x 518. Râhat talabî ba dîd-dîh dhimma' ba sâz. HGa.319. Shâhî [HSL. 481].
 x 519. Rûst ki kunad ruh zi chashmam parwâz. Hs.115.
- Ze.**
 x 520. Zînhâr ki bâ bad na nîshînîl hargîz. Hp.355.
- Zf.**
 x 521. Faryâd zi dantê falakê sîfâ' nawîz. RPh.118.
- Zm.**
 x 522. Mō gashî sufîd u rû siyâh hast handê. Hd.371.
- Zn.**
 x 523. Yâ Rab ki chi khurram ast bazzm-ê imrôz. Hs.21.
- S.
- Sa.**
 x 524. Ai jûd-i tu sar miya'-i rûdê hama' kas. Hs.154.
 x 525. Ai dil agarat bâr-i sanînist ma tarî. HGa.404. Afḡal [Hv.].
 x 526. Ai rû-i khoshast badr-i munîr-ê hama' kas. Sa.45.
 x 527. Ai dhousq-i tu dar madhîq chandân ki mapûrî. Hp.373.
- Sb.**
 x 528. Bar bâm-i sarî-i shâh chûn nîlâ'-i kûz. HGa.374.
 x 529. Bêrûn zi chahâr 'unqar ô panj hawâ. Sb.297. Par. of 639.
- Sd.**
 x 530. Dar ḡalqa'-i lûḡ rah' na yûbad har kas. HGa.320. Shâhî [HSL. 481].
- Se.**
 x 531. Mârâ zi tu ai Khudâ tu mē bâyî u bas. Hs.3.
 x 532. Mâ ô zîhid ba nîsbattê âtash u khas. RPh.143.
 x 533. Mardî zi kanînda'-ê darê khaibar purî. RPh.24. Hâfiḡ [818 H.].
 x 537. Mai mē khuram ô namê kunam az mai bas. Sb.299.
- SH.
- SHa.**
 x 538. Âtash bi zanam biḡnam in madhhab-i khwîsh. Pc.124.
 'Almûl Qaḡlât Hamadânî [Hv.].

SHa.

- x 539. Az āsh-i gham ki bar jigar mē kashamash. LN.396.
 x 540. Az ghāyat-i ān ki hast bar man bārash. LN.352. K.I.
 x 541. Afyūn u sharīb har chi khwābī mē nōsh. HJ.340.
 x 542. Ai az rah dūr amada' dar khwāb ma bāsh. BN.35.
 x 543. Ai dīl bināshīn farīq-i kār andāsh. LN.403. K.I. [Hv.].
 x 544. Ai dīl chu sharīb-i ma'arifat kardī nōsh. BNa.26. 'Attār [M.N.].
 x 545. Ai karda' farāntōsh rahē khāna'-i khwāsh. RPe.157.
 x 546. Ai mard-i khīrad tu yak naqībat mē nōsh. BMB.350.
 x 547. Ai mard-i rawīda' mard-i bēchāra' ma bāsh. Sc.463. 'Attār [M.N.].

SHr.

- x 548. Raftand dar in kuhā' rībz az pas u pēsh. HJ.383.

SH sh.

- x 550. Nārest kashīda' 'arīfē mourīnash. A.551. Sa'adī [O. U. S. J. 8].

SHA.

- x 551. Har rūx ki mē rawad shabē dūmbālah. Hu.21.

Q.

- x 553. Gar sharba diham tā chi kashīdam nī firīq. RPh.83.

K.

Ka.

- x 554. Az charkh-i falāk mē nigaram tā ba samak. BML.272.
 x 555. Ai bīda' baram nīst baghair-e tu mīhakk. U.224.
 x 556. In kō-i malāmat ast u maidīn-i hallāk. Sc.391. Rīzi Dīyā [M.I.].
 x 556-a. Ham rahmat-i 'alāmī nī Mā Arsalāk. BNc.3. 'Attār [M.N.].

G.

- x 559. Az hādīthāh agar chi dāram jad rang. BML.269.
 x 558. Chūn nīst ballā-i zīndagi bēsh az marg. LN.348. K.I.
 x 559. Sāqi qadāshē bīdārī la'al ār ba chang. HGa.386.
 x 560. Margah ki az in jīhān rawam bā dīl tang. BML.267.

L.

La.

- x 561. Amad chu gul ē bahār rā waqt-i waqī. HGa.377.
 x 562. Atywāl shanashīn ki būdand atywāl. Hk.146.
 x 563. Aknīn ki nī dour-i charkh dar khīrman-i gul. BML.277.
 x 564. Ai chāk nī soudā-i tu pairīhan-i gul. BNc.52.
 x 565. Ai 'ahq turā rūpī muqaddas manāil. Wbcd.183. Sanai [Hv.].

Lt.

- x 566. Tā bar rah-i khalq mē rīshīnī ai dīl. Sc.462. 'Attār [M.N.].
 x 567. Tā kai nī firīq rakh ba khūn shēyad dīl. HG.364.

Lj.

- x 568. Jāmī chi kuni āh nī jāmīnī-e dīl. HG.364.

Lch.

- x 369. Chûn jâma' si tan bar kashad ân miškîn khâl. RPh.27=112.
[Hâfiz (828 H.)]

Ld.

- x 370. Dar madrasa' tû chand azin qilaqâli Hc.54. Par. of 698.

Le.

- x 371. Rukh gar chi namê numâiyam ail ba ail. RPh.80.

Li.

- x 373. Sâqi ki gumâst qaddash az 'arsh-i Rafîl. HCa.362.

Lh.

- x 376. Shâdi talabi az gham-i jânin magusâl. LN.389. K.I. [Hv.]

L' 'a k m h.

- x 377. 'Ishqî dâram pâk tar az âb-i zalâl. Sc.433. Râmi [Hv.]
x 378. Kas lab zi qarab ba khanda' na kashûd imâl. LN.360.
x 379. Mardân-i bakhlî rû Khudîwand-i Jalîl. Sc.437.
x 380. Har rû i falak zi ghayast dour-i jawl. HCa.361.

M.

Ma.

- x 318. An rû ki bar khâgir-i 'âlî gumaram. LN.312.
x 382. An kas ki ba jâm-i 'ishq shod mast marâm. BMa.217.
x 383. An mard nayam ki az kasî bâr kasham. Hc.294. Nizâmî
Qahistân [R.S.]
x 384. Az jâm-i mayê 'ishq-i ilâhî mastam. Hj.335.
x 385. Az rûyi tu pûbhi shâdiq ô sulî-i tu shâm. BNc.54.
x 386. Az khagari kum'-i arzûn burdam. BN. Supp. 743.
x 387. Az gardish-i charkhî bô khîrad mē tarâm. Sb.302.K.I.
[1010 H.]
x 388. Az hûr-i tu ai nigâr afghân dâram. A.602.
x 389. Afrîda' firâqi ô zi has tab u tâham. Pc.59.
x 390. Aknûn ki darin gumbad-i firûza' shudam. Sb.50.
x 391. Ai bô tu rastûda' bar falak afghânâm. RPh.90.
x 392. Ai charkhî zi gardishê tu andar dâyam. BMb.407, CR.1001.
x 393. Ai dilbar-i didâr talabgir-i tu am. RPh.114. Anwâr
[HSL. 1295].
x 394. Ai shûkh asr-i yak nigâr-i tu sharam. HCa.348.
x 395. Ai karda' sar-ê sulî-i khushat pâ bustam. Sb.155.
x 396. Ai la'ali hayât'az lab-i tô yâfta' kâm. BNc.55.
x 397. Ai mast-i ghamat âqil u dîwânâ' baham. BNj.9.
x 398. Ai man zi tu andôkhta' pad daftar-i gham. LN.365. K.I.
[1010 H.]
x 399. Ai hamchu kamân asr-i bârû-i tu am. HCa.355.

Mb.

- x 600. Bâ nargis-i ân nigâr hîlê dâram. Hj.353.
x 601. Bar bôyi yaqîn dar biyûbân raftam. Pc.202.
x 602. Bar jân u tan ô besh bahâ mē giryam. RPh.107.
x 603. Bar khîr magar dâd-i dil-ê shâd dîdâm. Sc.423.
x 604. Bar qûr-i qarab tû'at-i Mûsî kardâm. RPh.57.
x 605. Bûdâm darin 'ilâm-i ilâhî raftam. RPh.123. Anwâr [HSL.
1295].

- Mt.*
 x 606. Tā andīza'-i martabah' ba sīr āmada'-ām. BMB.409.
 x 607. Tā āina'sāz-i ram-u āin shuda' am. RPe.149.
 x 608. Tā dar pai- makhzan-e mu'ālī raftīm. RPe.122. Anwār [Hc.].
 x 609. Tā 'umar buad az ta jadīl rakunam. HGa.329.
 x 610. Tāghat ki fashundand bar ō sar mardam. LN.423. K.I. [1010 H.].
- Mch.*
 x 611. Chūn 'ūd na būd chōb-i bōd īwardam. Ha.202.
 Fag. Abu Sa'īd [Hc.]. 2. Anskri [Hv.]. 3. Sharfud Dīn
 Ibn Yahyā Muniri. [R.S.].
 x 612. Chūn kōs zi parkhsh buad awāzam. LN.310. K.I. [1010 H.].
- Mkh.*
 x 613. Khwāham bi kunam gunah na khwāham bi kunam. Ha.155.
 x 614. Khwāham ki ba rūi jama'a dar mālī gīām. Ha.192.
 x 615. Khwāham ki dīl khud zi jhān bar giram. Pc.298.
 x 616. Khush ān ki ba luft bā khudam mē didam. HGa.403.
 x 617. Khush ān ki labā-i kufr pōshānandam. HGa.368.
- Md.*
 x 618. Dar dīl zi ghamē 'ishq raqamhā nada'am. Ha.5.
 x 619. Dar kūi tu ai jān-i jhān āmada' am. RPe.139.
 x 620. Dar gulshan-i līlā agar khāri tu am. Ha.117.
 x 621. Dar har nafas ki kamtarām bihtar am. BNa.18. Echo. of 746, BNa.17.
 x 622. Dīl dushman-i jān ast halikash kardam. Ha.199.
 x 623. Dīl guft ki mā chu qapra'e mīkinām. Sc.445. 'Attār [M.N.].
 x 624. Dī kūngarē guft ki man chālakam. BML.305.
- Mf.*
 x 643. Sar hāqa-i kish-i but parastān mā yēm. HGa.367. Abū Sa'īd [Hv.].
 x 644. Sapre zi kitābi 'aql imlā kardēm. RPe.122.
- M'a.*
 x 645. 'Alam hama' jāmēt ki jānash na yēm. BNj.27.
 x 646. 'Umrē fāre sarā u manāil kardēm. RPe.156.
- Mgh.*
 x 647. Ghamhāi turā ba shādmanī na dīham. HGa.363.
- Mg.*
 x 648. Gar bā tu bīnī waql āghāz kunam. LN.371.
 x 649. Gar chāshniyē ghamash biyūbi yakdam. LN.384.
 x 650. Gar khalq chunān ki man manam dārandam. Ha.78. Var. of 708-a. 'Abu Sa'īd [1931].
 x 651. Gar dar hama' umr rūi az rūi karam. LN.351. K.I.
 x 652. Gar kāfir u mōminam ki bar dīn-i tu am. RPe.120. Anwār [HSL. 1295].
 x 653. Gar man ba nigār-i khish maghrūr shawam. Ha.9.
 x 654. Gar man zi ghamat hākīyat āghāz kunam. LN.366.
 x 655. Gar hēch ba hukm-i 'aql būdē jānam. BMB.408, CR.1078.
 x 656. Gar hēch nayam bē-sar u bunīyān-i tu am. Hj.336.
 x 657. Guftam ki digar chashm ba dībar na kunam. A.559. Sa'ādi [O. U. S. J. 8].

- Mg.*
 x 658. Gufti ba man zi ghamat qaribē jānam. Sc.429.
 x 659. Gul gar chī zi hum mē nihād khār dilam. LN.326.
 x 660. Go sāghar-i mal biyār tā nōsh kunēm. BMa.238.
 x 661. Gīram sag-i nafs-i khwīsh zanjir kunam. HJ.342.
- Mm.*
 x 662. Mā bē tu damē shād ba 'ilam na ranēm. A.597.
 x 663. Mā hāil-e 'umrē ba damē bifarōshēm. A.598. Sa'adī
 [S. J. & O. U.].
 x 664. Mā dīl āi gul ō bahār bar dāshu'ēm. HJ.344.
 x 665. Māyēm kī dar hēch hāshē nāyēm. RPh.61.
 x 666. Mastam zi gharm-e 'ahq-i tu mastam mastam. Hs.148, Par.
 774.
 x 667. Man az tu judā na būda'am tā būdam. Wbod.182. Abū
 Sa'īd [Hv.].
 x 668. Man bē tu nāgar az sar-i mast na kunam. BNb.394. Var.
 of 791.
 x 669. Man banda'ī shēwa' hāi shīrīn-i tu am. RPh.121. Answer
 [HSL. 1293].
 x 670. Man dard-i turk ba hēch dardmān na dīham. HGa.308
 Karīmī Ahlī Khurkāni. (d. 900 H.), [Hv.].
 x 671. Man hāil-i 'umr-i khud na dīram jur gham. RPh.33. Hāfiz
 [HSL. 1293].
 x 671-a. Man zīn dīl-i bē-khābar ba jān amada' am. T. M. Kh. [290].
 x 672. Man shēfa'-e lā'āl-i shakar rīz-i tu ām. Hs.143.
- Mu.*
 x 673. Waqt ast ki mā dīl az jībān bar darēm. Hs.23.
- Mh.*
 x 674. Harchand kī dīl ba waqf shadān kardēm. HGa.382.
 x 675. Hargah kī kār-i waqf dar ham bībaram. Abu Sa'īd [281].
 LN.357.
- Mj.*
 x 676. Yā Rab āi gunāh-i zīd-i khud mard'alam. Hs.197. Abu
 Sa'īd [292].
 x 677. Yā Rab kī ba dhāt-i tō 'udhar khwāh āmada'am. LE.84.
 Amīr Khurrou [MS. 842 H.].
 x 678. Yak chand ba kōh u dāshī u sahrā gashēm. RPh.155.
 x 679. Yak chand ba kōyi āshnāyī gashēm. RPh.146.
 x 680. Yak chand dar īn 'arjā' parshān gashēm. Hs.110.
- N.
- Ns.*
 x 681. An rasn-i tu dar nā kas u kas pāwastan. LN.335. K.I.
 [1010 H.].
 x 682. An ghuncha'-i dōshīnā' nīgar ābistan. LN.334. K.I.
 [1010 H.].
 x 683. Anam kī shab-e firāq shud rōsh man. RPh.86.
 x 684. Anhā kī hamē dīhand az dīdā' nishān. A.739.
 x 685. Abrūn kī khō kard ba dīl dardīdan. BNj.29.
 x 686. Ahwāl-i jībān agar turā hast yaqīn. Sh.105.
 x 687. Az bād bībān shugufa' rā bast girān. LN.332.

Na.

- x 688. Az hadd badar ast nâ shikôbzi-e man. Pc.48
 x 689. Az khâr chu âmad gul-i rangin bérûn. LN.333. K.I. [1010 H.].
 x 690. Az dour-i sipahar-i kaj-rawâ bû-qalamîn. BMf.328.
 x 691. Ai âmada' az du koun châtat bérûn. Ht.4
 x 692. Ai hâd ghamam ba dil-nawâzê bîrasîn. RPh.91.
 x 693. Ai dil ba sarf kô-i fanâ manzil kun. Ht.36a.
 x 694. Ai dil zi nishât u 'âsh bégûna' nishîn. LN.339. K.I. [Hx.].
 x 695. Ai dil shab-i waqf ast dam az dard ma zan. Hx.27.
 x 696. Ai dil kart ki nist dar khurd makan. LN.383. Echo.
 x 697. Ai sâhid-i khud bin rukhê nekû bin. A.738.
 x 698. Ai 'adat-i tô ba bâda' jân parwardan. Sh.114.

Nb.

- x 699. Bâ dard-i dil ô nâla' u zîri khô kun. Ht.363.
 x 700. Bakhtê kar bâ dôt dar âmzam man. Hm.335. Abû Sa'îd. [Hx.].
 x 701. Bar tifta'am rû-i zi duniyâ was din. Pc.203.
 x 702. Bar nâla' u bar zîri-e man rahmat kun. RPh.125. Anwar. [HSL. 1893].

Nc.

- x 703. Tâ bituwânî tu kashf-i in râz makan. Ht.95.
 x 704. Tâ chand bar âftab gil andudan. BNB.494.
 x 705. Tirê minha' az kamânî abrû mîzan. Ht.331.

Nch.

- x 706. Chashmê sar-i khud zi 'âb-i kas bâz makan. RPh.64.
 x 707. Chûn bâda' zi gham chi bîyadat nâshûdan. Sh.13. Hâfiz. [1010 H.].
 x 707-a. Chûn 'âqibat-e kâr khudam nist yaqln. BMf.315. Par. of 831.
 x 708. Chûn nist dar in jâhân ba jân hêch amîn. BMf.315.
 x 709. Chi qahr bûd ki bîsîrîst dôt dar gil-i man. Hx.153.
 x 710. Hârwîn zi nabât ast u nabât az arkan. BMf.332. Afshar. [331].

Nih.

- x 711. Khwâhî ki zi gham khulâf bâhî ba jihân. Hp.318.

Nd.

- x 712. Dar jân-i manê kharâ' ta'allul mē kun. HGa.400.
 x 713. Dar (asrat-i yak piyâla' khûn shud dil-i man. HGa.401.
 x 714. Dar dast-i shah' ân dîghar-i gham gâh mahîn. LN.350. K.I. [1010 H.].
 x 715. Dar pâhan-i chaman chu lîla' bîkushûd dahan. BNC.96.
 x 716. Dar 'ilam-i 'brat ai pîsar sairē kun. Sh.300.
 x 717. Dar 'ilam-i 'îshq ârmîdan na tuwân. BNj.28.
 x 718. Dar 'îshq-i tu zîn ki hast bîmē kushtan. LN.305.
 x 719. Dar kô-i kharâbât gadâyî mē kun. Ht.354.
 x 720. Dar madhhabi man qaqd-i mu'alimân kardan. HGa.333.
 x 721. Dar waqf-i rukhshah sham'a bast gashî lasîn. Hx.191.
 x 722. Dî bahar-i tamâkhî chu shudam sūyî chaman. BNC.37.
 x 723. Dîdî ki zi nâz bûdam ai mâh-i zamîn. LN.413. K.I. [1010 H.].

- Nc.*
 x 724. Zân pas ki fidâ-i ishq-i tû kardam jân. LN.401.
 x 725. Zad shu'ala' ba dil êtash-i pinhâniyi man. Pc.376. Abû
 Said [326].
 x 726. Zulfat ki girift khûn-i man dar gardan. LN.318.
- Nh.*
 x 727. Shabâh zi kawâkab ast bar charikh-i nagûn. HGa.333.
- Na.*
 x 728. 'Ashiq man u dîwana' man ô shaidâ man. HGa.342. La-bijî
 Fidâyi [Hv.].
- Nj.*
 x 729. Faghd zi buhar-i ân ki bkushâd khûn. HGa.346.
- Nk.*
 x 730. Kâfir-bacha' khwâhadam ba hijrân kushtan. BNa.16.
- Ng.*
 x 731. Gar dîl ba badi giri-yadat nfi kun. BNj.7.
 x 732. Gar rîyi tamâshah' kuni ai dil binishîn. LN.407. K.I.
 [1010 H.].
 x 732-a. Gar wâqif az hadd-i kamâlê inqân. BERA.215.
 x 733. Gul râ didam nishina' bar part-i chaman. BNa.35, CR.1107.
- Nm.*
 x 734. Mâ yém zi jowê falakê âina'gûn. BDb.304. Var. 840.
 'Imadi.
 x 735. Mai khwâst yakê rindê az pîr-i mughân. Hj.341.
 x 736. Mai khurdân u but parast u 'ashiq bîdan. BMF.311.
 Najmud Dîn Kubâ [Hv.].
- Nn.*
 x 737. Waqtê tarab ô mayê salâ ast akûn. BMa.246, CR.1109.
- Nh.*
 x 738. Har lahza' butâ takabbur ô nâz makun. Sc.275.
 x 739. Hamwâra' tu in ghîrat-i dilhâ mêmun. LN.354.
- Ny.*
 x 740. Yâ Rab chi khush ast bédahân khandidan. RPa.316. Afâal
 [M.F.].
 x 741. Yâ Rab zi karam zi amal ghufrânâman kun. HGa.321.
 x 742. Yâ Rab hama' karda't tabah' dîram man. LE.84.
- W.
- Wa.*
 x 743. Ân shîna' ki hast az tu yak mû-i darê. LN.314, K.I. [1010 H.].
 x 744. Ai bîd ghamê marâ ba ân yâr bigû. RPh.76.
 x 745. Ai charikh hamah' godhashi: dîwana'î tû. Hc.345.
 x 746. Ai chashm-i wajîd sîr-i rukhadra'î tû. LN.343. K.I.
 [1010 H.].
 x 747. Ai dar du jihân sîrat u ma'ani hama' tû. Pc.132.
 x 748. Ai dil chi khuri ghamê jihân shâd bi rou. Pc.131. Afâal
 [371].

- W_a.
 x 749. Ai sossan-i azād ghulām-e rukh-i sō. Kb.7.
 x 750. In rūp ki said ast ba dāmē man u sō. BERA.222.
 W_b.
 x 751. Bā bad manishin u bāsh bēgīna' az ō. Hp.527.
 x 752. Būyē jigarē sōkhta' az nai bishanou. BN.36.
 W_j.
 x 753. Jāyē ki sharāb-i arghawīnist dar ō. Sb.104.
 W_{ch}.
 x 754. Chān jah' u jalāl u hūm-i rang āyad u bō. A.763.
 W_d.
 x 755. Dāri sar-i 'aish az sar-i soddā dar shou. LN.388. K.I. [Hv.].
 x 756. Dāri ki na gunjad ba khīrālē man u sō. Ha.152.
 W_f.
 x 757. Šarraf-i sākhus bāsh sākhus bēsh magō. BNC.73.
 1. Afšal [MLF.]. 2. Hāfiq [Hv.]. 3. Shaikh Jām [Hv.].
 W^a_a.
 x 758. 'Ishq ast ki shēr-i nar rabūn āyad az ō. Hx.28.
 Abū Sa'īd [359].
 W_g.
 x 759. Gar ūshbat-i Lailā talabī Majnūn shou. Sc.392. Afšal
 [381].
 W_h.
 x 760. Har kō ba haqiqat barad az yārī bō. Hj.339.

H.

- H_a.
 x 761. Agāh zi hālē man-i sargushta' sa'-i. LN.409. K.I. [1010 H.].
 x 762. Itīs ki dar badi bund afšrah'. Ha.139.
 x 763. Az burj-i sharaf ba ḡila't sa'ad ān māk. Hj.339. Hāfiq.
 x 764. Az 'ishq ki kard wāy ablah' tosbah. Sb.111. Amir Khusrōw
 [Hv.].
 x 765. Imrōs manam chunin zi pā uftidāh. Pc.8.
 x 766. Ai dukhtar-i raz burda'i sō khamsuda' bāh'. BERA.167.
 Par. of 898.
 x 767. Ai dōst chī shud ki 'ishiqa bēchārah'. Hj.330.
 x 768. Ai qīmas-i sō chu rōn-i dardī kōtah'. LN.316. K.I. [1010 H.].
 x 769. Ai gumbad-i gardūn zi tu nārām hamah'. Kb.6.
 x 770. In khalq agar buland u pastand hama'. RPe.142.
 x 771. In khalq ki mukhtalif mīzāj and hama'. RPe.156.
 x 772. In 'ālam-i bē wafāi nā plūnda'. Kb.4.
 x 773. In maqār yakē maḡalla' har bēgah u gāh. RMB.453.
 H_b.
 x 774. Bar khīs ghurūr-i khwēsh pāwast madih. BMA.157.
 x 775. Bēchāra' dīlam ki ḡāl-i wai gashṭ tabāh. HGa.352.
 H_f.
 x 776. Par kun qadaḡē mai ki dar in dōst chunin bāh'. Sb.267.
 x 477. Pēsh az hama' shāhān-i ghayūr āmada'i. Ha.184.

- Hi.*
x 778. Tā az gul-i tar parda' bar andākhta'ī. BNe.39.
- Hj.*
x 779. Jama'at ki amirān u shahānand hamah'. RPe.184.
- Hk.*
x 780. Chūn shēr-i darinda' dar shikhrēm hamah'. J.496.
Pag. 1. Aghā Mirzā Ibn Shāh Imā'ī. [d.984 H.] [Hv.].
2. Afšar [391].
- Hd.*
x 781. Dildar chu nāf khwāh rā zad shīnah'. HJ.338.
x 782. Dūr az tu manam ba dard-i dil darmunda'. RPh.78.
- He.*
x 783. Rōst da si shud ki banda' na nawākhata'ī. A.801. Sa'di [Hv.].
x 784. Zān mai ki marā qū-i rawān ast bideh. T.MKh. 335.
- H'a.*
x 785. 'Alī nābat ki sar ba kairūn burdah'. RPe.138.
- Hg.*
x 786. Gar 'āshiq-i yārī qadam andar khūn nāh'. RPh.55.
x 787. Guftū na kunī agar nī ṣābbā toubah'. A.803.
- Hm.*
x 788. Māyēm ḥarīm-i uns rā khāq shudah'. HGa.316. Shāhī
[HSL. 624].
x 789. Māyēm dar in gumbad-i pur afsānah'. BNd.242, CR.1130.
- Hh.*
x 790. Hargah' ki ba jaurī tō dil man khastah'. LN.392. K.I.
[1010 H.].
x 791. Hastēm ba har madhhab u mashrab āgh'. Ha.181.
x 792. Haftād u dō millat ki hastēm hamah'. Ha.171.
- Hj.*
x 793. Yā Rab nī chirāgh-i ma'arifāt nūram dāh'. Ha.165.
- Y.
- Ta.*
x 794. Az itāh-i iṣṣāq-i tō shudam shāidkī. RPh.94. Anwār
[HSL. 1295].
x 795. Az ghāyat-i jangjōyī ō fitna'garī. LN.370.
x 796. Az guft-u-sharḥ-i 'īm khāqam kardī. RPe.144.
x 797. Ai ānāh-i suād-i tu dar har jān. HGa.318.
x 798. Ai ān ki ḡilām-i kīmīyōyī shikānī. Hr.453.
x 799. Ayyām-i gul ast u har tarāf dastān. BNJ.26.
x 800. Ai bād nī rū-i mīhrānī nafas. RPh.77.
x 801. Ai bulbul-i khush sakhav chi shērīn nafas. A.821. Sa'adī
[O. U. S. J. 8].
x 802. Ai pākīyī tō munazza' az har pākī. BNe.1, CR.1139.
(1) Anār [M.N.] (2) Rūmī [Hv.].
x 803. Ai partaw-i sham'ī dūdman-i azālī. Ha.169.
x 804. Ai tīra' dhab ākhīr ba sahar mē nāyī. Ha.31.
x 805. Ai ḥam-i turk ba har musākmā nāmē. BMa.262.
Pag. Sayyid Sharif Jarjānī. [N.A.], [Hv.].

Ya.

- x 806. Ai Khaliq-i bē mithāl u wai ma'abud-i ghani. Ha. 82.
 x 807. Ai khwāja' agar kō-i fanā dar yābi. Hr. 445.
 x 808. Ai khush pisar-e malik agar tardāyi. BNf. 52. Mahasti [Hv.].
 x 809. Ai dil ba 'Alī agar tawallā na kuni. Ha. 168.
 x 810. Ai dil ai nifāq dar gadhar tū ba rahī. BNj. 48.
 x 811. Ai dil jālabē wipāl-i khubān na kuni. HGa. 397.
 x 812. Ai dōst chu āb-i husn dar jō dāri. Hj. 361.
 x 813. Ai rih dawāyē dī-i majruh-i mani. Sh. 29.
 x 814. Ai ruh dar in 'ilām-i ghorbat chūni. Sc. 455. 'Asr [M.N.].
 x 815. Ai rū-i ta roushan o chu sulfat yārē. BNe. 42.
 x 816. Ai 'ishq ba shāshē jigar mē mīni. H. 12.
 x 817. Ai miyāi darmān nafasē binishlāl. A. 800. Sa'di [Hv.].
 x 818. Ai nafs ki dar band-i hawā o hawāi. Sh. 299.
 Vag:—Avicenna: [Rempis: 216].

Yā.

- x 819. Bā khalq nāhista'yi khudā mē jālabi. 'Ha. 1.
 x 820. Bā dīl guftam ki ai dīlē shaidāyi. Sc. 351.
 x 821. Bā dīl guftam ki ai dīlē 'arbada jōy. Sc. 350. Afḍal [436].
 x 822. Bār ast dīlē ki nist khālī nafasē. LN. 398.
 x 823. Bā shāhid-i shūkh-shang u bā barbat u nai. BNe. 74. CR. 1147.
 Hafr [816 H.].
 x 824. Bā šāq' u fagr ham fazimam kardi. Sc. 434.
 Vag: 1. Ibn Nuzū [A.K.]. 2. Najmud Din Dāyā [Hv.].
 3. Najmud Din Kubrā [Hx.].
 x 825. Bāqi nashawī magar ki fāni gardi. Hj. 337.
 x 826. Bardār zi pēsh parda'ē khud binī. HGa. 373. Afḍal [438].
 x 827. Bar qāmat-i khud qabī-i 'ishqash dōi. Hj. 348 v 349.
 x 828. Bar līla' chu pā nihādām az bēkhabari. Hr. 444.
 x 829. Bar nih ba kafam jān-i sharīb ai šāq. Wb. 175.
 x 830. Bidyar makhur ghām ar chi andak dāri. Kh. 5.
 x 831. Bē šāki ba āmad qadamē ranjāni. LN. 397. Vag. K. I.
 [Hv.].
 x 832. Bē nish-i magar ba nish-i shahadē narad. BDe. 395.

Yā.

- x 833. Paidā shudā'ī zi qatra'ē āb-i mani. LN. 113.
 x 834. Pāi o sar-i ān dast-i khūn šāhāni. HGa. 396. Abu Sa'd
 [431].

Yā.

- x 835. Tā chand mai o sāghar u šāq jālabi. LN. 370. K. I. [Hv.].
 x 836. Tā rah na bari ba hēch manzīl na rai. RPa. 347. Afḍal
 [447].
 x 837. Tā yāft dilam ba sulf-i tō nazdiki. LN. 313. K. I. [1010 H.].
 x 838. Tā yāft zamana' az ghāmē man khabarē. HGa. 351.

Yā.

- x 839. Jānē khabarat nist ki kardi masti. LN. 321. K. I. [1010 H.].
 x 840. Juz mai na barad nishā' rā dar rag u pāi. BMf. 399.

Yā.

- x 841. Chandān bi-rūi in rah' ki ba mardē hīrad. Hj. 352.
 x 842. Chūn bar tu na-bāshad 'atimādē u khurē. LN. 373.
 x 843. Chūn nist zamana' rā madār ai šāq. Sh. 66.

- Tch.*
 x 844. Chîn rist shakar labé ki ba lahâd bôl. LN.311.
 x 845. Chîn rist marâ ba hijr-i tô ghamkhâr. BNa.71.
- Tch.*
 x 846. Khwêhî ki jhân sêr u zabar gardâni. LN.421. K.I. [1010 H.].
- Td.*
 x 847. Dar Adam agar sirr-i Khudâ mâ dîd. HJ.346.
 x 848. Dar âina'-ê jamâlî haqq kun napar. RPa.322. Afzal [454].
 x 849. Dar bâgh chu gul jamâl dîd ai sêq. Sh.157.
 x 850. Dar rûh-i talab agar tu nekû bâshî. BNb.440. Majdud-Dîn
 Bughdâdî [Hv.].
 x 851. Dar âlam-i ma'arifat chu kardam napar. BNa.22. Abu
 Sa'îd Barghash [Hc.].
- x 852. Dar gharbat agar kasê himânad mâh. Wbcd.310.
 x 853. Dar maikada' bû dîl-ê kabûb ai sêq. HGa.354.
 x 854. Dôh az sar-i ihtiyâq u shêr ô mastî. Sc.442.
 x 855. Dôh az sar-i ihtiyâq guftam yâ hai. RPh.70.
 x 856. Dîdam murghê nishist' dar wairîn. BNc.10. Par. of 645.
 x 857. Dî-êz chunân wêl-i jânafroz. HGa.372.
 x 858. Dî-shab shab-i wêl-i mâ chunân nêsh kunî. HGa.376.
- Tv.*
 x 859. Raftam ba sar-ê turbat-i Mašmûd-i Ghâd. RPa.325.
 Afzal [Hc.].
- Tz.*
 x 860. Zîmad shudet tu garchi bâham dar wây. LN.336.
 x 862. Zînhâr tu rûz-i nek râ bad na kunî. RPh.115.
- Tz.*
 x 863. Sêq tu magar chadon-i karam bâz kunî. HGa.331.
 x 864. Sêq chi khush ba nafas ki zîram bûkush. A.812.
 x 865. Sêq naparê ba bê nawêk bâr. A.816.
 x 866. Sêq qadaht ki bê-kasân râ ta kas. A.817.
- Tk.*
 x 867. Shâdi mas'alab ai 'âlam ô shâd bîz. BNj.54. (1) K.I. [Hv.].
 (2) Afzal [Rempis 223].
 x 868. Shâhâ ba jhân darê nabûwat bastî. Ha.149.
- T'a.*
 x 869. 'Aish ô qarab ô nishat u chang ô daf u nai. BMf.397.
- Tj.*
 x 870. Fardâ ki ba nâma'î sîyâh-i khud dar nigari. A.822.
 x 871. Farmân-dîh-i mulkî ambîyâ kîst? tu-i. BNc.66. Anâr [Hj.].
- Tg.*
 x 872. Gar bâz âyî dilam ba man bâz âri. LN.394. K.I. [Hv.].
 x 873. Gar bad mîrî wagar nikû mâ mîrî. Wa.5.
 x 874. Gar doulat u bakht bâshad ô rûz-i bîhî. A.818. Sa'adî
 [S.J. 8].
 x 875. Gar dôh nayam nâla'î man bishanêd. LN.400.
 x 876. Gar 'îm-i hama' jhânnyân har khwêr. BNj.44.
 x 877. Gar kâm-i dîl az zamîna' tapwîr kunî. A.819.

Yp.

- x 878. Gar kas na kunad gundi rahmat chi kuni. Ha.158.
 x 879. Giram ki sulaimān-nabi rā pirari. RPa.324. Afjal [R.S].
 x 880. Giram ki ba taqwa' o khiradmandi u rāy. A.823. Sa'adi
 [OUS]. 8].

Ym.

- x 881. Maqsum shud ān chi shud samājat chi kuni. RPe.145.
 x 882. Man bā tu charānam ai nigār-e khatari. HGa.337.
 (1) Jām [Hv.]. (2) Abū Sa'īd [T.H.].
 x 883. Man dīsh ki kām-e rubāb-e shari. BMa.266, CR.156.
 x 884. Mē pindāri ki mar falak rā khawāhi. BMc.26, CR.157.

Yā.

- x 885. Har chand ki pēsh u pas dawidēm bast. HJ.343.
 x 886. Har dam sadani ba jour āhang kuni. LN.412.

STATEMENT I. (Referred to in Section XIX).

ANALYSIS OF STOCK OF QUATRAINS.

D = Dīdin, Single Alph. F = Fīriz, Double Alph. S = Selections.

Serial No.	Year			Qm. told	Repeated	Known			Remarks
	H.	A.D.	Text			Earlier texts	Later texts	Unknown	
1	2	3	4	5	6	7	8	9	10
1	731	1331	Sl.	31	3	..	11	8	S. Anthology. Recorded in index 3 "unknowns."
2	741	1341	Rc.	13	..	1	12	..	S. Anthology by Badr-i Bijami.
3	750	1350	TK.	11	..	1	10	..	S. Anthology related to Ka.
4	786	1384	Hy.	737	3	25	709	..	D. Has a lacuna.
5(a)	826	1423	Ka.	126	?	126	..	..	S. Bayāf related to TK. and Sh.
5(b)	..	..	Kh.	80	?	38	7	35	Do on margin of Ka. 4 "unknowns" recorded in index.
6	832	1438	BNf.	36	..	49	6	1	S. Anthology.
7	833	1431	Wa.	42	..	33	6	1	S. Anthology.
8	861	1457	Se.	139	1	183	11	4	S.
9	865	1460	BDA.	158	..	126	31	..	F.
10	865	1460	Sh.	314	4	213	39	38	S. Related to TK. and Ka.
11	867	1462	Ha.	373	7	330	16	..	S. Tabrizi compilation of 867 H. Related to Sd., BNh., Se.
12	..	..	Sd.	370	7	365	..	..	"
13	..	..	BNh.	349	..	349	..	..	"
14	876	1473	Se.	336	..	317	14	3	D.
15	878	1474	U.	256	..	146	8	2	S.
16	879	1475	BNd.	298	1	183	7	7	Partly F. follows BDA. partly S. follows MA.
17	890	1485	Se.	496	18	413	16	47	S. Tabrizi type partly related to Ha.
18	892	1487	BEHf.	383	10	339	14	..	S. Anthology related to Hj.
19	"	1493	Ra.	330	..	328	2	..	S. originally as published F.
20	902	1499	BNa.	206	4	169	18	13	S.
21	911	1505	Pa.	205	..	202	3	..	D. Fragment related to Se.
22	"	1500	MA.	290	..	268	22	..	D. Abridged Fragment.
23	913	1507	BNL	28	..	26	1	1	S.
24	918	1512	Sf.	123	1	118	3	..	S.
25	920	1514	Sh.	63	..	57	6	..	D. Abridged Fragment related to Hy. on Margin of Hafiz.
26(a)	924	1518	BNh.	340	6	341	1	..	S.
26(b)	..	..	BNh.	134	..	43	103	6	S. Rubā'iyat-i Tayyī
27	942	1535	Hg.	369	9	305	34	1	S. Hafiz Type.
28	..	..	BNa.	269	2	242	4	21	D. Fragment related to Se.
29	947	1543	BNa.	73	1	42	..	38	S. Anthology.
30	"	1550	BNd.	462	16	439	7	..	S. Hafiz Type.
31	"	..	HDA.	410	1	316	2	91	S.
32	"	..	LN.	423	18	295	1	109	S.

STATEMENT I. (Referred to in Section XIX).—*contd.*

ANALYSIS OF STOCK OF QUATRAINS.

D=Diada, Single Alph. F=Fihrist, Double Alph. S=Selections.

Serial No.	Year		Text	Qns. total	Repeated	Known			Remarks
	H.	A.D.				Earlier texts	Later texts	Unknown	
1	2	3	4	5	6	7	8	9	10
33	"	1330	Hj.	362	13	318	3	28	S. Anthology related to BERA.
34	957	1330	Wood.	316	20	488	10	8	D. Wbo. related to Se., W.d., S. (The unknown are in W.d.)
35	"	1400	Hb.	716	5	680	30	2	F. Compilation is in about 1400 A.D. According to writing the MSS. may be placed about 950 H.
36	..	to 1330	Pb.						
37	..	..	Ba.						
38	"	..	Sg.	121	..	121	..	..	S.
39	"	..	BNa.	34	..	32	..	2	S.
40	"	..	BDb.	406	8	391	1	6	D. Fragment related to Se.
41	"	..	BNj.	60	..	55	3	21	S. Anthology.
42	992	1384	KPb.	127	..	62	6	39	S. Anthology.
43	994	1386	BNk.	87	..	87	..	..	S.
44	1011	1602	BNL	480	..	480	..	..	D. Related to BDb. and Se.
45	"	1600	Hg.	434	..	434	..	..	F.
46	1017	1608	Ha.	300	3	283	12	..	D. Fragment related to MA.
47	1028	1618	Hc.	38	..	30	8	6	S. Jung-i 'Arif (d. 1618).
48	"	..	Ha.	35	..	26	2	4	S. Baytd.
49	1033	1624	BMb.	346	6	321	14	3	D.
50	1048	1636	KPa.	349	3	341	..	3	S. Anthology.
51	1048	1648	Ha.	67	..	55	..	12	S. Baytd.
52	1058	1648	BERa.	238	1	184	..	33	D. Fragment in Anthology.
53	1070	1659	HL	96	..	94	..	2	D. Abridgment.
54	1079	1668	BMc.	400	2	398	..	..	D.
55	1081	1670	Hm.	433	2	426	1	4	D. Abridged.
56	"	1600	Hn.	224	3	221	..	..	D. Fragment.
57	1099	1687	Hf.	445	..	431	14	..	F. Prototype of N.
58	"	1688	Hd.	402	10	362	19	..	D. Fragment t. to d.
59	"	1688	HL	140	..	127	..	13	D. Fragment in a Baytd.
60	"	1688	HGb.	389	2	387	..	..	D. Fragment.
61	"	1688	BN745	6	..	5	..	1	S.
62	1116	1704	Hn.	460	2	457	1	..	D.
63	1140	1727	Hc.	482	3	438	9	12	D.
64	1140	1727	HS.	207	4	158	..	67	S. Suppl. to Hr.
65	1143	1730	BMf.	423	1	399	..	23	D.
66	1145	1732	LE	91	..	86	3	2	D. Abridgment.
67	1171	1757	Hc.	81	..	80	..	1	D. Abridgment in Anthology.
68	"	1750	Hc.	413	5	398	6	4	D. Fragment.
69	"	1750	Pc.	594	5	584	..	25	S. Alph. by the first letters of first line.

STATEMENT I. (Referred to in Section XIX.)—*continued.*
ANALYSIS OF STOCK OF QUATRAIN.

D=Disin, Single Alph. F=Fihrin, Double Alph. S=Selections.

Serial No.	Year			Qna. sold	Repeated	Known		Unknown	Remarks
	H.	A.D.	Text			Earlier texts	Later texts		
1	2	3	4	5	6	7	8	9	10
70	*	1750	Bh.	623	4	629	..	..	D. Related to L.
71	*	1783	R.Po.	323	2	278	..	45	D. Fragment.
72	1210	1795	Ch.	801	17	771	13	..	D.
73	1212	1796	BERh.	196	..	196	..	2	D. in Anthology. Abridgement.
74	..	1811	la.	312	21	490	1	..	D. Abridgement.
75	..	..	Bh.	362	..	362	..	..	D. "
75(a)	1268	1851	BNa.	93	..	93	..	..	D. "
76	..	1857	CALc.	323	..	307	6	..	D.
77	*	..	ALL.	722	4	718	..	..	D. Related to L.
78	1286	1869	Hp.	620	14	596	..	24	D.
79	1297	1880	Ho.	444	..	444	..	..	F. Related to N.
80	1317	1898	Nd.	373	3	363	6	1	S. Subjectional.
81	1297	1880	Bc.	454	..	454	..	..	F. Related to N.
82	*	1880	HZA.	743	..	743	..	..	D. Related to L.
83	..	1867	N.	460	..	456	4	..	F.
84	..	1883	W.	500	..	500	..	..	F.
85	1311	1893	Hw.	1030	15	1022	3	..	D.
86	..	1907	A.	923	18	872	..	23	D.
87	..	1924	L.	770	7	763	..	..	D.
88	..	1926	J.	376	..	369	3	2	F.
89	..	1930	KH. "Ir.	..	..	..	1	1	S. in Anthology Khaythar 'Tifin
90	..	1931	M. Kh.	368	3	362	..	3	F. Mist Khawar.
Added in this Edition						1358	887	Qna. No. 669 from Firdows in Tawarikh, and 1048a from Kashkol Bahal.	
						+2			
"Unknown" Qna. the first lines of which could not be obtained 3 in Si and 29 in Kh.						-34			
Total Indexed Known						1360			
.. Unknown						853.			

STATEMENT II.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one post ; *W* = Vagrant in more than one post ; † = Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	21	W 119, W 125, W 126, W 379, 400, 424, 457, V 663, 748-b, 757, 786, 813, 831-a, W 832, 863, 878, 929, 941-a, 960, V 1008 ; †V 796-a.
2	1341	Rc.	12	87-a, 134, 181, V 477, V 563, 621, 636, 687, 748, V 877, V 949, 977.
3	1350	Tk.	10	13, 296, W 326, 335-a, W 370, V 499, V 688, 763, W 933, 1044.
4	1384	Hy.	709	V 1, 2, 3, V 4, V 6, 7, 9, 10, W 12, 14, V 16, 17, W 18, W 19, V 20, 23, 26, V 27, V 30, 31, 33, 34, 35, W 36, 37, 38, 39, 40, V 41, 43, V 44, 45, V 46, W 49, W 53, 57, 58, V 60, V 63, W 64, 65, 66, 67, W 68, V 69, 70, 73, V 75, V 76, 78, 80, 81, 83, 86, 87, 88, V 89, V 90, 91, 93-a, 94, 95, 96, 97, 98, V 99, 100, 101, 102, V 103, 106, 107, 109, 111, 112, V 113, 114, V 115, 116, 118, 120, 121, 122, V 123, V 124, 128, W 130, V 131, 133, 135, 138, 139, 142, V 143, V 147, W 150, 151, 152, V 153, 154, 155, V 158, 159, 161, 162, 163, 164, 165, 166, V 167, V 168, 169, V 170, 171, V 172, 173, V 174, 175, V 176, W 178, V 179, V 180, V 182, V 183, W 185, 186, 188, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216,

STATEMENT II.—*contd.*

(Referred to in Section XIX.)

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	217, V 220, 221, V 223, 224, 226, 228, 229, 232, 233, 234, 235, 236, 237, W 238, W 239, V 241, W 242, W 243, W 244, 245, 246, 247, 248, 249, 250, 251, W 255, 256, 257, V 258, W 259, V 260, V 261, 263, 264, 266, V 267, 269, 270, 271, V 274, V 277, 278, 280, W 282, V 283, V 284, 285, 286, 287, 288, V 289, W 292, 293, V 294, V 295, V 303, V 305, 306, V 307, 309, 311, 312, W 313, 314, 316, 317, 319, V 320, V 321, V 322, V 324, 325, V 327, 328, 329, 331, 333, V 334, V 337, V 338, 339, 340, V 342, V 343, 345, 346, V 347, 355, V 357, 358, V 359, 360, 361, 365, W 366, V 367, V 368, 371, 372, 374, W 375, V 377, 378, 382, 383, V 386, 389, 390, 391, V 393, V 395, 398, V 399, W 401, 402, 404, 405, V 406, 407, 409, W 410, W 411, 412, 413, V 414, 415, 416, V 420, 422, V 425, W 426, W 428, 429, 431, 432, 436, V 438, 439, 440, 441, V 443, V 448, W 450, 453, 454, V 455, 456, 460, 461, W 462, V 463, 464, V 465, 466, 468, V 469, 473, 474, 476, 479, W 480, 482, 484, 485, 486, W 487, V 488, V 489, V 492, V 493, 495, 497, V 502, V 504, V 505, W 506, W 507,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one post; W = Vagrant in more than one post; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	508, V 509, 510, V 511, 514, 518, 520, 521, 522, 523, W 525, 526, 528, 529, W 530, 531, 532, V 533, 534, 536, 537, W 538, V 539, 544, 545, 547, V 548, V 552, 554, 555, V 557, 558, 559, W 560, V 562, V 563, 565, 566, 568, 569, 571, 572, W 574, W 575, 576, V 577, 578, V 579, W 580, V 583, 584, 585, 586, 587, 591, 593, 595, W 596, 597, V 598, V 599, 602, 605, 606, 607, 608, 610, 612, 613, W 614, 615, V 617, V 618, 622, 624, 625, W 628, V 629, 630, 631, 632, 633, V 634, V 635, 638, 639, W 640, V 641, W 642, 645, 646, 647, 648, V 649, 650, W 651, W 652, 654, 655, V 656, 657, 658, 659, 661, 668, V 671, W 676, 678, 679, 680, 682, 683, 684, V 685, V 686, W 689, 691, 693, W 695, 696, 697, 698, 699, 700, 702, 703, 704, 705, V 706, 707, V 708, 709, 710, V 714, 715, W 717, V 718, 719, 720, 722, 723, V 724, 725, 728, V 729, 731, V 732, 733, 734, 735, V 736, 738, 739, V 740, V 741, W 743, 744, 746, 747, V 749, W 750, 751, 752, 753, 754, 755, 756, 760, 761, 762, 764, 765, 766, 767, 768, 769, 770, 773, V 774, W 775, 776, V 779, 781, 782, V 783, 784, 787, 788, 790, W 791, 792, 793, 794, 795.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	796, 797, 799, 801, V 803, 804, V 806, 808, W 809, V 811, V 812, W 814, 815, W 816, 817, W 818, 819, 820, 822, 823, 827, V 828, 829, 830, 831, 833, 834, V 836, 837, W 838, 839, W 840, 841, V 842, 844, W 849, V 851, W 853, 854, 855, 856, W 857, 858, 859, 860, V 861, 862, 864, 865, 866, V 869, W 870, V 871, 872, W 873, V 874, W 875, W 876, 879, V 880, V 881, V 882, 885, 886, V 887, V 888, W 889, 890, 891, 892, 893, 894, V 896, 898, 899, 900, 902, 903, V 904, 905, 907, 908, 909, 910, V 911, 912, 913, 914, 915, V 916, 917, W 918, 919, V 920, 922, 923, 924, 925, W 925-a, 926, 927, V 928, 929, 932, 935, 937, 939, 940, 941, V 942, V 943, V 944, 945, V 946, 950, 951, V 952, 953, 954, W 958, 961, 964, 966, 973, V 974, 975, 978, 979, 980, 981, 983, V 984, 987, V 988, 989, 992, 994, V 996, V 998, V 999, V 1000, 1001, 1002, 1003, 1004, 1005, 1007, W 1010, 1011, 1015, V 1016, 1017, 1019, 1021, 1024, 1026, 1027, W 1028, V 1029, 1030, 1032, V 1033, 1035, V 1036, 1037, W 1039, 1042, W 1043, 1045, 1048, 1049, 1052, 1053, 1056, 1057, W 1059, 1060, 1062, 1064, 1065, V 1066 : † V 867.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qua. which first appear	Index numbers
1	2	3	4	5
5	1423	Kb.	7	V 627, V 903-b, W 1018-a: †V 97-a, †126-b, †382-b, †604-a.
6	1448	BNE	6	71, V 472, 604, 1038: †401-a, †967-a.
7	1451	Wa.	6	V 146, 187-a, V 344, 675, V 800: †809-a.
8	1457	Sa.	11	74, 145, 315, 350, 380, 564, V 763-b, W 780: †V 284-a, †V 432-a, †V 568-a.
9	1460	BDA.	32	15, V 15-a, 72, V 93, V 105, W 177, 218, V 265, W 335, V 352, 376, 396, 503, 517, 556, V 581, V 594, 601, 603, 626, 666, 726, V 758, 771, V 848, 884, 935, 995, 1022, V 1023: †V 444-a, †V 467.
10	1461	Sb.	59	V 77-a, 101-a, V 118-a, 177-a, V 403, V 570, V 644-a, 768-a, W 835, 963, 971, 976, 982, 986, 1018, 1047-a: †V 10-a, †15-b, †V 34-a, †36-a, †V 41-a, †45-a, †V 70-a, †115-a, †126-a, †143-a, †V 146-a, †153-a, †168-a, †V 222-a, †227-a, †238-a, †270-a, †311-b, †315-a, †344-a, †357-a, †372-a, †460-a, †481-a, †563-a, †V 568-a, †V 599-a, †608-a, †V 650-a, †V 673-a, †675-a, †711-a, †761-a, †793-a, †V 815-a, †W 819-a, †V 822-c, †871-a, †903-c, †942-b, †960-a, †V 984-a, †V 1048-a.
11	1462	Ha.	16	V 28, 48, V 79, 372, 375, V 291, 308, 356, V 362, 600, V 619, 967, W 968, 1006, W 1046: †78-a.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one port; W=Vagrant in more than one port; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
12	1472	Se.	14	32, 42, W 127, 140, V 588, 609, 621, 653-a, 674, W 1041: †921-a, †993-b, †687-b, †V 963-a.
13	1473	U.	8	496, 544-a, 549, 934, W 947, W 1004-a: †333-a, †516-a.
14	1475	BNd.	7	108, V 144, 572, 721, V 1013: †V 513-a, †1053.
15	1485	Se.	16	V 58-a, W 281, 318, 433, V 475, W 484-a, 516, 547-a, 586-a, 603-a, 868, W 899-a: †587-a, †748-a, †842-a, †1025-a.
16	1487	BERf.	14	313-a, V 332, 384, 394, 478, 543, V 578-a, 582, 667, 673: †79-b, †408-a, †496-b, †1030-a.
17	*1495	Ra.	2	W 471, 728-a.
18	1497	BNa.	18	77, V 132, 336, V 387, 421, V 494, W 573, 704-a, W 798, V 938, W 957, 972: †V 94-a, †482-a, †853-a, †W 854-b, †924-a, †V 1040-b.
19	1505	Pa.	3	191, 262: †588-a.
20	*1500	MA.	22	8, W 136, W 154-a, 184, V 300, 301, 348, 349, 363, 392, 417, 419, 434, W 435, W 447, 449, V 490, 491, 500, 592, 1025: †612-a.
21	1507	BNf.	1	590.
22	1512	Sc.	3	846: †W 685-a, †899-b.
23	1524	Rb.	6	54, 55, 59, 149, 227, 273.

STATEMENT II—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one post; W=Vagrant in more than one post; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
24	1528	BNb-i.	1	V 240.
		BNb-ii.	103	W 20-a, V 51, V 56, W 61, V 78-b, V 79-a, V 82, V 85, V 141, V 148, V 219, W 222, W 231, V 252, V 254, V 279, W 323, V 330, W 335-b, V 351, V 353, W 370-a, V 373, V 381, V 385, V 397, V 408, V 427, V 442, V 444, V 470, V 481, V 519, V 538-a, W 541, V 551, V 553, V 600, W 623, V 637, V 643, W 662, W 672, V 692, W 694, V 711, V 730, V 737, 759, V 772, V 789, 805, 807, W 810, W 821, V 843, V 845, V 847-a, V 895, V 897, V 924-b, V 936, V 943-a, V 948, V 959, W 962, V 969, W 970, W 985, V 990, V 991, V 1040, V 1050, W 1061, V 1067, 1068: †V 96-a, †V 122-a, †182-a, †V 322-a, †V 371-a, †382-c, †W 383-a, †591-a, †V 603-b, †V 642-a, †684-a, †V 713-a, †V 783-a, †V 836-a, †V 848-a, †W 871-b, †873-a, †V 885-a, †889-b, †W 896-a, †916-b, †928-a, †V 969-b, †W 1007-a, †W 1018-b, †1018-c, †V 1023-a.
25	1535	H2.	54	22, 24, 25: †292-a, †460-b, †460-c, †460-g, †460-h, †460-i, †460-j, †460-k, †460-l, †460-m, †460-n, †460-o, †460-p, †460-q, †460-r, †460-s, †460-t, †460-u, †470-a, †V 514-a, †700-a, †700-b.

STATEMENT II.—*contd.*

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one port; W=Vagrant in more than one port; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
25	1535	Hx.	54	†764-a, †764-b, †764-c, †764-d, †764-e, †764-f, †764-g, †764-h, †764-i, †764-j, †764-k, †764-l, †764-m, †764-n, †764-o, †764-p, †764-q, †764-r, †854-a, †854-b, †854-c, †854-d, †854-e, †854-f, †854-g, †883-a, †909-a, †918-a, †V 1040-c.
26	1535	BMa.	4	21, 364; †20-a, †207-a.
27	*1550	BMd.	7	V 298, V 354, 586-b: †W 359-a, †382-a, †523-a, †V 969-a.
28	"	HGa.	2	V 244-a: †W 708-a.
29	"	LN.	1	†V 505-a.
30	"	Hj.	3	†791-a, †889-a, †929-a.
31	1550	Wbod.	10	V 117, W 253, 301, V 305, 540, 1020-a: †46-a, †311-a, †V 641-a, †V 1040-a.
32	1400 to 1550	Hb. Pb. Ba. Pooled:	39	5, V 92, 241-a, 393-a, V 498, 727, W 803, 850, 876-a, W 901, 942-a, V 965, 997, 1012, 1034, V 1047, †107-a, †V 125-a, †128-a, †159-a, †162-a, †242-b, †V 423-a, †441-a, †490-a, †496-a, †513-b, †V 583-a, †583-b, †687-a, †705-a, †750-a, †753-a, †761-b, †V 923-a, †923-b, †W 928-b, †W 986-a, †1001-a.
33	*1583	BDb.	1	884.
34	"	BNj.	3	878-a: †V 70-b, †667-a.
35	1584	RFb.	6	V 304, 847: †370-b, †V 439-a, †V 916-a, †V 923-c.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V= Vagrant in one post ; W= Vagrant in more than one post ; †= Spurious.

Serial No.	Date A.D.	MS.	No. of Qra. which first appear	Index numbers
1	2	3	4	5
36	1608	Hk.	12	V 11, V 47, V 224-a, 242-a, 247-a, 278-a, 437, 550: †114-a, †124-a, †236-a, †294-a.
37	*1628	Ht.	2	V 230: †W 35-a.
38	"	Hu.	2	430: †V 164-a.
39	1624	B3bh.	14	589, 664, 822-a, 900-a, V 912-a: †W 444-b, †628-a, †645-a, †763-a, †822-b, †833-a, †890-a, †W 890-b, †903-a.
40	1670	Hm.	1	443.
41	1687	Hf.	14	156, 157, V 341, V 423, 452, 512, V 546, 567, W 701, 906, 931, 1020, 1058, 1069.
42	*1688	Hh.	19	50, 84, 104, 110, 129, 137, W 160, V 187, 225, 290, V 297, 299, V 310, 369, W 388, V 446, 459, 524, 527.
43	1727	Hr.	9	V 458, 653, 677, V 742, V 883, 930, V 993, V 1063: †1063-a.
44	1732	LE.	3	431, V 513, 681.
45	*1750	Hc.	6	644, 660, 665, W 690, 743, V 825.
46	1795	Cb.	13	†460-d, †460-e, †460-f, †592-a, †592-b, †592-c, †626-a, †644-b, †644-c, †644-d, †667-b, †676-a, †700-c.
47	1811	La.	1	†334-a.
48	1857	CALc.	6	535, V 616, V 777, V 778, V 832, V 1009.
49	1898	Hd.	6	670, W 1031, V 1054: †964-a, †1033-a, †1033-b.

STATEMENT II.—concl.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one post ; W = Vagrant in more than one post ; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
Editions.				
50	1867	N.	4	1014; †712, †713, †901.
51	1893	Hw.	3	826, 1051; †52.
52	1926	J.	5	V 276, W 302, V 785; †268, †418.
53	1930	KH.L.	1	W 716. Khayātibnī Trifin.
54	1940	..	2	669, V 1046-a. (Present Edition).
			Total	Texted Spurious
			1360	1,114 246
			Simple Vagrants V.	315 55
			Complex Vagrants W.	135 16
			Total V+W.	450 71

STATEMENT III.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qu. which first appear	Index numbers
1	2	3	4	5
1	1331	Sl.	3	x 325, x 280, x 450.
2	1423	Kb.	6	x 134, x 480, x 749, x 769, x 772, x 830.
3	1448	BNf.	1	V x 808.
4	1451	Wa.	1	x 873.
5	1457	Sa.	4	x 150, x 296, V x 446, x 526.
6	1460	Sb.	38	V x 47, x 49, x 58, V x 91, x 102, x 123, x 140, x 144, x 177, x 188, x 226, W x 246, x 252, x 275, x 293, x 295, x 348, x 419, V x 445, x 448, x 463, x 505, x 529, x 537, V x 587, x 590, x 595, x 686, x 698, V x 707, x 716, x 753, V x 764, x 776, x 813, V x 818, x 843, x 849.
7	1472	Se.	5	V x 78, x 113, x 184, x 320, V x 821.
8	1474	U.	2	x 255, x 555.
9	1475	BNd.	7	V x 165, x 172, V x 206, x 286, V x 303, V x 330, x 789.
10	1485	Sc.	47	W x 23, V x 51, V x 73, x 75, V x 82, V x 101, V x 125, V x 154, V x 175, V x 193, V x 205, V x 219, x 232, x 242, W x 298, V x 308, x 311, V x 316, V x 317, x 319, x 321, x 322, V x 329, V x 342, x 384, x 397, V x 406, V x 425, W x 430, x 447-2, V x 474, x 503, V x 506, V x 511, V x 547, V x 556, V x 566, V x 577, x 579, x 603, V x 623, x 658, x 738, V x 759, V x 814, W x 824, x 854.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. A & E EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
11	1497	BNa.	15	x 12, x 76, x 96, x 167, x 171, x 178, x 180, x 187, x 323, W x 428, V x 344, x 621, x 730, x 845, V x 851.
12	1507	BNL.	1	x 87.
13	1528	BNbii	6	x 32, x 128, x 214, x 668, x 704, V x 850.
14	1535	Hr.	1	x 223-a.
15	1535	BMa.	21	x 17, x 45, x 94, x 109, x 130, x 159, x 163, x 164, x 403, x 404, x 420, x 471, x 484, x 499, x 509, x 582, x 660, x 737, x 774, V x 805, x 883.
16	1538	BNc.	32	V x 57, x 104, x 107, x 182, x 234, x 257, x 284, x 297, x 339, V x 349, x 377, V x 382, x 401, W x 488, x 490, x 494, x 500, x 504, V x 556-a, x 564, x 585, x 596, x 715, x 722, x 733, W x 757, x 778, W x 802, x 815, V x 823, x 856, V x 871.
17	1550	HGa.	91	x 8-b, x 8-d, x 16, x 21-a, x 22, x 24-a, x 28, x 34, x 52, x 66, x 80, V x 83, W x 92, x 99, x 111, x 115, x 117, x 135, V x 174, V x 185, W x 192, W x 201, x 208, x 221, x 230, x 243, x 254, x 258, W x 259, x 281, x 283, x 302, x 315, V x 320, x 332, x 333, x 340, x 344, x 345, x 352, x 355, x 356, x 376-a, x 381, x 394, x 400, x 414, x 451, V x 460, x 465, x 475, x 486, x 510, V x 518, V x 525, x 528, V x 530, x 559.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V—Simple Vagrants, *W*—Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
17	1550	HGa.	91	x 561, x 567, x 568, x 575, x 582, x 594, x 599, x 609, x 616, x 617, V x 643, x 647, V x 670, V x 674, x 712, x 713, x 720, x 727, V x 728, x 729, x 741, x 775, V x 788, x 797, x 811, V x 826, V x 834, x 838, x 853, x 857, x 858, x 863, W x 882.
18	1350	LN.	109	V x 14-a, x 25-a, V x 26-a, V x 27-a, x 34-a, V x 43, V x 44, V x 48, V x 61-a, x 68-a, x 69-a, V x 84, V x 93, V x 103, x 122, V x 133, V x 145, x 147, x 156, x 160, x 166, x 107, V x 211, V x 218, x 220, x 223, x 229, x 231, x 234-a, V x 248, x 253, x 267, V x 276, V x 277, x 324, V x 327, x 336, V x 338, x 353, V x 380, V x 389, V x 391, V x 408, V x 412, V x 417, x 421, x 422, V x 433, V x 439, V x 444, x 452, x 470, V x 473, V x 481, V x 482, x 483, V x 489, V x 502, x 515, V x 516, x 539, V x 540, V x 543, V x 558, V x 576, x 578, x 581, V x 598, V x 610, V x 612, x 648, x 649, V x 651, x 654, x 659, x 675, V x 681, V x 682, x 687, V x 689, V x 694, x 696, V x 714, x 718, V x 723, x 724, x 726, V x 732, x 739, V x 743, V x 746, V x 755, V x 761, V x 768, V x 790, x 795, x 822, V x 831, x 833.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MSS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
18	1550	LN.	109	V x 835, V x 837, V x 839, x 842, x 844, V x 846, x 860, V x 872, x 875, x 886.
19	1550	Hj.	18	x 74, x 120, x 161, x 162, x 236, x 244, x 256, x 273, x 313, x 435, x 541, x 584, x 600, x 656, x 661, x 705, x 719, x 735, x 760, V x 763, x 767, x 781, x 812, x 825, x 827, x 841, x 847, x 885.
20	1550	Whod.	8	x 63, W x 131, x 200, W x 314, V x 565, V x 667, x 829, x 852.
21	..	Ba.	1	x 255.
22	..	Ph.	1	x 129.
23	...	BNe.	2	x 485, x 884.
24	..	BDb.	6	x 218, x 291, x 387, x 508, V x 734, x 832.
25	..	BNj.	32	x 2, x 8, x 18, x 36, x 68, x 146, x 149, x 191, x 212, x 216, x 227, x 261, x 266, x 268, V x 314, V x 331, x 447, x 461, V x 469, x 493, V x 501, x 542, x 597, x 645, x 685, x 717, x 731, x 752, x 799, x 810, W x 867, x 876.
26	1584	RPh.	59	x 14, V x 54, x 56, V x 89, V x 100, x 121, V x 127, W x 158, V x 172, V x 179, x 181, V x 195, V x 197, x 215, V x 228, V x 250, x 262, x 264, x 276, x 294, V x 301, V x 326, x 337, x 385, V x 410, V x 411, x 449, V x 455, V x 468, x 472, x 491, x 507, V x 517, x 521, V x 536.

STATEMENT III—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V—Simple Vagrants, W—Complex Vagrants.

Serial No.	Date A.D.	Mss.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
26	1584	RPh.	59	x 553, V x 569, x 571, x 591, V x 593, x 601, x 604, V x 605, V x 608, V x 652, x 665, V x 669, V x 671, x 683, x 692, V x 702, x 706, x 744, x 782, x 786, V x 794, x 800, x 835, x 862.
27	1618	Ht.	6	x 217, x 237, x 300, x 335, x 691, x 816.
28	1618	Hu.	4	x 136, x 176, x 189, x 551.
29	1624	BMh.	5	x 546, x 592, x 606, x 655, x 773.
30	1639	RPa.	5	V x 740, V x 836, V x 848, V x 850, V x 879.
31	1648	Hx.	12	x 46, V x 169, x 190, x 198, x 436, x 453, x 523, x 570, x 673, x 695, V x 758, x 804.
32	1648	BERa.	53	x 6, x 7, x 9, x 31, V x 38, x 42, x 55, x 62, x 64, x 70, x 71, x 72, x 79, V x 85, x 90, x 95, x 98, x 108, x 114, x 116, V x 126, x 138, x 142, x 151, x 155, V x 157, x 194, x 196, x 222, x 235, x 241, x 260, x 263, x 265, x 287, x 309, x 343, x 350, x 379, x 383, x 386, x 392, x 400, x 402, x 415, x 423, x 437, x 443, x 458, x 460, x 467, x 732-2, x 750.
33	1659	HL	2	x 299, x 703.
34	1670	Hm.	4	V x 69, x 347, x 405, V x 700.
35	..	Hi.	13	x 1, x 2, x 4, x 8-2, x 10, x 13, x 19, V x 20, V x 21, x 24, x 26, x 27, x 30.
35a	1688	BN-745	1	x 588
36	1797	Hr.	12	x 110, x 251, x 328, x 346, W x 434, x 664, x 693, x 699, x 798, x 807, x 828, x 887.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V—Simple Vagrants, W—Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
37	..	Ha.	67	x 41, x 50, V x 59, V x 60, x 77, x 86, x 137, x 139, x 141, x 152, x 168, x 170, x 202, V x 203, x 209, x 239, x 245, x 249, x 285, x 289, x 304, x 323, x 334, x 341, x 348, x 399, x 407, x 424, x 426, x 431, x 456, V x 464, x 478, x 479, x 487, x 492, x 512, x 519, x 524, x 534, x 562, W x 611, x 613, x 614, x 618, x 620, x 622, V x 650, x 653, x 666, x 672, V x 676, x 680, x 709, x 721, x 756, x 762, x 777, x 791, x 792, x 793, x 803, x 806, x 809, x 819, x 868, x 878.
38	1730	BMc	23	x 65, x 81, x 118, V x 183, x 240, x 282, x 292, x 312, x 318, x 454, x 466, x 554, x 557, x 560, x 563, x 624, x 690, x 707-a, x 708, V x 710, V x 736, x 840, x 869.
39	1732	LE	2	V x 677, x 742.
40	1737	Hv.	1	x 459.
41	1730	Hc.	4	x 37, x 224, V x 583, x 745.
42	..	Pc.	25	V x 67, x 97, V x 105, W x 106, x 119, V x 124, x 143, V x 153, x 186, x 199, x 233, V x 247, x 418, W x 427, V x 429, V x 538, x 589, x 601, x 615, x 688, x 701, V x 725, x 747, V x 748, x 765.
43	1785	RPc.	45	x 3, x 11, x 15, x 25, x 35, x 39, x 112, x 148, x 204, x 210, x 213, x 269, x 271

STATEMENT III.—concl.

(Referred to in Section XIX).

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MSS.	No. of Qra. which first appear	Index numbers
1	2	3	4	5
43	1785	RPc.	45	x 272, x 274, x 278, x 288, x 290, x 306, x 307, x 351, x 354, x 388, x 390, x 393, x 413, x 432, V x 438, x 440, x 441, x 442, x 535, x 545, x 607, x 619, x 644, x 646, x 678, x 679, x 770, x 771, x 779, x 785, x 796, x 881.
44	1796	BERb.	2	x 495, x 766.
45	1869	Hp.	10	x 8-c, x 31, x 40, x 112, W x 477, x 520, x 527, x 548, x 711, x 751.
46	1898	Hd. Editions.	1	x 522.
47	1907	A.	23	V x 29, V x 310, x 476, V x 513, V x 550, x 588, V x 657, x 662, V x 663, x 684, x 697, x 754, V x 783, x 787, V x 801, V x 817, x 864, x 865, x 866, x 870, V x 874, x 877, V x 880.
48	1926	J.	2	V x 396, W x 780.
49	1930	Kh'I.	1	x 61. Khayābān 'Irān.
50	1933	TMK.	3	x 305, x 671-a, x 784. Tehrān Māda Khilwar.
			853	Vagrants: Simple 211: +Complex 24: Total 235.

STATEMENT No. IV.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIED TO THEM.

Serial No.	Total Items	
1	2	Amulī Tālib : d. 1035 H. (1626) :—76, (325).
2	10	Ibn-i Sīnā : d. 448 H. (1037) :— 140, W 292, 362, 494, (676), 688, W 838, W 905-a : † 969-a : x 818.
3	1	Ibn-i Nūṣayr : d. 736 H. (1336) :—(x 824).
4	1	Ibn-i Yamin : d. 743 H. (1342) :—W 840.
5	67	Abū Sa'īd : d. 440 H. (1048) :—(64), 77-a, W 126, W 150, (154-a), W 231, W 242, (243), 260, 304, (323), (335-b), W 370-a, (388), 469, 488, (506), 579, (623), W 694, (775), (798), (807), (816), 896, *W 901, (915-a), (947), (962), (985), (1010), (1038-a), (1031), (1043), (1046) : † 284-a, († 444-b), († 708-a), † 822-c, († 854-b) : x 21, (x 23), (x 92), W x 106, (x 131), x 157, W x 158, (x 192), (x 201), W x 259, x 301, (x 434), x 469, (x 477), x 501, (x 514), W x 611, x 643, x 650, x 667, x 674, x 676, x 700, x 725, x 758, x 834, W x 882.
6	1	Abū'l Wafā Khwārazmī : d. 835 H. (1432) :—(716).
7	1	Athīr-i Akhshārī : d. 572 H. (1177) :—(717).
8	1	Athīr-i Aumānī : d. 656 H. (1258) :—W 717.
9	259	Afdal Kāshī : d. 666 H. (1268) : 11, (12), 15-a, (19), W 29-a, W 49, 51, 56, (61), (64), (68), 78-b, 79, 79-a, 82, 85, 89, 93, 115, (119), 123, 124, (125), (126), (127), (130), 131, 141, 148, (150), 153, 172, 174, (177), (178), 182, 183, 219, W 222, (231), 241, (242), W 243, (244), *244-a, 252, 254, 279, W 281, (282), 283, 289, (302), 303, 305, 307, (312), 320, 322, W 323, (326), 330, 334, W 335, (335-b), 341, 342, 351, 352, 354, 359, 368, (370), (370-a), 373, (375), 377, W 379, 381, 385, 386, 395, 397, (401), 408, (411), 414, (426), 427, (428), (431), 442, 444, W 447, (450), W 462, 470, (471), 472, 477, (480), 481, W 492, 493, 519, 538-a, (541), 551, 553, W 573, 588, 599, (614), 618, 620, W 623, 637, (640), 641, 643, (651), 656, (662).

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total items	
		663. 671. (672). (690). 692. (694). 711. 730. 736. 737. W 750. 772. 774. (780). W 789. 806. W 809. (810). (821). (835). (838). 843. 845. 847-a. (852). (857). W 870. 871. (873). 874. (875). (876). 895. 897. (899-a). (901). 916. 920. 936. 942. 943. 943-a. 946. W 947. 948. (957). (958). 959. W 962. 965. 969. (970). 974. W 985. 990. 991. 1000. W 1004-a. 1013. 1029. W 1031. (1039). 1040. W 1041. W 1046. *1046-a. 1047. 1050. 1054. W 1061. 1067. : W†135-a. †96-a. †97-a. †122-a. †125-a. †146-a. †322-a. †371-a. W†383-a. †439-a. †513-a. †603-b. †641-a. †642-a. †650-a. (†685-a). W†708-a. †713-a. †783-a. †815-a. (†819-a). †836-a. †848-a. †867. W†871-a. (†871-b). †883-a. (†896-a). †899-b. †916-a. †923-a. W†928-b. †963-a. †969-b. †984-a. †986-a. (†1007-a). (†1018-b). †1023-a. †1040-a. x 105. (x 106). x 124. x 153. (x 246). (x 298). x 303. x 331. W x 427. W x 428. x 429. x 525. x 710. x 740. x 748. W x 757. x 759. (x 780). x 821. x 826. x 836. x 848. x 859. (x 867). x 879.
10	1	Alqāṣ Mīrāz Ibn Shāh Ismāʿīl : d. 984 H. :—W x 780.
11	2	Amīr Hussainī, Sādiq : d. ? :—(160) : x 60.
12	13	Anqārī, ʿAbd Allāh : d. 481 H. :—(29-a). (231). (239). W 255 W 471. (487). (538). (614). (618). (642). W 690. (968) : (x 611).
13	16	Arwāḍ, Sayyid Shāh Qasīm : d. 837 H. :—†599-a : x 100. (x 158). x 195. x 197. x 228. x 250. x 326. x 411. x 593. x 605. x 608. x 652. x 669. x 702. x 794.
14	8	Anwarī : d. 547 H. :—132. 420. (426). 490. 644-a. *758. (775). *W 791.
15	21	Ashād Kirmānī : d. 537 H. [1143] ? :—92. (178). W 244. 274. W 282. 332. (370). 438. (662). W 689. (789). 812. (853). (876) : (†871-a) : W x 23. (x 106). W x 201. x 314. x 396. W x 430.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTY
ASCRIBED TO THEM.

Serial No.	Total items	
16	4	Ashadi Murāghī : d. 553 H. (1158) ? :— (573), 685, (689), W 695.
17	1	Ahli Kharāsāni, Kamāl ud Dīn : d. 934 H. (1527) :— x 670.
18	1	Bākhārī, Tāj ud Dīn : :— *996.
19	7	Bākhārī, Saif ud Dīn : d. 658 H. (1260) :— 147, 167, 352, W 411, (506), W 775, W 868.
20	1	Bādīhi Sajāwandi : d. ? :— (958).
21	1	Budhī Sabatwari : d. ? :— *W 958.
22	1	Bargash, Abū Sa'īd : d. ? :— x 851.
23	1	Bazzāz, Kamāl ud Dīn : d. ? :— (36).
24	1	Bashar, Abū'l Qāsim : :— (x 494).
25	2	Baghdādī, Majd ud Dīn : d. 807 H. (1405) : (335-b), x 850.
26	1	Balakhi, Shaikh Ahmad : d. ? :— (958).
27	1	Balakhi, Himmātī : d. ? : (426).
28	2	Bāloqāni, Mujaḥ ud Dīn : d. 577 H. (1181) :— *298, 327.
29	1	Bairam Khān. d. 968 H. (1561) :— W 642.
30	1	Turkū Sanjārī, Badī' ud Dīn :— W 461.
31	1	Tughlqāni, 'Arif ud Dīn :— W 426.
32	2	Tirgar, Maqqūd :— (64), (694).
33	1	Jarjāni, Sayyid Sharif : :— x 805.
34	13	Jām Zinda' Pīl, Ahmad : d. 536 H. (1142) :— (49), (388), (428), W 484-a, 562, (957), 1066 : †423-a, †444-a, W†444-b, W†685-a : (x 757), (x 882).
35	5	Jāmi. d. 898 H. (1493) :— x 59, W x 131, x 174, x 464, W x 477.
36	1	Jāhī, Ibrahim Mirza : :— 513.
37	2	Jarāldiqāni, Najib'ud Dīn : :— W 239, 548.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total Items	
38	1	Jalāl, Jalāl'd Dīn : — 509.
39	1	Charkhi, Yāqūb : — W 957.
40	49	Hāfiz : d. 782 H. (1380) :—W 53, 60, (64), (136), 176, 220, 267, (335), (366), 367, 393, *403, (507), 511, 563, 570, (580), *594, (596), 629, (651), (652), 706, 749, (791), 869, (870), W 873, (889), *938, 944 W †339-a, (†819-a), †923-c, †1048-a. x 89, x 173, x 179, x 247, x 445, W x 488, x 517, x 536, x 569, x 671, x 707, (x 737) x 763, x 823.
41	1	Hasanī, Ashraf'd Dīn : — W 259.
42	6	Khiqānī : d. 582 H. (1186) :—(53), 90, 224-a, (292), (426), 557.
43	3	Khurqānī, Abū'l Hasan : d. 425 H. (1034) :—(255), W 780, (818).
44	2	Khujaudī, Šadr'd Dīn : d. 592 H. (1196) :—*291, *W 628.
45	1	Khujaudī, Kamāl'd Dīn : d. 782 H. (1380) :— *W 716.
46	6	Khusrau, Dehlatī, Amir : d. 725 H. (1325) :— W 19, 113 : x 203, x 462, x 677, x 764.
47	1	Khalīl, Jamāl : d. ? :—168.
48	1	Dārā, Shikōh : d. ? :—(185).
49	19	Dāyā, Najm ud Dīn Rāzi : d. 654 H. (1256) :—28, (231), 277, W 335-b, W 375, 475, W 487, W 614, W 825, 851, W 853, (918), W 968, W 970 : (†70-a) : x 85, x 468, x 556, (x 824).
50	1	Rāzi, Bundār : d. ? :—(36).
51	5	Rāzi, Fakhr ud Dīn : d. 606 H. (1209) :—(238), (379), *W 798, (958), 1023.
52	4	Rubā'ī, Shaikh Maṣṭhādī :— d. ? : (64), 158, (1000) : W †1018-b.
53	1	Riḍā ud Dīn 'Alī Lalā : d. 643 H. (1245) :— 261.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total Items	
54	3	Rûs behân Nafti : d. 606 H. (1209) :—W 821, W 1010 : x 446.
55	38	Rûmi : d. 672 H. (1273) :—4, 27, W 36, (61), W 68, 146, (150), W 185, (231), W 238, (239), W 253, 321, 387, (426), W 433, (447), (462), 463, (538), (560), 598, W 640, W 701, 811, W 903-b, (957), (1028), W †871-b : W†1007-a, †1040-c : x 54, W x 92, x 185, W x 246, W x 314, x 377, (x 802).
56	6	Zakari, Ubaid : d. 772 H. (1370) :—*47, (119), 179, 180, 498, 949.
57	1	Zaki, Abd ga'ld :—(†890-b).
58	6	Sâwaj, Salmin : d. 779 H. (1377) :—1, 399, *848, 888 : †94-a, W †890-b.
59	1	Sarmad : d. 1070 H. (1659) :—887.
60	4	Shâhî : d. 1080 H. (1668) :—230, 297, *310, 825.
61	18	Sa'dî : d. 691 H. (1292) :—58-a, (177), *137, 357 : †598-a : x 29, x 165, x 183, x 310, x 313, x 315, x 657, x 663, x 783, x 801, x 827, x 874, x 880.
62	1	Saljûq Shâh Salghar Shâh :—499.
63	1	Sultan Bîbar : d. 861 H. (1457) :—338.
64	1	Sulṭân Ibn Quds Allah : d. ? :—W 662.
65	1	Simadî, 'Alî ud Dîn : d. 736 H. (1336) :—W 1043.
66	13	Sanî : d. 546 H. (1151) :—276, *W 302, W 326, *W 370 : 302, 578-a, 800, 836, 998, 1008, W 1039 : †673-a, x 365.
67	3	Shahwardî, Shahrîb ud Dîn : d. 633 H. (1236) :—W†70-a, (†928-b), (x 259).
68	1	Sayyid Naṣr :—46.
69	2	Shahrîb Sayyid Husain : d. 718 H. (1318) :—W 160, W 875.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total items	
70	7	Shāh Sanjān : d. 597 H. (1200) :—W 388, (411), W 428, (484-a), W 857 : (†35-a) : (x 430).
71	5	Shāh Shujā' Muqaffarī : d. 786 H. (1384) :—*170, W 313, (530), (803), (816).
72	1	Shāh-i 'Ālam :—W 933.
73	10	Shāhī, Sabā'warī : d. 837 H. (1453) :—(253), 574, (575), (849) : †164-a : x 83, x 320, x 518, x 530, x 778.
74	1	Shatranjī, 'Alī : d. ? :—(410).
75	2	Shafreḥ, Sharf ud Dīn : d. (1204) :—294, 1033.
76	2	Shahāb ud Dīn Maqtūlī : d. 587 H. (1191) :—344, (1061).
77	1	Shāh, Adīb-i : d. 546 H. (1152) :—406.
78	1	Shadr ud Dīn 'Umar bin Muhammad : 881.
79	8	Tūdī, Naṣr ud Dīn : d. 670 H. (1274) :—W 125, (130), (222), 284, (347), W 450, (901), 988.
80	1	'Akifī Gīlānī : d. ? :—W 575.
81	1	'Amīnī, Bahā ud Dīn : d. 1030 H. (1621) :—446.
82	8	Irāqī Hamdānī, Fakhr ud Dīn : d. 688 H. (1289) :—(130), (573), 724, (876), (947), (1004-a), (1046) : x 69.
83	1	'Urī : d. 999 H. (1091) :—W 154-a.
84	1	'Azīz Farīd, Fakhr ud Dīn :—*W 876.
85	3	'Ajaḍī : d. 432 H. (1041) :—(814), 842, W 852.
86	82	'Aṭar : d. 607 H. (1210) :—6, 16, 103, 118, 143, W 178, 258, 423, 445, 455, 489, 539, W 541, 561, 577, (614), *616, *617, 635, W 652, W 672, 686, 708, 714, 729, 741, 742, 777, 778, 779, *785, W 810, W 818, 832, (876), 877, 880, 882, W 899-a, 904, 911, W 918, 928, *993, 999, 1009, 1036, 1063 : †222-a, †583-a, W †896-a : x 51, x 67, x 73, x 82, x 91, x 101, x 125, x 154, x 175, x 193, x 205, x 219, W x 298, x 316, x 317, x 329, x 342, x 349, x 382, x 406, x 474, x 506, x 511, x 544, x 547, x 556-a, x 566, x 623, W x 802, x 814, x 871.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total Items	
87	5	Imād Faqih Kirmāni : d. 773 H. (1372) :—99. W 366 : †514-a, †1040-b : x 169.
88	3	Imādī Shahryārī : d. ? :—515, (840) : x 734.
89	1	'Am'eq Bukhārī : d. ? :—W 410.
90	2	Unqurī : (1040-50 A.D.) :— 295, 912-a.
91	1	Ghazdawīnī, 'Abdul Khāliq :—x 410.
92	2	Ghaznī, Ahmad : d. 527 H. (1133) :— (701), 732.
93	3	Ghaznī, Muhammad : d. 505 H. (1112) :—(492), 783, (899-a).
94	1	Ghaznī, Ashraf ud Dīn Hasan : d. 525 H. (1131) :— (259) : (†986-a).
95	1	Fārihī, Abū Naṣr : d. :— (†339-a).
96	1	Fārisī, Ismā'il : d. 632 H. (1235) :—324.
97	5	Fāryūbī, Zahir ud Dīn : d. 598 H. (1202) :—503, 583, (676), *1016 : W†819-a.
98	1	Futūhī : :—x 38.
99	1	Fakhr ud Dīn Mubārak Shāh : W 64.
100	2	Fidālī, Shāikh : :—W x 192, x 728.
101	1	Firdausī : d. 441 H. (1049) :—346.
102	1	Faḥl, Khwājā Mohammad : :— (957).
103	1	Qasrī, Pahlawīn Mahamūd : d. 722 H. (1322) :— (1041).
104	1	Qarwīnī Bahā' ud Dīn : :—W 814.
105	1	Qarwīnī, Jamāl ud Dīn : :— 718.
106	1	Qulī Arsalān Khāqān : :—W 743.
107	4	Qamarī, Sūrāj ud Dīn : :—30, 63, 75, *W 525.
108	1	Kārkiyān Khān Ahmad : :— 649.
109	3	Kāshānī, Izz ud Dīn : W 177, W 506, 952.
110	1	Kāshānī, Muhammad Amin : :— 552.

STATEMENT No. IV.—*contd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERMANENT ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total Items	
111	1	Kashf, Musaffar Husain : :—x 458.
112	3	Najm ud Din Kubeš : d. 618 H. (1221) :—504, (933) : (x 428), x 736, W x 824.
113	1	Kirmānī, Abū Hāmid : :—(835).
114	93	Kamāl Isma'īl : d. 735 H. (1335) :—20, 44, W 61, W 127, W 136, 223, *265, 300, 343, W 560, 581, W 596, 627, (628), W 651, (695), 740, 763-b, 828, 861, W 889, 984, W 1018-a : †432-a, †505-a, †796-a, W†854-h : x 14-a, x 20, x 26-a, x 27-a, x 43, x 44, x 48, x 61-a, x 84, x 93, x 103, x 126, x 133, x 145, x 211, x 218, x 248, x 270, x 277, x 327, x 338, x 380, x 389, x 391, x 408, x 412, x 417, x 433, x 439, x 444, x 473, x 481, x 482, (x 488), x 489, x 502, x 516, x 540, x 543, x 558, x 576, x 587, x 598, x 610, x 612, x 651, x 681, x 682, x 689, x 694, x 714, x 723, x 732, x 743, x 746, x 755, x 761, x 768, x 790, x 831, x 835, x 837, x 839, x 846, W x 867, x 872.
115	1	Kamāl ud Din 'Abdur Razzaq : :—(281).
116	2	Kubistānī (Qubistānī) Nizārī : d. 710 H. (1310) :—(253) : x 583.
117	1	Gurjī, 'Izz ud Din : :—*W 347.
118	1	Ganjawī, Abū'l 'Alā : :—802.
119	3	Ganjawī, Nizāmī : d. 576 H. (1180) :—144, W 580 : †568-a.
120	1	Lutf 'Allah Nihāpūrī : d. 810 H. (1407) :—W 849.
121	1	Muḥammad Husain Khān : :—(614).
122	1	Mahmūd Amīr : d. 745 H. (1344) :—(840).
123	2	Mukhtārī, 'Uthmān :—69, W 130.
124	1	Makhtum, Amīr : d. 833 H. (1430) :—x 206.
125	2	Murtoḍā Qalandar :—425 : †34-a.
126	1	Mu'ammad, Mir Hydar : :—*883.

STATEMENT No. IV.—*concl'd.*

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS
ASCRIBED TO THEM.

Serial No.	Total Items	
127	2	Mu'izzī, Amīr : d. 542 H. (1147) :—448, *W 1028.
128	2	Maghrabi, Tabriz : d. 709 H. (1309) :—W 12, W 538.
129	2	Malik Shams ud Dīn Kurt :—W 530, W 803.
130	1	Manirī, Sharf ud Dīn : d. 743 H. (1342) :—(x 611).
131	6	Mahastī : :—†70-b, †467 : x 57, x 127, x 455, x 808.
132	1	Nāṣir Khusrav 'Ulawī : d. 481 H. (1088) :—W 924-b.
133	1	Nasawi, Zain ud Dīn : d. :—(750).
134	1	Nahafī : :—187.
135	1	'Wāṣī al Jabālī, 'Abdī : d. 555 H. (1160) :—41.
136	1	Watwātī, Rashīd : d. 578 H. (1182) :—465.
137	12	Wālī Kirmānī, Nūrmat 'Allāh : d. 827 H. (1424) :—(68) (487) 619, (672), (835) : †10-a, †41-a, (†383-a) : x 308 x 425, W x 424, x 438.
138	1	Herawī, Abū'l Falāḥ : :—*634.
139	1	Hamdānī, Sayyid All : :—(x 427).
140	1	Hamdānī, 'Ain'l Qudāt : :—x 538.
141	8	Hamgar, Majd ud Dīn : :—18, 105, W 119, W 480, W 507, 533, W 676 : x 47.
142	5	Hamawī, Sa'd ud Dīn : d. 650 H. (1252) :—*117, (743), (838) : (†871-a) : x 78.
143	1	Yahyā, Muḥl ud Dīn : :—x 330.

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Vagrants excluding those within the bracket in the Text 450, among
Spurious 71 marked (†), among unknown 235 marked (x).

V.—LIST OF VAGRANTS IN THE TEXTED QUTADIR.—(Ref. Sec. XXI.)

Source and Quatrain.			Where and when Vagrant.
1. Hy. (1384)	1: IX. 11	: Amad	.. Salimān Shwajl: [RS.] (1747).
2. "	4: IX. 4	: An bāda'	.. Rāst: [Hv.] (1757).
3. "	6: I. 42	: Im Shāh	.. 'Aql: [MN.] (1892).
4. Ha. (1608)	11: IX. 2	: Bāz	.. Afḡal: [AK.] (1781).
5. Hy. (1384)	W 12: IX. 220	: Būḡ gūf	.. Magharr: [Hv.] (1757).
6. BDa. (1460)	13-4: Var. of 31	: Tā bāḡwān	.. Afḡal: [12] (1822).
7. Hy. (1384)	16: IX. 93	: Chān	.. 'Aql: [MN.] (1200) (1872).
8. "	W 18: I. 26	: Kharrām	.. Hanger's wife: [HL.] (1894).
9. "	W 19: I. 29	: Khwāḡ	.. Amir-i Kharrām: [Hv.] (1757).
10. "	20: I. 23	: Dāst	.. K.L. (1801).
11. "	27: IX. 48	: 'Ashiq	.. Rāst: [Hv.] (1757).
12. Ha. (1460)	28: IV. 34	: 'Aql	.. Najm ud Dīn Rāst: [Hv.] (1757).
13. BDb. (1328)	W 29-4: XII. 1	: 'Ash māt	.. Afḡal: [Hv.] (1848).
14. Hy. (1384)	30: IX. 12	: Qamar	.. Qamar: [Rampis 5] [SL.] (1331).
15. "	W 136 IV. 30	: Bāḡ	.. Rāst: [Hv.] (1848).
16. "	41: IX. 60	: Rāst	.. Wāt: [Rampis 6] (1378).
17. "	44: IX. 7	: Māḡḡm	.. K.L. [Rampis 11] [SL.] (1331).
18. "	46: VIII. 9	: 'Ash	.. Sayyid Nūr: [Rampis 12] (1840).
19.* Ha. (1608)	47: X. 117	: Amad	.. 'Chād Zāḡad: [H.] (1544).*
20. Hy. (1384)	W 49: VII. 28	: An bāh	.. Afḡal: [RS.] (1747).
21. BDb. (1328)	51: VII. 39	: An dīl	.. Afḡal: [13] (1822).
22. Hy. (1384)	W 53: IV. 25	: An qār	.. Hāḡ: (19 C.).
23. BDb. (1328)	58: VII. 260	: An kas	.. Afḡal: [H.] (1330).
24. So. (1483)	58-4: XII. 2	: An māt	.. Saḡl: [Hv.] (1227).
25. Hy. (1384)	60: III. 34	: 'Abū Amad	.. Hāḡ: (19 C.).
26. BDb. (1328)	W 61: X. 1	: 'Ashāḡ	.. K.L. [Hv.] (1757).
27. Hy. (1384)	63: X. 3	: An Shāh	.. Qamar: [Hv.] (1848).
28. "	W 64: I. 41	: An bād	.. Fakhr ud Dīn Muḡarrāf Shāh [HL.] (1894).
29. "	W 68: VII. 161	: An mawāl	.. Rāst: [Hv.] (1757).
30. "	69: VI. 1	: An hār nāh	.. Muḡḡarrāf: [Hv.] (1848).
31. Hy. (1384)	75: IX. 96	: Amad	.. Qamar: [AK.] (1781).
32. "	76: III. 63	: Amad	.. Tāḡḡ Amad: [AK.] (1781).
33. Sh. (1460)	77-4: XII. 3	: Amār	.. Abū Sa'ḡd: [AK.] (1781).
34. BDb. (1328)	78-6: XII. 4	: 'Al jumāl'	.. Afḡal: [AK.] (1781).
35. Ha. (1608)	79 II. 37	: 'Al charkh	.. Afḡal: [14] (1822).
36. BDb. (1328)	79-4: XII. 3	: 'Al dar	.. Afḡal: [H.] (1330).
37. "	81: I. 51	: 'Al dīst	.. Afḡal: [HL.] (1894).
38. "	83: I. 53	: 'Al quḡba'	.. Afḡal: [17] (1822).
39. Hy. (1384)	89: V. 19	: Im Kūm'	.. Afḡal: [50] (1822).
40. "	90: IV. 33	: Im kuhā'	.. Khāḡḡad: [Rampis 24] (Lucknow) (1878).
41. Hb. (1400-1550)	91: VII. 143	: Im hārī	.. Anḡad Kirmānī: [RS.] (1747).
42. BDa. (1460)	93: II. 37	: Im yāḡ dū	.. Afḡal: [15] (1822).
43. Hy. (1384)	99: II. 39	: Im māt	.. Tāḡḡ Fāḡḡ: [Rampis 27] (1378).
44. "	103: III. 28	: Bār chāḡar'	.. 'Aql: [MN.] (1200) (1872).

Source and Quotations

Where and when Vagrant

45. BDa. (1460) : 113 : VIII. 20 : Bas khān	.. Hamgar : [Rampis 29] (1662).
46. Hy. (1384) : 113 : II. 20 : Bas khān	.. Andā Khawwā : [Hv.] (1333).
47. " : 113 : VII. 27 : Bāghā	.. Afḡal : [Hs.] (1344).
48.* Wood. (1330) : 117 : VIII. 7 : Fīr	.. Hamawt Sa'ūd Dīn : [Rampis 30] (1433).*
49. Sh. (1460) : 118-2 : XII. 6 : Fīsh azu	.. 'Aqqā : [MNL.] (1872).
50. Sh. (1331) : W 129 : II. 48 : Fīsh azu	.. Hamgar : [Hs.] (1334).
51. Hy. (1384) : 123 : IX. 14 : Tā hamshiyarum	.. Afḡal : [RS.] (1343).
52. " : 124 : IV. 53 : Tāst	.. Afḡal : [Hs.] (1343). H. 1330.
53. JG. (1660). W 125 : V. 16 : Tāst	.. Tāst Nāqā : [AK.] (1781).
54. Sh. (1331) : W 126 : VII. 23 : Tāst	.. Abū Sa'ūd : [Hs.] (1331).
55. Sh. (1470) : W 127 : VII. 2 : Tāst	.. Kl. (1601).
56. Hy. (1384) (W 130) VII. 164 : Jāz Hāq	.. Makhshūf : [Hs.] (1648).
57. " : 131 : VII. 53 : Chāndā	.. Afḡal : [Hs.] (1648).
58. BDa. (1497) : 132 : I. 28 : Chān āsh	.. Anwar : (1897).
59. MA. (1300) : W 136 : III. 8 : Chān bād bād	.. Kl. (1601).
60. BDa. (1328) : 142 : VII. 127 : Chān gawhar	.. Afḡal : [Hv.] (1333).
61. Hy. (1384) : 143 : IV. 59 : Chān mardān	.. 'Aqqā : [MNL.] (1872).
62. BDa. (1473) : 144 : VII. 225 : Chān nāz	.. Garjawat, Nāstāf : [RS.] (1747).
63. W'a. (1431) : 146 : IV. 32 : Chān nāz nī	.. Rāst : [Hv.] (1333).
64. Hy. (1384) : 147 : V. 23 : Khānā ki	.. Bikhārāt, Saif ad Dīn : [Rampis 37] (1300).
65. BDa. (1328) : 148 : IX. 164 : Khānā ki	.. Afḡal [79] (1333).
66. Hy. (1384) : W 130 : IV. 60 : Khāyṭm	.. Abū Sa'ūd : [Hs.] (1462).
67. " : 153 : V. 23 : Dāwāda	.. Afḡal [81] (1333).
68. MA. (1300) : W 134-5 : XII. 7 : Dār pīrī	.. 'Urīf : [Hs.] (1648).
69. Hy. (1384) : 158 : VII. 36 : Dār chashm	.. Shāhī Rūb'ī : [Hv.] (1333).
70. Hs. (1668) : W 160 : IX. 199 : Dārā alām	.. Shāhīb : [RS.] (1747).
71. Hy. (1384) : 167 : XI. 13 : Dār 'Alam	.. Bikhārāt, Saif : [Rampis 40] (1300).
72. " : 168 : IX. 31 : Dār 'āsh	.. Khālī, Jamāl : [Rampis 41] [Hs.] (1331).
73. " : 170 : X. 100 : Dār majlīs	.. Shāh Shāh : [Rampis 42] (T.G.) (1330).
74. " : 172 : VII. 18 : Dār wādī	.. Afḡal [82] (1333).
75. " : 174 : IX. 139 : Dār bāsh	.. Afḡal [83] (1333).
76. " : 176 : VII. 153 : Dār Sair	.. Hāfīz : [Z.] (1643).
77. BDa. (1460) : W 177 : VII. 132 : Dār guft	.. Khānāt 'Im ad Dīn : [M.U. Jamāl] (1400).
78. Hy. (1384) : W 178 : IV. 42 : Dāniyāt dīd	.. 'Aqqā : [MNL.] (1872).
79. " : 179 : IV. 51 : Dāniyāt nā	.. Zākhāt 'Uḡad : [Rampis 43] [BN. 804] (1490).
80. " : 180 : VIII. 13 : Dāwāda	.. " : [Rampis 46] [BN. 804] (1490).
81. Hy. (1384) : 182 : I. 32 : Dāb 'aql	.. Afḡal : [RS.] (1747).
82. " : 183 : VIII. 2 : Rāfān	.. Afḡal [90] (1333).
83. " : W 183 : I. 38 : Rāst ki	.. Rāst [Rampis 48] (1620).
84. Hs. (1668) : 187 : X. 43 : Zākhāt	.. Nāst [Hs.] (1747).
85. BDa. (1328) : 209 : VII. 173 : Sār āl sar	.. Afḡal [96] (1662).
86. Hy. (1384) : 220 : IX. 38 : Sāndīfār	.. Hāfīz : [Rampis 51] (1333).
87. BDa. (1328) : W 222 : VII. 162 : Sār mātā	.. Afḡal : [Hs.] (1648).
88. Hy. (1384) : 223 : VII. 101 : Sīm āshī	.. Kl. : [Rampis 50] [Hs.] (1331).
89. Hs. (1668) : 224-5 : XII. 20 : Shāhpar	.. Khāqān : [Rampis 51] (?).
90. Hs. (1668) : 230 : VII. 136 : 'Aqqā	.. Shāhīb : [AK.] (1783).
91. BDa. (1328) : W 237 : IX. 34 : Tāq āshād	.. Abū Sa'ūd : [Hs.] (1648).

Source and Quotations.

Where and when Vagrant.

90. Hy. (1384) : W 298 : L. 3 : Kunda' d khin-
dara. Rānt : [Hv.] (1757).
91. " : W 232 VII. 76 : Gar ar poi .. Jārdāghat : [Hv.] (1757).
92. BNB. (1328) : 240 : X. 38 : Gar bāde' .. Aricoma [Hv.] (1757).
93. Hy. (1384) : 241 : X. 11 : Gar bar .. Afdal [Hv.] (1757).
94. " : (W 242 VII. 171) Garden .. Abū Sa'īd [97] (1922).
95. " : W 243 : VI. 14 : Gar bar .. Afdal : [RS.] (1747).
96. " : W 244 : X. 54 : Gar gūl .. Awhad : [Rampis 53] [Sl.] (1331).
97. HGa. (1330) : 244-5 : XII. 131 : Gūtham ki .. Afdal : [Hv.] (1550).*
100. BNB. (1328) : 250 : VII. 175 : Mā 'aq .. Afdal : [RS.] (1747).
101. Wbcd. (250) : W 253 : X. 37 : Mā kār .. Rānt : [Hv.] (1550).
102. BNB. (1328) : 254 : VII. 146 : Mā'ām .. Afdal : [RS.] (1747).
103. Hy. (1384) : W 255 : XI. 38 : Mān bāndā' .. Awhad : [RS.] (1747).
104. " : 258 : VIII. 22 : Mānāb .. 'Agha : [Mv.] (1750).
105. " : W 259 : VIII. 23 : Māi bar kuf .. Hāmat : [Rampis 60] [Hv.] (1550).
106. " : 260 : IX. 57 : Māi khānā' .. Abū Sa'īd : [Hv.] (1757).
107. " : 261 : IX. 64 : Māi khāndān .. Rānā ud Dīn Lāh : [Hv.] (1550).
108. BDa. (1460) : 267 : VIII. 24 : Māi dāh ki .. Kl. : [Rampis 61] [Sl.] (1331).*
109. Hy. (1384) : 267 : III. 65 : Māi nāb .. Hāfā : [Rampis 62] new edition.
110. " : 274 : VII. 34 : Har dīl .. Awhad : [Rampis 64] (1550).
111. TG. (1330) : 276 : V. 20 : Har dhāra .. Samā : [Hv.] (1550).
- and FT. (1403)
112. Hy. (1384) : 277 : V. 20 : Har Sabā' .. Najm ud Dīn Rānt : [AK.] (1781).
113. BNB. (1328) : 279 : L. 22 : Harāp .. Afdal [Hv.] (1550).
114. Sc. (1483) : W 282 : VII. 137 : Har nāpā .. Afdal [124] (1601).
115. Hy. (1384) : W 282 : II. 47 : Har nāh .. Awhad Kīrānt : [Hv.] (1648).
116. " : 283 : II. 54 : Harādar .. Afdal [RS.] (1747).
117. " : 284 : IV. 46 : Harān .. Nānā Tāt : [Hv.] (1648).
118. " : 289 : III. 55 : Tā bāzāwān .. Afdal [126] (1601).
119. Ha. (1461) : 291 : VII. 108 : Ar fūl .. Sadr ud Dīn Khajandā ('Awhā) (1222).*
120. Hy. (1384) : W 292 : IV. 45 : Bīngar .. Bān Shā : [Hv.] (1648).
121. Hy. (1384) : 294 : VIII. 25 : Kā mātāb .. Shāfrāb : [Rampis 71] [Sl.] (1331).
122. " : 295 : VII. 35 : Chān ud gūdhān 'Umar : [Rampis 72] (1550).
123. Hh. (1688) : 297 : X. 34 : Ānā ki ha bān. Sāhāb : [Hv.] (1757).
124. BNB. (1330) : 298* : IX. 133 : Ānā ki ha
madhāb. Delīghat Māpā [Rampis 73] [Sl.] (1331).
125. Hy. (1384) : 300 : IX. 15 : Ān bāde' .. Kl. : [RS.] (1747).
126. KD. (1143) : W 302 VII. 135 Ān ar
J. (1908) : .. Samā : [Hv.] (1550).*
127. Hy. (1384) : 303 : IX. 15 : Ān rān .. Afdal [131] (1601).
128. RPh. (1584) : 304 : IX. 34 : Ān rān .. Abū Sa'īd [169] (1922).
129. Hy. (1384) : 305 : III. 43 : Ān 'aq .. Afdal (156) (1922).
130. " : 307 : X. 32 : Ān qām .. Afdal : [Hv.] (1550).
131. Hh. (1688) : 310 : VII. 265 : Ān hān .. Sāhāb : [Mā'ānā Khāyāl] (1641).*
132. Hy. (1384) : W 313 : X. 246 : Ān mād .. Shāh Shāpā [Rampis 90] [T.G.] (1331).
133. " : 320 : X. 25 : Ānā ki .. Afdal [143] (1601).
134. " : 321 : X. 24 : Ānā ki .. Rānt : [Rampis 91] (1641).
135. " : 322 : X. 25 : Ānā ki .. Afdal : [144] (1922).
136. BNB. (1328) : W 323 : X. 22 : Ānā ki .. Afdal : [Hv.] (1344).

Source and Quotation.

Where and when Vagrant.

137. Hy. (1384) :	4 : X. 21 :	Arshā ki	.. First, Indo-I : [Rampis 74] (M.F.) (1876).
138. TK. (1330) :	W 316 : X. 29 :	Arshā ki	.. Sa'idi : [H.] (1931).
139. Hy. (1384) :	327 : X. 28 :	Arshā ki	.. Bāghat, Majh : [Hv.] (1797).
140. BNb. (1328) :	330 : XI. 25 :	Arshā	.. Afdal : [H.] (1944).
141. BHRf. (1487) :	331 : VII. 36 :	An āshir	.. Arshad : [H.] (1944).
142. Hy. (1384) :	334 : VIII. 73 :	An dāfir	.. Afdal (1931) (1933).
143. BDa. (1460) :	W 335 : VI. 28 :	An rāfir	.. Afdal : [Hv.] (1797).
144. BNb. (1328) :	W 335-b : XII.	An shahman	.. Rasl Dayā (M.L.) (1924).
	28 :		
145. Hy. (1384) :	337 : IX. 63 :	An mal	.. Sa'di : [Rampis 101] (1960).*
146. "	338 : I. 30 :	An wāga'atā	.. Sulaym Bihār : [Hv.] (1797).
147. HL (1687) :	340 : X. 125 :	Adhā	.. Afdal (1931) (1933).
148. Hy. (1384) :	340 : IV. 3 :	Adhā	.. Afdal : [H.] (1944).
149. "	341 : X. 40 :	Akrān	.. KL (Rampis 80) (1973).
150. Wā. (1451) :	344 : X. 135 :	Im rā	.. Shahrūd Dīn Māghat : [Hv.] (1797).
151. Hy. (1384)* :	W 347 : X. 113 :	Al ān ki	.. Garjī 'Ar ud Dīn : [Rampis 98] (T.G.) (1930).
152. BNb. (1328) :	351 : VII. 125 :	Al khawja'	.. Afdal (1931) (1933).
153. BDa. (1460) :	352 : VII. 187 :	Al dīl	.. Rasl Shā : [Hv.] (1848).
154. BNb. (1328) :	353 : I. 54 :	Al dīn	.. Afdal (Hv.) (1797).
155. BHRf. (1390) :	354 : I. 8 :	Al dīn	.. Afdal (1790) (1862).
156. Hy. (1384) :	357 : II. 20 :	Im charkh	.. Sa'di : [Rampis 102] (Dowlat) (1487).
157. "	359 : VIII. 99 :	Im qāfir	.. Afdal (1790) (1933).
158. Ha. (1460) :	360 : X. 3 :	Bā im	.. Rasl Shā : [Hv.] (1848).
159. Hy. (1384) :	W 366 : VII. 43 :	Bā marcham	.. Tūst Pagh : [Rampis 103] (1978 ?).
160. "	367 : VIII. 121 :	Bā mal	.. Hāfiq (1424) : [Rampis 102].
161. "	368 : VII. 97 :	Bād khwāth	.. Afdal (1791) (1862).
162. TK. (1330) :	W 370 : VII.	Bār chāsh	.. Sa'idi (J.G.) (1960).
	133. Var. 477 :		
163. BNb. (1328) :	W 370-a : XII.	Bār khān	.. Abū Sa'di : [Hv.] (1848).
	19 :		
164. "	373 : XI. 38 :	Bā kuf	.. Afdal (1790) (1933).
165. Hy. (1384) :	W 375 : X. 25 :	Poshādā'	.. Rasl Dayā : [M.L.] (1924).
166. "	377 : IV. 6 :	Pīr Sar	.. Afdal (184) (1933).
167. S. (1332) :	W 379 : IX. 184 :	Tā bud	.. Afdal : [H.] (1930).
168. BNb. (1328) :	381 : I. 37 :	Tā-j-d dāwad	.. Afdal (184) (1933).
169. "	382 : VII. 28 :	Tā rāi	.. Afdal (184) (1933).
170. Hy. (1384) :	386 : IX. 67 :	Tā mahar	.. Afdal (1900) (1933).
171. BNb. (1497) :	387 : VIII. 4 :	Tā madrasa'	.. Rasl : [Hv.] (1797).
172. Ha. (1680) :	W 388 : IX. 43 :	Tā marā	.. Shāh Saqān : [Hv.] (1797).
173. Hy. (1384) :	393 : III. 41 :	Jīnam	.. Hāfiq : [Rampis 107].
174. "	395 : IX. 35 :	Chāndān	.. Afdal (1900) (1862).
175. BNb. (1328) :	397 : I. 20 :	Chān bād	.. Afdal : [H.] (1797).
176. Hy. (1384) :	399 : VII. 37 :	Chān rāq	.. Salātin Sawajī. [Rampis 110]. (1900).
177. "	W 401 : VII. 31 :	Chān shāhid	.. Turkī Saqān : [Awfi] (1922).
178. Sh. (1460) :	403 : III. 19 :	Chān ghāshā'	.. Hāfiq : (1413).*
179. Hy. (1384) :	406 : VIII. 100 :	Chān nīf	.. Shāh, Adhā : [Hv.] (1797).
180. BNb. (1328) :	408 : XI. 37 :	Hāyā	.. Afdal : [Hv.] (1797).
181. Hy. (1384) :	W 410 : IX. 163 :	Khānā	.. 'Amāq Bākhārī : [A.K.] (1963).

Source and Quotain.		Where and when Vagant.
182.	Hy. (1384) : W 411 VII. 94 : Khawthi	.. Bikhari, Saif ud Dm : [Hs.] (1668).
183.	" : 414 V. 7 : Khawthi	.. Afshar (207) (1933).
184.	" : 420 IV. 37 : Didiar	.. Anwar. [Z.] [Rampis 113] (1386).
185.	HL (1687) : 423 IX. 183 : Dardi	.. 'Agar : [MN].
186.	Hy. (1384) : 425 IX. 177 : Dar dahr	.. Sayyid Marudh : [Rampis 114] [S.] (1330).
187.	" : W 426 VII. 57 : Dar dahr	.. Tughrikat : [Rampis 115] [S.] (1330).
188.	BNb. (1328) : 427 VII. 166 : Dar dideh	.. Afshar : [Hs.] (1330).
189.	Hy. (1384) : W 428 VII. 119 : Dar dideh	.. Shah Sanjan : [Hs.] (1330).
190.	MA. (1300) : W 433 IV. 43 : Dar mastaba'	.. Rost : [Hs.] (1737).
191.	Hy. (1384) : 438 IX. 109 : Dar mastaba'	.. Anwar : [Hs.] (1737).
192.	BNb. (1328) : 442 VII. 39 : Dil tang	.. Afshar (221) (1663).
193.	" : 444 IV. 14 : Dil na'ra'	.. Afshar : [Hs.] (1648).
194.	Hy. (1384) : 445 X. 151 : Raftan	.. 'Agar : [MN].
195.	Hs. (1685) : 446 X. 42 : Rindin	.. 'Amir Baha ud Dm : [Hs.] (1737).
196.	MA. (1300) : W 447 VII. 167 : Raushda'	.. Afshar (228) (1663).
197.	Hy. (1384) : 448 III. 38 : Rostan	.. Mir'at : [Hs.] (1737).
198.	" : W 450 VII. 14 : Rostan	.. Tost, Najir ud Dm : [Hs.] (1737).
199.	" : 455 IX. 102 : Zangsh	.. 'Agar : [MN].
200.	Hs. (1737) : 458 XI. 30 : Zikid	.. Khat Mawla Ruman : [Hs.] (1737).
201.	Hy. (1384) : W 461 VII. 102 : Siro	.. Afshar (228) (1663).
202.	" : 463 I. 21 : Soudiyi turk	.. Rost : [Hs.] (1737).
203.	" : 465 VII. 23 : Sode	.. Wai wa, Rashid : [Hs.] (1737).
204.	" : 469 IX. 172 : Shah rdt	.. Abd Sa'id : [Rampis 118] (?).
205.	BNb. (1328) : 470 VII. 164 : Shahi naqar	.. Afshar : [Hs.] (1648).
206.	Ra. (1495) : W 471 VII. 24 : Sad Sil	.. 'Abdullah Anwar : [RS.] (1343).
207.	BNb. (1448) : 472 VI. 5 : Sayyid	.. Afshar (238) (1933).
208.	Sc. (1485) : 473 VII. 129 : 'Aqil	.. Rast Deyl [M.] (1224).
209.	Ro. (1341) : 477 Var. VII. 'Alam	.. Anwar : [Rampis 90] (1363).
133 :		
210.	Hy. (1384) : W 481 IX. 104 : 'Umar	.. Hangan, Majid ud Dm : [AK.] (1781).
211.	BNb. (1328) : 481 VII. 99 : 'Umar	.. Afshar (241) (1663).
212.	Sc. (1485) : W 484-5 XII. 'Charvaz	.. Jan : [Hs.] (1737).
21 :		
213.	Hy. (1384) : W 487 IX. 100 : Qadit	.. Rast Deyl : [M.] (1224).
214.	" : 488 X. 13 : Qasid	.. Abd Sa'id : [Rampis 91] (1633).
215.	" : 489 X. 12 : Qasid ki	.. 'Agar : [MN].
216.	MA. (1300) : 490 X. 11 : Qasid ki darin	.. Anwar (1637).
217.	Hy. (1384) : W 492 X. 10 : Kas at	.. Afshar : [RS.] (1747).
218.	" : 493 X. 9 : Kas muskhal	.. Afshar (131) (1933).
219.	BNb. (1497) : 494 X. 67 : Kasir an	.. Bndi Shal : [Hs.] (1303).
220.	Hs. (1400-1550) : 498 IX. 86 : 'Gar bida'	.. 'Ustad Zikrat : [Rampis 116] (1430).
1330 :		
221.	TK. (1330) : 499 II. 16 : 'Gar chel ghann	.. Sa'id Shal : [RS.] (1747).
222.	Hy. (1384) : 502 II. 19 : Gardin	.. Sa'id : [Hs.] (1303).
223.	" : 504 X. 157 : 'Gar Yir	.. Najir ud Dm Kubat : [Rampis 124] (1485).
224.	" : 505 VII. 42 : 'Gar Yak	.. Farzad : [Rampis 125] (1473).
225.	" : W 506 X. 76 : Gityand	.. Khat 'Im ud Dm : [Rampis 126] (1401).
226.	" : W 507 X. 83 : Gityand	.. Hangan, Majid [Rampis 127] (1776).

Source and Quotation.		Where and when Vagrant.	
227.	Hj. (1384) : 309 : X. 106 : Gôyupî ki	..	Jahî ud Dîn Jahî : [RS.] (1747).
228.	" : 311 : X. 96 : Gôyand har	..	Hâfîq : [Hv.] (1757).
229.	L.E. (1772) : 313 : III. 44 : Gôyand ki	..	Jahî, Bostân Mîras : [Hv.] (1757).
230.	Wb. (1390) : 313 : X. 198 : Mâhî chî	..	Tamîh : [RS.] (1747).
231.	BNb. (1328) : 319 : VII. 115 : Mard an	..	Afîdî : [Hv.] (1757).
232.	Hj. (1384) : W 325 : X. 112 : Mân mai	..	Qarnî : [TG.] (1330).*
233.	" : W 330 : VIII. 107 Mâi khosrâ'	..	Mâhî Shamsî Dîn : [Dowlat] (1487).
234.	" : 333 : IX. 108 : Mâi khosr	..	Hamîr Mâjîd [Z.] [Rampis 131] (1765).
235.	" : W 338 : X. 8 : Nâ burda'	..	Maghrîbî [Z.] [Rampis 91] (1476).
236.	BNb. (1328) : 338-a : XII. 22 : Nâ karîh'	..	Afîdî : [Hj.] (1330).
237.	Hj. (1384) : 339 : IX. 111 : Nâi Jannâ'	..	'Appîr : [MN.]
238.	BNb. (1328) : W 342 : I. 4 : Nâi 'aqî	..	'Appîr : [MN.]
239.	HL (1687) : 346 : VII. 39 : Hân nâ	..	Firdousî : [Z. Rampis 25] (1776).
240.	Hj. (1384) : 348 : VII. 25 : Har Subhâ	..	Jarîdîqat, Najîb : [Rampis 135] (1647).
241.	BNb. (1328) : 351 : I. 33 : Har gah	..	Afîdî : [RS.] (1747).
242.	Hj. (1384) : 352 : VII. 39 : Har hâfîdhar	..	Kashî, Amin : [Hv.] (1757).
243.	BNb. (1328) : 353 : I. 30 : Hâfîdî	..	Afîdî : [Hv.] (1757).
244.	Hj. (1384) : 357 : IV. 18 : Yâsîn	..	Khâfîqat : [Hv.] (1757).
245.	" : W 360 : II. 26 : Yâk sîn	..	KL : [Rampis 136] (1445).
246.	So. (1470) : 361 : VII. 158 : Yâk qâsra'	..	'Appîr [MN.]
247.	Hj. (1384) : 362 : VII. 40 : Yâk sîn	..	Jân : [Hv.] (1757).
248.	" : 363 : VIII. 26 : Anâ hâ'î	..	Hâfîq [Z. Rampis 137] (1521).
249.	So. (1470) : 370 : III. 3 : Ayyîm	..	Hâfîq (1645).
250.	BNa. (1497) : W 373 : I. 12 : Aî dar	..	Afîdî [Hj.] (1330).
251.	Hj. (1384) : W 374 : VII. 42 : Aî dîl	..	'Aîfî : [Hj.] (1393).
252.	" : W 375 : VII. 42 : Aî dîl	..	"
253.	" : 377 : X. 7 : Anâ hâ'î	..	'Appîr : [MN.]
254.	BERE (1487) : 378-a : XII. 25 : Bâ sîfâ'	..	Sandî : [Hv.] (1757).
255.	Hj. (1384) : 379 : IX. 113 : Bâ yâr chû	..	Abû Sa'îd : [203] (1922).
256.	Hj. (1384) : W 380 : IX. : Bâ yâr-i	..	Najîm ud Dîn Ganjawi : [Hv.] (1757).
114			
257.	BDa. (1460) : 381 : VIII. 126 : Bar khîbî	..	KL (1583).
258.	Hj. (1384) : 383 : X. 123 : Tâ chand	..	Farîdî : [Rampis 141] (1443).
259.	So. (1470) : 388 : IX. 116 : Dar chîyân	..	Afîdî : [Hv.] (1757).
260.	BDa. (1460) : 394 : IV. 4 : Sâfîb	..	Hâfîq : [Rampis 143] (1424).*
261.	Hj. (1384) : W 398 : VII. 63 : Khîr	..	KL (1583).
262.	" : 398 : I. 17 : Gar bus	..	Rûst : [Hv.] (1757).
263.	" : 399 : VII. 75 : Mardîmâ'	..	Afîdî : [Hj.] (1330).
264.	" : W 404 : X. 142 : Bîst	..	Khîr Dayâ [M'L.] (1224).
265.	CALa. (1857) : 406 : VIII. 117 : Bar khî	..	'Appîr : [MN.]
266.	Hj. (1384) : 407 : III. 31 : Bar rûi	..	'Appîr : [MN.]
267.	" : 413 : VII. 142 : Bîst	..	Afîdî [265] (1663).
268.	Ha. (1410) : 419 : XI. 7 : Hâkîmî	..	Nî'amatullah Kîrîmî [Z. Rampis 146] (1963).
269.	BNb. (1328) : 420 : VII. 168 : Dîst	..	Afîdî [265] (1663).
270.	" : W 423 : XI. 29 : Dar har	..	Afîdî [Hv.] (1757).
271.	Kh. (1423) : 427 : III. 30 : Farîdîh	..	KL (1583).
272.	Hj. (1384) : W 428 : IX. 89 : Kâdîm	..	Khâfîqat, Şadr ud Dîn : [Awîf] (1222).*
273.	" : 429 : XI. 18 : Gar gushar	..	Hâfîq [Z. Rampis 148] (1963).

Source and Quotations

Where and when Vagrant

274.	Hy. (1384)	W 634 : L. 39 : Ma 'ahiq	.. Harat, 'Uthman : [Awf] (1222).*
275.	"	: 635 : VII. 183 : Ma parshif	.. 'Aqir : [MN].
276.	BNb. (1328)	: 637 : XL. 36 : Harband	.. Adal : [Hv.] (1737).
277.	Hy. (1384)	W 640 : VII. 33 : An hadisha	.. Rost : [Hv.] (1737).
278.	"	: 641 : II. 33 : Al charik	.. Adal (177) (1933).
279.	"	W 642 : XI. 48 : Al wafif	.. Khin Syam Khin (d. 1760) [H.] (1903).
280.	BNb. (1328)	: 643 : VII. 106 : Dar Khirqa	.. Adal (178) (1933).
281.	Sh. (1460)	: 644-5 : XII. 29 : Mitym	.. Anwar : [Hv.] (1648).
282.	Hy. (1384)	: 649 : IV. 5 : Ayyim	.. Kakhya Khin Ahmad : [Hv.] (1737).
283.	"	W 651 : VII. 26 : Al dil	.. Kl. (1601).
284.	"	W 651 : III. 30 : Al dot	.. 'Aqir [MN].
285.	"	: 655 : VII. 66 : Pashif	.. Adal (186) (1933).
286.	Hv. (1400-1390)	W 661 : VII. 11 : Dar pan	.. Sultan Ibn Qudusshah [NU. Jant] (1478).
287.	Sl. (1331)	: 663 : V. 33 : Dar kargah	.. Adal (189) (1933).
288.	Hy. (1384)	: 671 : VI. 10 : Ghum chand	.. Adal (190) (1933).
289.	BNb. (1328)	W 672 : L. 11 : Ka dil	.. 'Aqir [MN].
290.	Hy. (1384)	W 676 : XI. 33 : Yak yak	.. Hanger Majid ud Din : [Rampis 133] (1601).
291.	"	: 683 : II. 40 : Gar sulpa	.. Ashad Murtigh : [Hv.] (1648).
292.	"	: 686 : III. 16 : Hm Subba	.. 'Aqir [MN].
293.	TK. (1390)	: 688 : IV. 41 : An jirm	.. Bin-i Shih : [RS.] (1747).
294.	Hy. (1384)	W 689 : VII. 13 : Anir	.. Ashad Kirmat : [RS.] (1747).
295.	Hv. (1800)	W 690 : VII. 102 : Andar	.. 'Abdullah Anari (1800).
296.	BNb. (1328)	: 692 : VII. 68 : Al 'Umr	.. Adal (194) (1933).
297.	"	W 694 : IX. 40 : Bist ghum	.. Abd Sa'id : [Hv.] (1648).
298.	Hy. (1384)	W 695 : IX. 119 : Bi sarwagad	.. Ashad Murtigh [Hv.] (1648).
299.	Hv. (1887)	W 701 : IX. 32 : Tahat	.. Rost : [Hv.] (1737).
300.	Hy. (1384)	: 706 : IX. 27 : An bish	.. Hidy [Z. Rampis 181] (1321).
301.	Hy. (1384)	: 708 : IX. 28 : An hajar	.. 'Aqir [MN].
302.	BNb. (1328)	: 711 : L. 48 : An vai	.. Adal : [Hv.] (1390).
303.	Hy. (1384)	: 714 : II. 13 : Asha	.. 'Aqir [MN].
304.	Kh. I. (1938)	W 716 : L. 48 : Al An ki	.. Kamal Khajandi [NU. Jant] (1478).*
305.	Hy. (1384)	W 717 : II. 29 : Al charik	.. Ashir Asadit [AK.] (1601).
306.	"	: 718 : III. 34 : Al dot	.. Qawwat, Jamil [Rampis 181] (1321).
307.	"	: 724 : XI. 14 : Bi nafi	.. Tahat, Fakir : [Rampis 184] (7).
308.	"	: 729 : V. 3 : Bar mafrah	.. 'Aqir [MN].
309.	BNb. (1328)	: 730 : X. 159 : Bih sta	.. Adal : [Hv.] (1737).
310.	Hy. (1384)	: 732 : VII. 177 : Puk an	.. Ghazali, Ahmad : [Hv.] (1737).
311.	"	W 736 : XI. 18 : Ti pan	.. Rast Darg. [MT.] (1223).
312.	BNb. (1328)	: 737 : L. 44 : Ti pan	.. Adal : [RS.] (1747).
313.	Hy. (1384)	: 740 : VIII. 102 : Ti hai	.. Kl. (1383).
314.	"	: 742 : VIII. 103 : Tarmam	.. 'Aqir [MN].
315.	Hv. (1727)	: 742 : VIII. 106 : Jant mal	.. 'Aqir [MN].
316.	Hy. (1384)	W 743 : L. 46 : Jant man	.. Qili Aradit : [Awf] (1227).
317.	"	: 749 : X. 158 : Dar pilyi	.. Hidy [Z. Rampis 181] (1321).
318.	"	W 750 : VII. 180 : Dar juman	.. Adal [RS.] (1747).
319.	BDa. (1460)	: 758 : X. 33 : Dil farq	.. Anwar [Rampis 187] (1390).*
320.	Sh. (1457)	763-4 : Var. 713 : Zaharat	.. Kl. [Rampis 48] (1321).

Source and Quotations.

Where and when Vagant.

121.	BNb. (1328)	: 772 : X. 137	: Gar sakhi	.. Adjal [111] (1933).
122.	Hy. (1384)	: 774 : X. 136	: Gar man	.. Adjal [328] (1933).
123.	"	: W 773 : XI. 24	: Gar man	.. Bakharst, Saif : [HL.] (1933).
124.	CALa. (1877)	: 777 : III. 39	: Gul guft chandi	.. 'Apple' [MN].
125.	"	: 778 : VII. 102	: Gul guft ki dast	.. 'Apple' [MN].
126.	Hy. (1384)	: 779 : III. 40	: Gul guft ki man	.. 'Apple' [MN].
127.	Sa. (1457)	: W 780 : X. 133	: Citywand	.. Khawfud, Abu'l Hasan : [MF.] (1867).
128.	Hy. (1384)	: 783 : X. 62	: Mift khilqa'	.. Ghazali, Muhammad : [RS.] (1747).
129.	J. (1908)	: 783 : VI. 6	: Miftin	.. 'Apple' [HL.] (1933).*
130.	BNb. (1328)	: W 780 : I. 40	: Ma'abiq	.. Adjal : [HL.] (1933).
131.	Hy. (1384)	: W 781 : X. 101	: Man bade'	.. Anwar [Z. Rampa 173] (1936).*
132.	BNb. (1497)	: W 781 : XI. 29	: Nai az	.. Riaz, Fakhrud Din : [Rampa 173] [S.] (1933).*
133.	Wa. (1431)	: 800 : X. 100	: Harchand	.. Sanat : [Rampa 176] (1863).
134.	Hy. (1384)	: 802 : IV. 2	: Hargis	.. Qasrati Abu'l 'Ala : [Rampa 177] (1863).
135.	Hb. (1400-1890)	: W 803 : III. 38	: Hargish	.. Malik Shams ud Din : [Dowlat] (1487).
136.	Hy. (1384)	: 806 : XI. 22	: Ya rub	.. Adjal [304] (1863).
137.	"	: W 809 : X. 30	: Yak jou	.. Adjal : [Hv.] (1933).
138.	BNb. (1328)	: W 800 : X. 36	: Yak chand ha	.. 'Apple' [HL.] (1863).
139.	Hy. (1384)	: 811 : VII. 123	: Yak chand ai	.. Riaz : [Hv.] (1933).
140.	"	: 812 : X. 121	: Yak dast	.. Anwar Khawfud : [Hv.] (1933).
141.	"	: W 814 : IX. 80	: An juan	.. Qasrati, Riaz ud Din (Rampa 183) (1411).*
142.	"	: W 816 : XI. 23	: Abwal	.. Bakharst Saif : [Rampa 186] (1900).
143.	"	: W 818 : VII. 149	: Asfir	.. 'Apple' [MN].
144.	BNb. (1328)	: W 811 : VII. 101	: Ai thar'	.. Riaz behan Naft [Hv.] (1848).
145.	Ha. (1750)	: 823 : IX. 49	: Ba 'ibiq	.. Sahib : [AK.] (1763).
146.	Hy. (1384)	: 828 : IV. 15	: Bar khila	.. Kl. (1801).
147.	CALa. (1877)	: 831 : IX. 147	: Ti chand	.. 'Apple' [MN].
148.	Sa. (1456)	: W 833 : VII. 176	: Jin magha	.. Riaz Daya [MT.] (1224).
149.	Hy. (1384)	: 838 : I. 7	: Jindai	.. Sanat : [Rampa 176] (1863).
150.	"	: W 838 : VII. 170	: Haq jin	.. Riaz-i Shad : [Hv.] (1848).
151.	"	: W 840 : II. 27	: Distan	.. Riaz-i Yamin : [Dowlat] (1487).
152.	"	: 842 : IX. 81	: Dar juan	.. Anwar : [MF.] (1867).
153.	BNb. (1328)	: 843 : XI. 20	: Dar dhan	.. Adjal [Hv.] (1933).
154.	"	: 845 : VII. 88	: Dar qaim	.. Adjal [314] (1933).
155.	"	: 847-a : XII. 34	: Dar musk	.. Adjal [Hv.] (1933).
156.*	BDa. (1466)	: 848 : VII. 120	: Darwah	.. Salim Shamsi [Rampa 190] (1400).
157.	Hy. (1384)	: W 849 : IX. 92	: Dosh	.. Lutfullah : [Dowlat] (1487).
158.	"	: 851 : IX. 126	: Rind	.. Riaz Daya : [Rampa 193] (1411).
159.	S. (1931)	: W 852 : VII. 46	: Rind ki	.. Anwar : [Rampa 194] (1933).
160.	Hy. (1384)	: W 853 : I. 32	: Root ki	.. Riaz Daya : [MT.] (1224).
161.	Hy. (1384)	: W 857 : X. 6	: Qasrat	.. Shih Saqin : [MF.] (1867).
162.	"	: 861 : X. 103	: Citywand	.. Kl. (1801) [Rampa 195] (1933).
163.	"	: 869 : IV. 27	: An qasr	.. Riaz [Z. Rampa 197] (1963).
164.	"	: W 870 : II. 9	: An kardan	.. Adjal [363] (1863).
165.	"	: 871 : V. 8	: An tan	.. Adjal : [Hv.] (1933).
166.	"	: W 873 : XI. 22	: Ai an ki	.. Riaz [Z. Rampa 201] (1911).
167.	"	: 874 : IV. 28	: Ai dil	.. Adjal : [HL.] (1933).

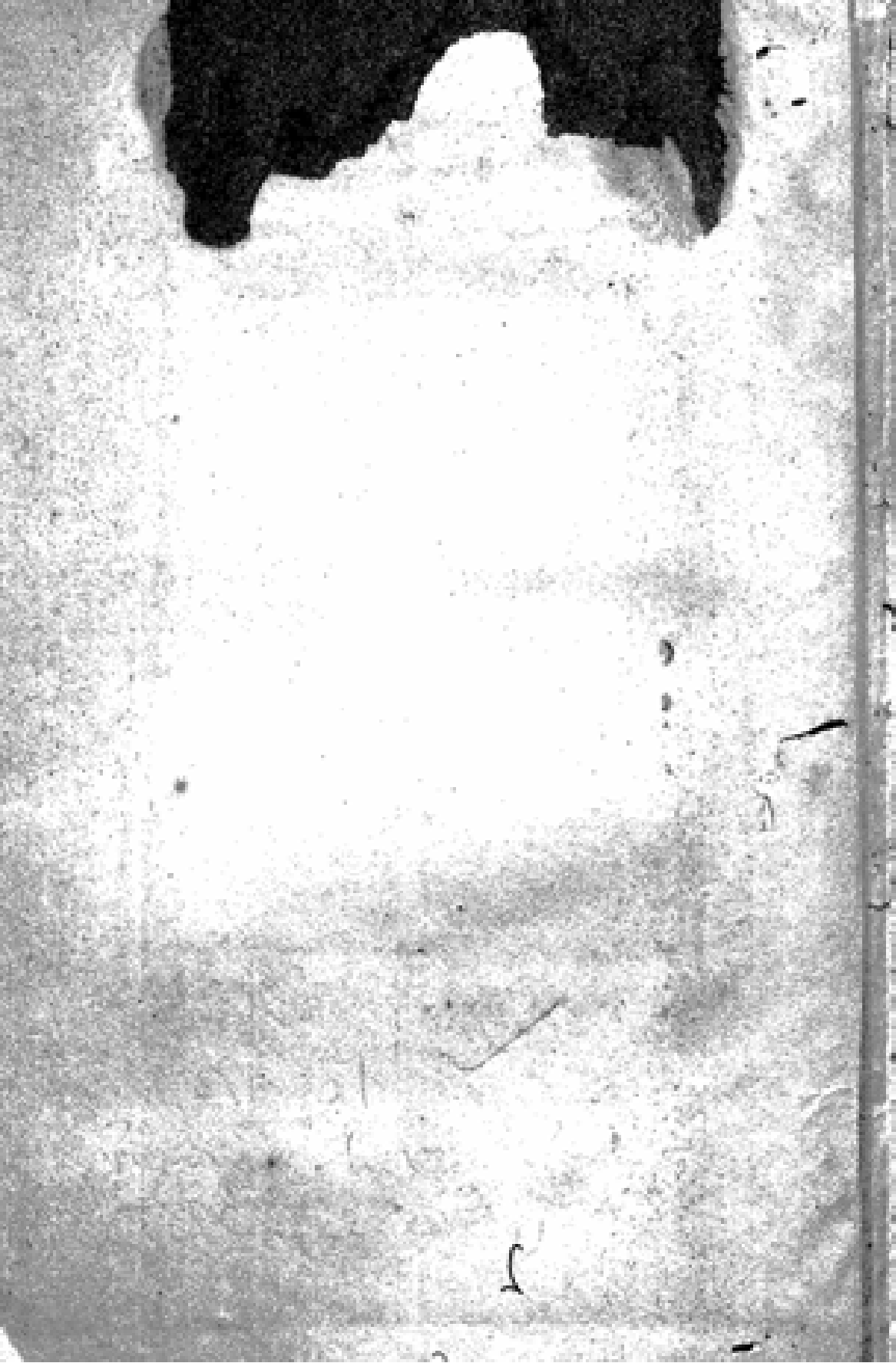
Sajee and Quatrain.

Where and when Vagrant.

368.	Hy. (1384)	: W 875: VI. 10: Ai raka'	.. Shakh, Sayyid Hussain [Hv.] (1757).
369.	"	: *W 876: I. 9: Ai zindagi	.. 'Ain Farid: [Awfi] (1222).
370.	Re. (1340)	: 877: II. 53: In charik	.. 'Aqil [MN].
371.	Hy. (1384)	: 880: V. 3: Chita raft	.. 'Aqil [MN].
372.	"	: 880: I. 8: Dar dila'	.. 'Aqil [MN].
373.	"	: 880: IV. 40: Rast ki	.. 'Aqil [MN].
374.	Hs. (1757)*	: 883: XI. 31: Zakhid	.. Mu'ammad, Mir Hydar [Hs.] (1648).
375.	Hy. (1384)	: 887: XI. 37: Na kanda'	.. Sa'ad [Rampis 204] (1900).
376.	"	: 888: VIII. 105: Yaqt	.. Salatin Shariq [Rampis 200] (1900).
377.	"	: (W 889: VIII. 105) An bida'	.. Kl. [Rampis 201] [Hs.] (1911).
378.	BNb. (1328)	: 893: I. 96: Ai paly	.. Afdal [Hs.] (1903).
379.	Hy. (1384)	: 896: XI. 50: Ai dar	.. Abu Sa'id: [Hs.] (1607).
380.	BNb. (1328)	: 897: IV. 58: Ai dil	.. Afdal [Hs.] (1903).
381.	"	: W 899-a: XII. Ai baq	.. 'Aqil [MN].
37 :			
382.	Hs. (1400-1530):	W 900: X. 140: Ai rok	.. Abu Sa'id [Z. Rampis 207] (1600)*
383.	Kh. (1425)	: 903-b: XII. 39: Bataha'	.. Rast: [Hs.] (1757).
384.	Hy. (1384)	: 904: III. 17: Singer	.. 'Aqil [MN].
385.	"	: 911: V. 4: Jahan	.. "
386.	BNb. (1604)	: 912-a: XII. 40: Chita mohar'	.. 'Unwari: [Hs.] (1648)*
387.	Hy. (1384)	: 916: VII. 45: Duniya	.. Afdal: [Hs.] (1648).
388.	"	: (W 918: VIII. 71) Saq	.. 'Aqil [MN].
389.	"	: 920: XI. 17: Paryad	.. Afdal [Hs.] (1600).
390.	BNb. (1328)	: (W 924-b: XII. Ma dila	.. Naji Khawar [Tahsin 1307 Hs.]
41 :			
391.	Hy. (1384)	: W 925-a: X. Maytan	.. Thi-i Shad: [Hs.] (1900).
139 :			
392.	"	: 928: VIII. 121: Har rta	.. 'Aqil [MN].
393.	TK. (1350)	: W 933: VII. 50: An nalya	.. Shah 'Alam [Rampis 202] (1601).
394.	BNb. (1328)	: 936: XI. 49: Rast ki	.. Afdal: [Hs.] (1648).
395.	BNa. (1497)	: 938: VIII. 32: Ar marfumi	.. Hafa (1490)*
396.	Hy. (1384)	: 940: VII. 3: An hila	.. Afdal: [Hs.] (1747).
397.	"	: 943: VII. 71: An mazbakh	.. Afdal [Hs.] (1903).
398.	Hs. (1400)	: 945-a: XII. 44: An ma'dan	.. Afdal [Hs.] (1600).
399.	Hy. (1384)	: 946: X. 50: Ustada	.. Hafa [Rampis 211] (1643).
400.	"	: 946: VII. 184: Ai baki	.. Afdal [Hs.] (1600).
401.	U. (1474)	: W 947: I. 49: Ai an ki dawa	.. Afdal: [Hs.] (1900).
402.	BNb. (1328)	: 948: VII. 159: Ai an ki shabo	.. Afdal: [Hs.] (1757).
403.	Re. (1340)	: 949: VII. 143: Ai an ki nariya	.. 'Obaid Zakhal: [Hs.] (1757).
404.	Hy. (1384)	: 950: IX. 31: Ai bida'	.. Khat'i, Thi ud Dn [Rampis 202] (1401).
405.	BNa. (1497)	: (W 953: VII. 183) Ai dar talab	.. Charkhi, Yaqt: [Hs.] (1903).
406.	Hy. (1384)*	: (W 953: VII. 149) Ai dil agar	.. Sa'ad, Ahmad: [Rampis 211] [Hs.] (1600).
407.	BNb. (1328)	: 959: VII. 150: Ai dil ba	.. Afdal [Hs.] (1903).
408.	"	: (W 960: VII. 109) Ai dil al	.. Afdal [Hs.] (1903).
409.	Hs. (1400)	: 963: VII. 178: Ai Saft	.. Afdal [Hs.] (1900).
410.	"	: (W 968: III. 41) Ai gal	.. Rast Darya [ML].
411.	BNb. (1328)	: 969: XI. 44: Ai haf	.. Afdal: [Hs.] (1747).

	Source and Quotain.	Where and when Vagrant.
412.	BNb. (1328) : W 970: VII. 18: Ai muskai'	.. Adjal : [H.] (1330).
413.	Hy. (1384) : 974 : VII. 48 : Bi chad	.. Adjal (Hv.) (1347).
414.	" : 984 : VII. 76 : Palwata'	.. Kl. (1801).
415.	BNb. (1328) : W 985 : VII. 76 : Ta nak	.. Adjal : [H.] (1330).
416.	Hy. (1384) : 988 : VII. 123 : Ta dar tan	.. Tost Nage : [Hv.] (1848).
417.	BNb. (1328) : 990 : VII. 6 : Ta dda'	.. Adjal : [Hv.] (1733).
418.	" : 991 : VII. 77 : Ta kai pai	.. Adjal : [Hv.] (1733).
419.	*Hs. (1327) : 993 : VIII. 81 : Ta kai geyt	.. 'Agar : [MN].
420.	Hy. (1384) : 996 : IX. 140 : To amadi	.. Bikhari, Tu ud Dm : [Avt] (1822).*
421.	Hy. (1384) : 998 : VIII. 11 : Jui rth	.. Saut : [Hv.] (1737).
422.	" : 999 : X. 90 : Chandin	.. 'Agar : [MN].
423.	" : 1000 : VII. 47 : Chandin	.. Adjal : [H.] (1330).
424.	U. (1472) : W 1004-6 : Hakt man	.. Adjal : [H.] (1330).
	Var. 947 :	
425.	Sl. (1331) : 1008 : VII. 30 : Khush bish	.. Saut : [Hv.] (1737).
426.	CALe. (1837) : 1009 : VIII. 86 : Khun shud	.. 'Agar : [MN.] (1872).
427.	Hy. (1384) : W 1010 : VII. 37 : Dint	.. Raa Bahin [Rampis 231] (1411).
428.	BNb. (1473) : 1013 : VII. 189 : Dar jutan	.. Adjal [H.] (1330).
429.	*Hy. (1384) : 1016 : VIII. 89 : Dar dth	.. Parythi : [Rampis 238] [H.] (1331).
430.	Kb. (1423) : W 1018-21 : Dar dda'	.. Kl. (1801).
	XII. 43 :	
431.	BNb. (1466) : 1023 : XI. 9 : Dar har paraft	.. Rant, Fakhr ud Dm [Hv.] (1737).
432.*	Hy. (1384) : W 1028 : VIII. Zahid	.. Mu'ant : [Rampis 238] [H.] (1331).
	93 :	
433.	" : 1029 : IV. 44 : Zan peth	.. Adjal [Hv.] (1733).
434.	Hd. (1898) : W 1031 : Var. Zinhr	.. Adjal [H.] (1330).
	1039 :	
435.	Hy. (1384) : 1033 : XI. 38 : Shanda'	.. Shafeth [Rampis 222] (1731).
436.	" : 1036 : VIII. 94 : Shama' ant	.. 'Agar : [MN.] (1872).
437.	" : W 1039 : II. 23 : Gar bmadanum	.. Saut : [MF.] (1867).
438.	BNb. (1328) : 1040 : VII. 90 : Gar ba va	.. Adjal [Hv.] (1733).
439.	Se. (1472) : W 1041 : VII. 86 : Gar dar	.. Adjal : [H.] (1330).
440.	Hy. (1384) : W 1043 : VII. Gar roi	.. Simadit 'Ali ud Dm [AK.] (1745).
	104 :	
441.	Hs. (1462) : W 1046 : VII. Gar shahar'	.. Adjal : [H.] (1330).
	118 :	
442.	Kashid : 1046-2 : XII. Gar 'im	.. Adjal [Hv.] (1733).
	Bahat (1800) : 47	
443.	Hb. (1400) : 1047 : VII. 107 : Gar gahr	.. Adjal [H.] (1330).
444.	BNb. (1328) : 1050 : XI. 45 : Gah takht	.. Adjal [Hv.] (1733).
445.	Hd. (1898) : 1054 : VII. 124 : Maide bityad	.. Adjal [H.] (1330).
446.	Hy. (1384) : W 1059 : VIII. Hita ti ba	.. Adjal [H.] (1330).
	6 :	
447.	BNb. (1328) : W 1061 : VII. Hita ti sar	.. Adjal [H.] (1330).
	186 :	
448.	Hs. (1327) : 1063 : VIII. 97 : Hita sarah'	.. 'Agar : [MN].
449.	Hy. (1384) : 1066 : X. 148 : Ya Rati	.. Jtm [Hv.] (1737).
450.	BNb. (1328) : 1067 : XI. 47 : Ya Rati	.. Adjal : [H.] (1330).





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